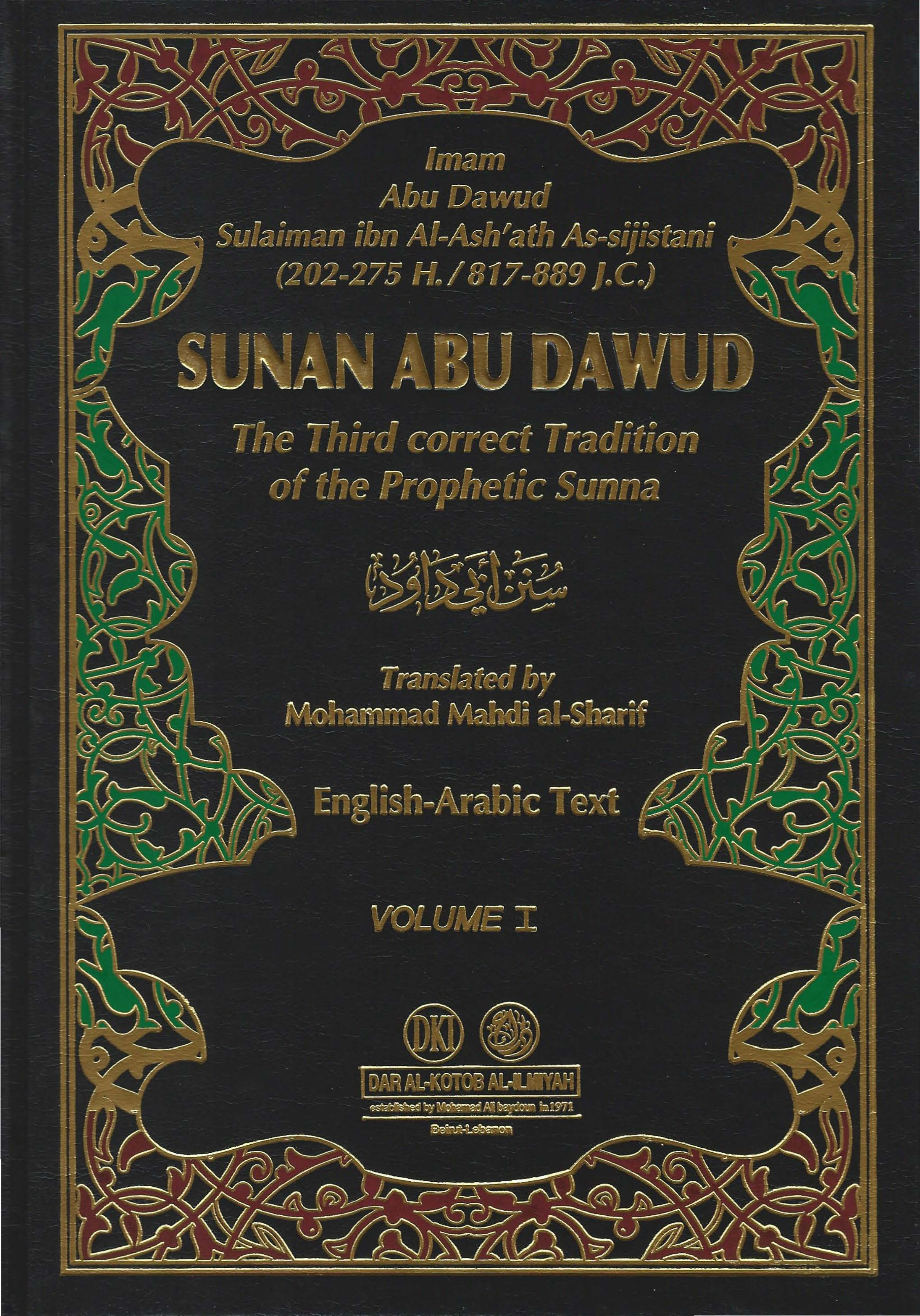
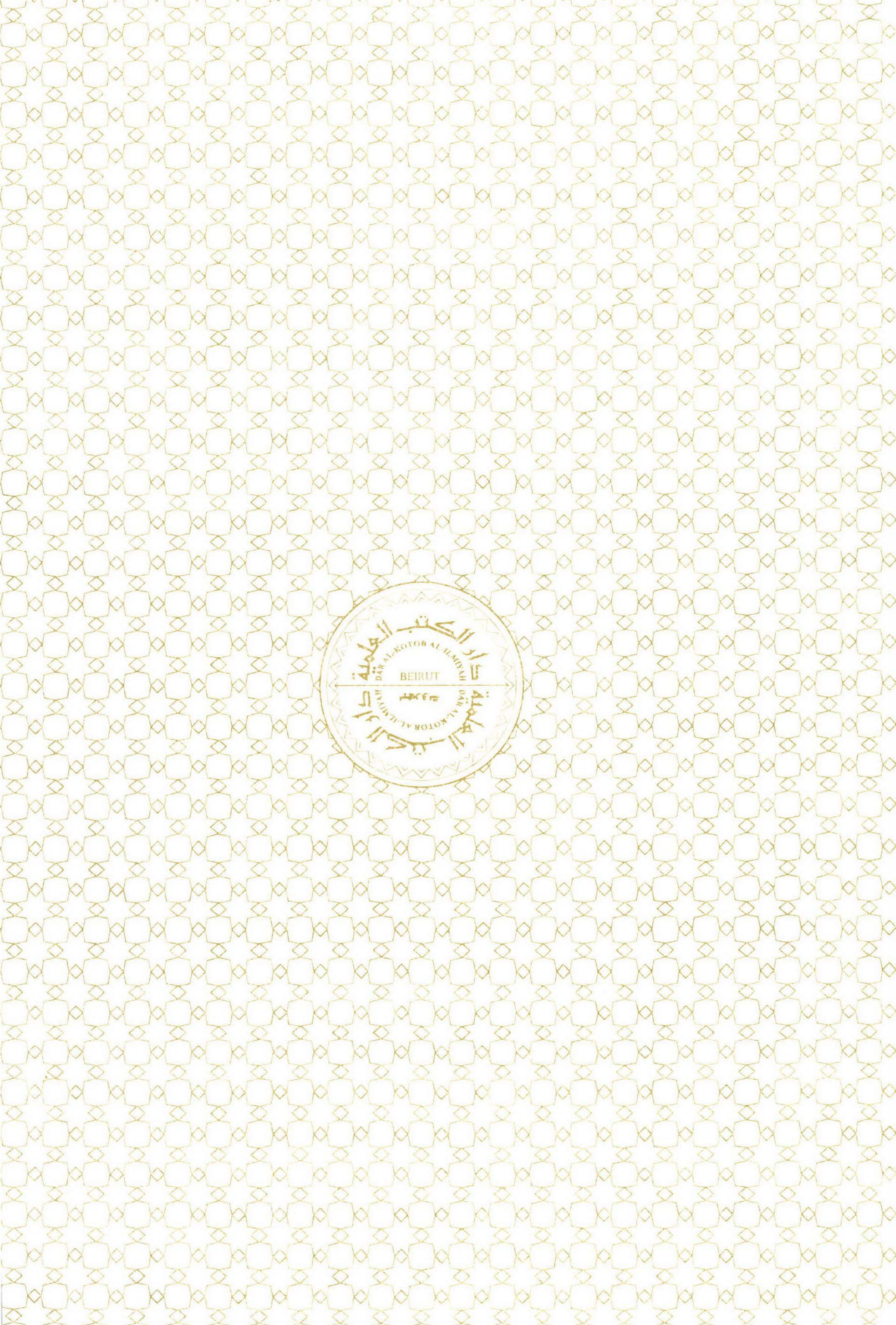


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The Third correct Tradition
of the Prophetic Sunna
سنن أبي داود
Translated by
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English-Arabic Text
VOLUME I
DKI
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Dar Al-Kotob Al-ilmiyah Bldg.
Tel : +961 5 804 810/11/12
Fax:+961 5 804813
P.o.Box:11-9424 Beirut-lebanon
Riyad al-Soloh Beirut 1107 2290

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sales @al-ilmiyah.com
info@al-ilmiyah.com
baydoun@al-ilmiyah.com

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In the Name of Allah, Most Gracious, Most Merciful

Introduction

the composer of this work of sunan is Sulaiman Ibn Al-Ash'ath Ibn Shaddad Ibn Amr Ibn Amir As-Sijistani, the chief of the traditionists and narrators of Basrah.

He was born in 202 of Hegira, and entered Basra in 220. he made a lot of journeys, for the purpose of collecting narrations from different transmitters and narrators all over the countries within Islamic state until he excelled his contemporaries in that field. He died in Shawwal sixteenth 275 of Hegira.

He tells that he collected over five hundred thousand narrations, from all of which he selected only those upon which he depended in composing his sunnan, i.e. no more than four thousand and eight hundred narrations, most of which are genuinely authentic, in addition to nearly six hundred Mursal traditions.

From amongst his misters, a mention might be made of Al-Qa'nabi, Sulaiman Ibn Harb in Mecca; Muslim Ibn Ibrahim, Abdullah Ibn Raja', Abu Al-Walid At-Tayalisi in Basra; Al-Hasan Ibn Ar-Rabie, Ahmad Ibn Yunus in Kufa; Abu Tawbah Ar-Rabie Ibn Nafi in Halab; Abu Ja'far An-Nufaili, and Ahmad Ibn Abu Shu'aib in Harran; Haiwah Ibn Shuraih, Yazid Ibn Abd Rabbih in Hims; Safwan Ibn Salih, and Hisham Ibn Ammar in Damascus; Ishaq Ibn Rahawaih in Khurasan; Ahmad Ibn Hanbal in Baghdad; and others.

But his great value as a traditionist on the one hand, and the high significance of his composition become clear when we know that two of the most important and fundamental pioneers of Hadith narrators

transmitted from him, and of course I mean here Abu Isa ATirmidhi, and An-Nasa'I, besides the tens of narrators and transmiters who took from him.

According to Abu Dawud himself: "It is sufficient for a Muslim in his religion to know and act upon only four from all the Prophetic traditions: the first is the statement of the Prophet: "The deeds are (regarded as valid and thus receive reward) only according to the intentions (for which they are done)." The second is his statement: "It is out of one's good faith to keep himself far from that which is not of his business." The third is: "One will not have his faith complete unless he accepts for his brother the same as he accepts for himself." The fourth is: "The lawful is clearly evident, and the unlawful is clearly evident."

The composition of Abu Dawud contains nearly 4800 traditions, half of which belong to those upon which both sheikhs, i.e. Al-Bukhari and Muslim agree, and some belong to those narrated in accordance with the terms stipulated at least by one of them, in addition to some narrations whose chains of transmission have weak narrators. If we add to those the six hundred Mursal traditions, the total becomes then five thousand, two hundred and seventy-four.

From amongst his compositions, a mention might be made of the following: his sunnan, which ranks third to both Sahihs of Bukhari and Muslim, and first of all the compositions of sunnan; The questions in which he differs with Ahmad Ibn Hanbal; His answer to the questions of Al-Ajurri; An epistle to describe his way of composing Sunan; Asceticism; Mentioning the names of those from whom he narrated traditions; The book of Mursals (from amongst Prophetic traditions); A book of men (of narration); The book of Preordainment and Fate; The book of abrogator; Musnad Malik; The companions of Ash-Sha'bi.

Our work in the translation of this composition which appears in English for the first time is to abide by the Arabic text of the tradition,

with simple additions just for explanation and they are distinguished by being put in between to parens, and omission of all the transmitters barring the last one i.e. the companion who herd and narrated directly from the Prophet, or that who follows him in narration in case the name of such companion is not mentioned in the chain of transmission. The following example is typical of that: "It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather." His grandfather referred to herein is Abdullah Ibn Amr, the famous companion.

Mohammad Mahdi Al-Sharif

Cairo 2007

(1/1) THE BOOK OF PURIFICATION

[1] Being In Privacy On Answering The Call Of Nature

1- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out (to answer the call of nature), he would go as far (as he could in order that none would see him).

2- It is narrated on the authority of Jabir Ibn Abdullah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out for excretion (in the open space), he would go as far (as he could) in order to be hidden from the sight of anyone.

[2] One Should Seek A Place Fitting For His Urination

3- It is narrated on the authority of Abu At-Tayyah from his mister that he said: When Abdullah Ibn Abbas came to Basrah, he used to relate narrations from Abu Musa; and Abdullah sent a letter to Abu Musa, asking him for many things, thereupon Abu Musa sent his reply as follows: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" one day when he wanted to urinate, thereupon he went to a cavity in the stem of a wall (something similar to a urinal), and then he urinated and said: "If anyone of you intends to urinate, let him seek a place fitting for his urination."

[3] What One Says On Entering The Open Space (Or The Privy?)

4- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" entered the open space (or the privy) he would say: "O Allah! I seek refuge with You (or I seek refuge with Allah) from the Evil Ones (amongst jinns): their males and females."

Abu Dawud says: According to the narration of Shu'bah from Abd Al-Aziz, the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I seek refuge with You...", and once: "I seek refuge with Allah", and according to the narration of Wuhaib "Let him seek refuge with Allah!"

5- The same previous narration on the same authority in which he says: "O Allah! I seek refuge with You..." and Shu'bah said: One time he said: "I seek refuge with Allah..." and according to the narration of Abd Al-Aziz "Let him seek refuge with Allah!"

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

[1/1] ـ كتابُ الطَّهارة[1]

[ت1/م1][2] ـ بابُ التَّخلِّي عندَ قَضاءِ الحاجةِ

1 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ بْنِ قَعْنَبٍ الْقَعْنَبِيُّ: حدثنا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابنَ مُحَمَّدٍ ـ، عن مُحَمَّدٍ ـ يَعْنِي ابنَ عَمْرٍو ـ، عن أَبِي سَلَمَةَ، عن الْمُغِيرَةِ بنِ شُعْبَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إذَا ذَهَبَ الْمَذْهَبَ أَبْعَدَ».

2 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ: حدثنا عِيسَى بْنُ يُونُسَ: حدثنا إِسْمَاعِيل بْنُ عَبْدِ المَلِكِ، عَنْ أَبِي الزُّبَيْرِ، عن جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ الْبَرَازَ انْطَلَقَ حَتَّى لاَ يَرَاهُ أَحَدٌ».

[ت2/م2] ـ بابُ الرَّجلِ يتبوَّأُ لبولِهِ

3 ـ حدّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حدثنا حَمَّادٌ: أخبرنا أَبُو التَّيَّاحِ، قال: حدثني شَيْخٌ قال: «لَمَّا قَدِمَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ الْبَصْرَةَ فَكَانَ يُحَدِّثُ عن أَبِي مُوسَى، فَكَتَبَ عَبْدُ اللَّهِ إِلى أَبي مُوسَى، يَسْأَلُهُ عَنْ أَشْيَاء، فَكَتَبَ إِلَيْهِ أَبُو مُوسَى: إِنِّي كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَأَرَادَ أَنْ يَبُولَ فَأَتَى دَمِثًا في أَصْلِ جِدَارٍ فَبَالَ، ثُمَّ قَالَ ﷺ: «**إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَبُولَ فَلْيَرْتَدْ لِبَوْلِهِ مَوْضِعًا**».

[ت3/م3] ـ بابُ ما يقولُ الرجلُ إذا دخلَ الخلاءَ

4 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ: حدثنا حَمَّادُ بنُ زَيْدٍ وَعَبْدُ الْوَارِثِ، عن عَبْدِ الْعَزِيزِ بنِ صُهَيْبٍ، عن أَنس بنِ مَالِكٍ قال: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الخَلاَءَ، قال: ـ عن حَمَّادٍ قالَ: ـ «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ**» وقال: ـ عَنْ عَبْدِ الْوَارِثِ قال: ـ «**أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ**».

قال أَبُو دَاوُدَ: رَوَاهُ شُعْبَةُ عن عَبْدِ الْعَزِيزِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ**»، وقال مَرَّةً: «**أَعُوذُ بِاللَّهِ**»، وقال وُهَيْبٌ: «**فَلْيَتَعَوَّذْ بِاللَّهِ**».

5 ـ حدّثنا الْحَسَنُ بنُ عَمْرٍو ـ يَعْنِي السَّدُوسِيَ ـ قال: حدثنا وَكِيعٌ، عن شُعْبَةَ، عن عَبْدِ الْعَزِيزِ ـ هُوَ ابنُ صُهَيْبٍ ـ ، عن أَنسٍ بِهَذَا الْحَدِيثِ قال: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ**»، وقال شُعْبَةُ: وقال مَرَّةً: «**أَعُوذُ بِاللَّهِ**».

وقالَ وُهَيبٌ: عَنْ عَبْدِ الْعَزِيزِ: وَلْيَتَعَوَّذْ بِاللَّهِ.

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(١) الرقم الأول يدلّ على رقم الكتاب حسب «تحفة الأشراف» للمزّي، والرقم الثاني هو الرقم المناسب للمعجم المفهرس لألفاظ الحديث النبوي الشريف.

(٢) الرقم الأول المسبوق بحرف «ت» هو رقم الباب في تحفة الأشراف. والرقم الثاني المسبوق بحرف «م» هو رقمه في المعجم المفهرس لألفاظ الحديث النبوي الشريف.

6- It is narrated on the authority of Zaid Ibn Arqam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those privies are inhibited (by the evil ones from amongst the jinns): so, if anyone of you enters the open space, let him say: "I seek refuge with Allah from the Evil Ones (amongst the jinns): their males and females."

[4] It Is Hateful To Face The Qiblah While Answering The Call Of Nature

7- It is narrated on the authority of Salman that it was said to him (by way of scoffing at him): "Indeed, your Prophet teaches you everything, to the extent that he even teaches you (how to do concerning) the excrement." He (Salman) said: "Yes. Verily, he forbade that none of us should face the Qiblah (while excreting), nor should we clean our privates (after answering the call of nature) with the right hand, nor should anyone of us use less than three (pieces of) stones, nor should we clean our private parts with any (piece of) dung, filth or bone."

8- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm to you in the position of a father to his sons, to instruct you: when anyone of you goes to the privy (to answer the call of nature), let not him face the Qiblah, nor should he turn his back to it, nor should he wash his private parts with his right hand." He further commanded (to use) three stones (to clean one's private parts with); and he forbade (using) both dung and bone.

9- It is narrated on the authority of Abu Ayyub Al-Ansari: The Messenger of Allah "Allah's blessing and peace be upon him" forbade such as goes to answer the call of nature to face the Qiblah, and said: "Let such turn towards the East or towards the West!" When we went to Sham, we found that the privies were built facing the Qiblah, thereupon we used to move away from them (on answering the call of nature), and rather ask for Allah's Forgiveness.

10- It is narrated on the authority of Ma'qil Ibn Abu Ma'qil Al-Azdi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to face both Qiblahs whether on urinating or on excreting.

11- It is narrated on the authority of Marwan Al-Asfar that he said: I saw Ibn Umar having made his mount kneel down facing the Qiblah, to which he sat and urinated, thereupon I said to him: "O Abu Abd Ar-Rahman! Is it not that such (urinating facing the Qiblah) was forbidden (by the Messenger of Allah "Allah's blessing and peace be upon him")?" he said: "Yes. But that was forbidden in case of (answering the call of nature) in the open space. But if something is between you and the Qiblah, there is no harm."

6 ـ حدّثنا عَمْرُو بنُ مَرْزُوقٍ: أخبرنا شُعْبَةُ، عن قَتَادَة، عَن النَّضْرِ بنِ أَنَسٍ، عن زَيْدِ بنِ أَرْقَمَ، عن رَسُولِ اللَّهِ ﷺ قال: «**إِنَّ هَذِهِ الْحُشُوشَ مُحْتَضَرَةٌ، فَإِذَا أَتَى أَحَدُكُمُ الْخَلاَءَ فَلْيَقُلْ: أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ والْخَبَائِثِ**».

[ت4/م4] ـ بابُ كراهيةِ استقبال القِبْلة عندَ قضاءِ الحاجةِ

7 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ: حدثنا أَبُو مُعَاوِيَةَ، عن الأعمَشِ، عن إِبْرَاهِيمَ، عن عَبْدِ الرَّحْمٰنِ بن يَزِيدَ عن سَلْمَانَ قال: قيلَ لَهُ: «لَقَدْ عَلَّمَكُمْ نَبِيُّكُمْ كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةَ! قال: أَجَلْ، لَقَدْ نَهَانَا ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ، وَأَنْ لاَ نَسْتَنْجِيَ بِالْيَمِينِ، وَأَنْ لا يَسْتَنْجِيَ أَحَدُنَا بِأَقَلَّ مِنْ ثَلاَثَةِ أَحْجَارٍ، أَوْ يَسْتَنْجِيَ بِرَجِيعٍ أَوْ عَظْمٍ».

8 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ، قال: حدثنا ابنُ الْمُبَارَكِ، عن مُحَمَّدِ بنِ عَجْلاَنَ، عن الْقَعْقَاعِ بن حَكِيمٍ، عن أَبِي صالحٍ، عن أَبي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ أُعَلِّمُكُمْ، فَإِذَا أَتَى أَحَدُكُمُ الْغَائِطَ، فَلاَ يَسْتَقْبِلِ الْقِبْلَةَ وَلاَ يَسْتَدْبِرْهَا، وَلاَ يَسْتَطِبْ بِيَمِينِهِ**»، وَكَانَ يَأْمُرُ بِثَلاَثَةِ أَحْجَارٍ، وَيَنْهَى عَنِ الرَّوْثِ وَالرِّمَّةِ.

9 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ: حدثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن عَطَاءِ بنِ يَزِيدَ اللَّيْثِيِّ، عَن أبي أَيُّوبَ رِوَايَةً قال: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلاَ بَوْلٍ، وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا».

فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَاحِيضَ قَدْ بُنِيَتْ قِبَلَ الْقِبْلَةِ، فَكُنَّا نَنْحَرِفُ عَنْهَا وَنَسْتَغْفِرُ اللَّهَ.

قَالَ ابنُ الأَعْرَابِيِّ: حَدَّثَنَا الزَّعْفَرَانِيُّ: حَدَّثَنا سُفْيَانُ بنُ عُيَيْنَةَ بِإِسْنَادِهِ وَمَعْنَاهُ.

10 ـ حدّثنا مُوسَى بنُ إِسمَاعِيلَ قال: حدَّثنا وُهَيْبٌ قال: حدثنا عَمْرُو بنُ يَحْيَى، عن أَبي زَيْدٍ، عن مَعْقِلِ بنِ أَبِي مَعْقِلٍ الأَسَدِيِّ قال: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَتَيْنِ بِبَوْلٍ أَوْ غَائِطٍ».

قال أَبُو دَاوُدَ: وَأَبُو زَيْدٍ هُوَ مَوْلَى بَنِي ثَعْلَبَةَ.

11 ـ حدّثنا مُحَمَّدُ بنُ يَحيَى بن فَارِس قال: حدثنا صَفْوَانُ بنُ عِيسَى، عن الْحَسَنِ بنِ ذَكْوَانَ، عن مَرْوَانَ الأَصْفَرِ قال: «رَأَيْتُ ابنَ عُمَرَ أَنَاخَ رَاحِلَتَهُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ جَلَسَ يَبُولُ إِلَيْهَا، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ، أَلَيْسَ قَدْ نُهِيَ عَنْ هَذَا؟ قال: بَلَى، إِنَّمَا نُهِيَ عَنْ ذَلِكَ فِي الْفَضَاءِ، فَإِذَا كَانَ بَيْنَكَ وَبَيْنَ الْقِبْلَةِ شَيْءٌ يَسْتُرُكَ فَلاَ بَأْسَ».

[5] The Concession Pertaining To That

12- It is narrated on the authority of Abdullah Ibn Umar that he said: No doubt, once I came up the roof of our house, and saw the Messenger of Allah "Allah's blessing and peace be upon him" sitting on two bricks to answer the call of nature, facing Jerusalem.

13- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that we should face the Qiblah while urinating (or excreting). But even, a year before his death, I saw him having faced it (while he was urinating).

[6] How Does One Uncover His Private Parts On Answering The Call Of Nature?

14- It is narrated on the authority of Ibn Umar that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to answer the call of nature, he would not lift his garment (to uncover his privates) until he would (sit down and) become very close to the ground.

Abu Dawud says: This is narrated on the authority of Abd As-Salam Ibn Harb from Al-A'mash from Anas Ibn Malik; and it is a weak narration.

Abu Dawud says: The same is narrated on the authority of Abd As-Salam, through another chain of transmitters.

[7] It Is Hateful To Be Engaged In Conversation While Answering The Call Of Nature

15- It is narrated on the authority of Abu Sa'id that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let no two men set out to the open space together, and uncover their private parts while talking to one another, for that provokes the anger of Allah Almighty."

[8] Could One Return The Greeting With Peace While Urinating?

16- It is narrated on the authority of Ibn Umar that he said: A man came upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was urinating; and when he saluted him, he did not reply.

Abu Dawud says: According to another narration on the authority of Ibn Umar and others, the Messenger of Allah "Allah's blessing and peace be upon him" turned to his right and returned the greeting to him.

17- It is narrated on the authority of Al-Muhajir Ibn Qunfudh that he came upon the Messenger of Allah "Allah's blessing and peace be upon

[ت5/م5] ـ باب الرُّخْصَة في ذلك

12 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن يَحْيَى بنِ سَعِيدٍ، عن مُحَمَّدِ بنِ يَحْيَى بنِ حَبَّانَ، عن عَمِّهِ وَاسِعِ بنِ حَبَّانَ، عن عَبْدِ اللَّهِ بنِ عُمَرَ قال: «لَقَدِ ارْتَقَيْتُ عَلَى ظَهْرِ الْبَيْتِ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى لَبِنَتَيْنِ مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ لِحَاجَتِهِ».

13 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ قال: حدَّثنا وَهْبُ بنُ جَرِيرٍ: حدَّثنا أَبِي قال: سَمِعْتُ مُحَمَّدَ بنَ إِسْحَاقَ يُحَدِّثُ، عن أَبَانَ بنِ صَالِحٍ، عن مُجَاهِدٍ، عن جَابِرِ بنِ عَبْدِ اللَّهِ قال: «نَهَى نَبِيُّ اللَّهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِبَوْلٍ، فَرَأَيْتُهُ قَبْلَ أَنْ يُقْبَضَ بِعَامٍ يَسْتَقْبِلُهَا».

[ت6/م6] ـ بابٌ: كيفَ التكشُّفُ عندَ الحاجةِ

14 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ قال: حدَّثنا وَكِيعٌ، عن الأعمشِ، عن رَجُلٍ، عن ابنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ حَاجَةً لاَ يَرْفَعُ ثَوْبَهُ حَتَّى يَدْنُوَ مِنَ الأَرْضِ».

قال أَبُو دَاوُدَ: رَوَاهُ عَبْدُ السَّلاَمِ بنُ حَرْبٍ، عن الأَعْمَشِ، عن أَنَسِ بنِ مَالِكٍ، وَهُوَ ضَعِيفٌ.

قال أبو عيسى الرَّمْلِيُّ: حدَّثَنا أحمدُ بنُ الوليدِ: حدَّثنا عمرو بن عونٍ: أخبرنا عبدُ السلامِ به.

[ت7/م7] ـ بابُ كراهيةِ الكلامِ عندَ الحاجةِ

15 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ: حدَّثنا ابنُ مَهْدِيٍّ: حدَّثنا عِكْرِمَةُ بنُ عَمَّارٍ، عن يَحْيَى بنِ أَبِي كَثِيرٍ، عن هِلاَلِ بنِ عِيَاضٍ قال: حَدَّثَنِي أَبُو سَعِيدٍ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لَا يَخْرُجِ الرَّجُلَانِ يَضْرِبَانِ الْغَائِطَ كَاشِفَيْنِ عَنْ عَوْرَتِهِمَا يَتَحَدَّثَانِ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَمْقُتُ عَلَى ذَلِكَ**».

قال أَبُو دَاوُدَ: هذا لَمْ يُسْنِدْهُ إِلاَّ عِكْرِمَةُ بنُ عَمَّارٍ، وهُوَ مِنْ حَدِيثِ أَهْلِ المدِينَةِ.

حَدَّثَنَاهُ أَبُو سَلَمَةَ: حدَّثنا أَبَانُ: حَدَّثَنَا يَحْيَى، بهذا. يعني: موقوفاً.

[ت8/م8] ـ بابٌ أَيَرُدُّ السلامَ وهوَ يَبولُ؟

16 ـ حدّثنا عُثْمَانُ وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ قالا: حدَّثنا عُمَرُ بنُ سَعْدٍ، عن سُفْيَانَ، عن الضَّحَّاكِ بنِ عُثْمَانَ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: «مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ».

قال أَبُو دَاوُدَ: وَرُوِيَ عن ابنِ عُمَرَ وَغَيْرِه أَنَّ النَّبِيَّ ﷺ تَيَمَّمَ ثُمَّ رَدَّ عَلَى الرَّجُلِ السَّلاَمَ.

17 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدثنا عَبْدُ الأَعْلَى: حدثنا سَعِيدٌ، عن قَتَادَةَ، عن الحَسَنِ، عن حُضَيْنِ بنِ الْمُنْذِرِ أَبِي سَاسَانَ، عن الْمُهَاجِرِ بنِ قُنْفُذٍ: أَنَّهُ أَتَى النَّبِيَّ ﷺ

him" while he was urinating, and greeted him with peace, but he did not reply until he offered ablution and apologized to him saying: "No doubt, I disliked to mention the Name of Allah except in a state of purification."

[9] When One Mentions The Name Of Allah Almighty While Being Not In A State Of Purification

18- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to mention Allah Almighty at any time (whether he is or is not in the state of ablution).

[10] When One Has A Ring On Which The Name Of Allah Almighty Is Mentioned Enters The Privy

19- It is narrated on the authority of Anas: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came in the open space (to answer the call of nature), he would put off his ring.

Abu Dawud says: This narration is disapproved for according to another narration on the authority of Anas, the Messenger of Allah "Allah's blessing and peace be upon him" got a silver ring and then he threw it away.

[11] Removing The Taint Of Urine

20- It is narrated on the authority of Ibn Abbas: Once The Prophet "Allah's blessing and peace be upon him" came upon the graves of two newly-buried persons. The Prophet "Allah's blessing and peace be upon him" said: "These two persons are being tortured not for a major sin (to avoid). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends)." Then, he called for a green leaf of a date-palm tree which he divided into two, and placed one over each, and said: "It might dilute (the torture) from them as long as they do not get dried."

21- The same is narrated on the authority of Ibn Abbas, with a slight change of wording.

22- It is narrated on the authority of Abd Ar-Rahman Ibn Hasanah that he said: I set out in the company of Amr Ibn Al-As to the Messenger of Allah "Allah's blessing and peace be upon him", who came out having a leather shield, with which he screened himself and then urinated, thereupon we said: "Look at him while urinating in the same way as a woman

وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ حَتَّى تَوَضَّأَ، ثُمَّ اعْتَذَرَ إِلَيْهِ فَقَالَ: «**إِنِّي كَرِهْتُ أَنْ أَذْكُرَ اللَّهَ تَعَالَى إِلاَّ عَلَى طُهْرٍ**»، أَوْ قَالَ: «**عَلَى طَهَارَةٍ**».

[ت9/م9] ـ بابٌ في الرجلِ يَذكرُ اللهَ تعالى علَى غيرِ طُهْرٍ

18 ـ حدّثنا مُحَمَّدُ بنُ العَلاَءِ: حدَّثنا ابنُ أَبِي زَائِدَةَ، عن أَبِيهِ، عن خَالِدِ بنِ سَلَمَةَ ـ يَعْنِي الْفَأْفَاءَ ـ، عن الْبَهِيِّ، عن عُرْوَةَ، عن عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ عَلَى كُلِّ أَحْيَانِهِ».

[ت10/م10] ـ بابُ الخاتَمِ يكونُ فيه ذِكرُ الله تعالى يَدخُلُ بهِ الخلاءَ

19 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ، عن أَبِي عَلِيٍّ الْحَنَفِيِّ، عن هَمَّامٍ، عن ابنِ جُرَيْجٍ، عن الزُّهْرِيِّ، عن أَنَسٍ قال: «كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْخَلاَءَ وَضَعَ خَاتَمَهُ».

قال أَبُو دَاوُدَ: هَذَا حَدِيثٌ مُنْكَرٌ، وَإِنَّمَا يُعْرَفُ عن ابنِ جُرَيْجٍ، عن زِيَادِ بنِ سَعْدٍ، عن الزُّهْرِيِّ، عن أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتَمًا مِنْ وَرِقٍ ثُمَّ أَلْقَاهُ». وَالْوَهْمُ فِيهِ مِنْ هَمَّامٍ، وَلَمْ يَرْوِهِ إِلاَّ هَمَّامٌ.

[ت11/م11] ـ بابُ الاستبراءِ مِنَ البولِ

20 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ وَهَنَّادُ بنُ السَّرِيِّ قالا: حدَّثنا وَكِيعٌ: حدَّثنا الأَعْمَشُ قال: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ، عن طَاوُسٍ، عن ابنِ عَبَّاسٍ قال: مَرَّ رسول الله ﷺ عَلَى قَبْرَيْنِ فَقَالَ: «**إِنَّهُمَا يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ: أَمَّا هَذَا فَكَانَ لا يَسْتَنْزِهُ مِنَ الْبَوْلِ، وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ**»، ثُمَّ دَعَا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ بِاثْنَيْنِ، ثُمَّ غَرَسَ عَلَى هَذَا وَاحِدًا وَعَلَى هَذَا وَاحِدًا وقال: «**لَعَلَّهُ يُخَفِّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا**». قال هَنَّادٌ: «**يَسْتَتِرُ**» مكان «**يَسْتَنْزِهُ**».

21 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عن مُجَاهِدٍ، عن ابنِ عَبَّاسٍ عن النَّبِيِّ ﷺ بِمَعْنَاهُ قال: «**كَانَ لا يَسْتَتِرُ مِنْ بَوْلِهِ**»، أَو قال أَبُو مُعَاوِيَةَ: «**يَسْتَنْزِهُ**».

22 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ: حدَّثنا الأَعْمَشُ، عن زَيْدِ بنِ وَهْبٍ، عن عَبْدِ الرَّحْمٰنِ بنِ حَسَنَةَ قال: انْطَلَقْتُ أَنَا وَعَمْرُو بنُ الْعَاصِ إِلَى النَّبِيِّ ﷺ فَخَرَجَ وَمَعَهُ دَرَقَةٌ ثُمَّاسْتَتَرَ بِهَا ثُمَّ بَالَ، فَقُلْنَا: انْظُرُوا إِلَيْهِ يَبُولُ كما تَبُولُ الْمَرْأَةُ،

urinates!" on hearing that, he said: "Do you not know what the man belonging to the children of Israel received (in that respect)? Whenever they were affected by (the traces of) urine, they would file the very portion that received (the taint of) urine, and when he forbade them to do so, he came under torture in his grave."

Abu Dawud says: According to the narration of Abu Wa'il from Abu Musa, the Messenger of Allah "Allah's blessing and peace be upon him" said: "(whenever the urine affected) the skin or the body of anyone of them..."

[12] When One Urinates While Standing

23- It is narrated on the authority of Hudhaifah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came to a dumps of some people, and urinated while standing; and then he asked for water therewith he (wetted his hands and) passed them over his footwears.

Abu Dawud says: According to Musaddad (Hudhaifah said): I started going as far from him (as I could in order not to see him), thereupon he called me until I came to be behind him.

[13] When One Urinates At Night In A Pot And Puts It Near Him (Till The Morning)

24- It is narrated on the authority of Umaimah, daughter of Ruqaiqah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" had a vessel made of wood sticks underneath his bed, in which he used to urinate at night (and in the morning, he would spill it over).

[14] The Places In Which Urinating Is Forbidden

25- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Safeguard yourselves against both causers of curse!" they said: "What are both causers of curs O Messenger of Allah?" he said: "They are to answer the call of nature on the main road of the people, or under the shade to which they take shelter."

26- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Safeguard yourselves against the following three causes of curse: to excrete in the resources (of water), or on the main streets, or in the shade (to which people take shelter)."

فَسَمِعَ ذَلِكَ فَقَالَ: «**أَلَمْ تَعْلَمُوا مَا لَقِيَ صَاحِبُ بَنِي إِسْرَائِيلَ؟ كَانُوا إِذَا أَصَابَهُمُ الْبَوْلُ قَطَعُوا مَا أَصَابَهُ الْبَوْلُ مِنْهُمْ، فَنَهَاهُمْ، فَعُذِّبَ فِي قَبْرِهِ**».

قال أَبُو دَاوُدَ: قال مَنْصُورٌ: عن أَبِي وَائِلٍ، عن أَبِي مُوسَى، فِي هذا الْحَدِيثِ قال: «**جِلْدَ أَحَدِهِمْ**»، وقال عَاصِمٌ: عن أَبِي وَائِلٍ، عن أَبِي مُوسَى، عن النَّبِيِّ ﷺ قال: «**جَسَدَ أَحَدِهِمْ**».

[ت12/م12] ـ بابُ البولِ قائمًا

23 ـ حدَّثنا حَفْصُ بنُ عُمَرَ وَمُسْلِمُ بنُ إِبْرَاهِيمَ قالا: حدَّثنا شُعْبَةُ، (ح)، وحدَّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ ـ وهَذَا لَفْظُ حَفْصٍ ـ، عن سُلَيْمَانَ، عن أَبِي وَائِلٍ، عن حُذَيْفَةَ قال: «أَتَى رَسُولُ اللَّهِ ﷺ سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا، ثُمَّ دَعَا بِمَاءٍ فَمَسَحَ عَلَى خُفَّيْهِ».

قال أَبُو دَاوُدَ: قال مُسَدَّدٌ قال: «فَذَهَبْتُ أَتَبَاعَدُ، فَدَعَانِي حَتَّى كُنْتُ عِنْدَ عَقِبِهِ».

[ت13/م13] ـ بابٌ في الرجلِ يبولُ بالليلِ في الإناءِ ثُمَّ يضَعُهُ عندَهُ

24 ـ حدَّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا حَجَّاجٌ، عن ابنِ جُرَيْجٍ، عن حُكَيْمَةَ بِنْتِ أُمَيْمَةَ بنت رُقَيْقَةَ، عن أُمِّهَا أَنَّهَا قَالَتْ: «كَانَ لِلنَّبِيِّ ﷺ قَدَحٌ مِنْ عِيدَانٍ تَحت سَرِيرِهِ يَبُولُ فِيهِ بِاللَّيْلِ».

قَالَ ابنُ الأَعْرَابِيِّ: حَدَّثَنَاهُ هِلالُ بنُ العَلَاءِ: حَدَّثَنَا حَجَّاجٌ، به.

[ت14/م14] ـ بابُ المَوَاضِعِ التي نَهَى النبيُّ ﷺ عنِ البولِ فيها

25 ـ حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا إِسْمَاعِيلُ بنُ جَعْفَرٍ، عن الْعَلاَءِ بنِ عَبْدِ الرَّحْمٰنِ، عن أَبِيهِ، عن أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قال: «**اتَّقُوا اللاَّعِنَيْنِ**». قالُوا: وَمَا اللاَّعِنَانِ يَا رَسُولَ اللَّهِ؟ قال: «**الَّذِي يَتَخَلَّى في طَرِيقِ النَّاسِ، أَوْ في ظِلِّهِمْ**».

26 ـ حدّثنا إِسْحَاقُ بنُ سُوَيْدٍ الرَّمْلِيُّ وَعُمَرُ بنُ الْخَطَّابِ أَبُو حَفْصٍ ـ وَحَدِيثُهُ أَتَمُّ ـ، أَنَّ سَعِيدَ بنَ الْحَكَمِ حَدَّثَهُمْ، قال: أَخْبَرَنَا نَافِعُ بنُ يَزِيدَ، حَدَّثَنِي حَيْوَةُ بنُ شُرَيْح أَنَّ أَبَا سَعِيدٍ الْحِمْيَرِيَّ حدَّثَهُ عن مُعَاذِ بنِ جَبَلٍ قال: قال رَسُولُ اللَّهِ ﷺ: «**اتَّقُوا الْمَلاَعِنَ الثَّلاَثَةَ: الْبَرَازَ في الْمَوَارِدِ، وَقَارِعَةِ الطَّرِيقِ، والظِّلِّ**».

[15] Urinating In The Place Where One Takes Bath

27- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in his bathing place and then take bath (and offer ablution in it according to the narration of Ahmad), since the most part of evil suggestions come from that."

28- It is narrated on the authority of Humaid Al-Himyari, son of Abd Ar-Rahman that he said: I met a man who was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" as was Abu Hurairah and he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that anyone of us should comb his hair everyday or urinate in his bathing place.

[16] It Is Forbidden (To Urinate Or Excrete) In A Hole

29- It is narrated on the authority of Abdullah Ibn Sarjis that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade urination in a hole. It was said to Qatadah: "Why is the urination in a hole undesirable?" he said: "They are said to be the dwelling places of jinns."

[17] What One Says On Coming Out Of The Privy

30- It is narrated on the authority of A'ishah "Allah be pleased with her" that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out of the offices of nature, he would say: "(O Allah!) I ask for Your Forgiveness!"

[18] It Is Hateful To Touch The Penis With The Right Hand While Removing The Taint Of Urine

31- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you urinates, let not him touch his penis with his right hand; and when he goes to the open space (to excrete), let not him use his right hand in sweeping (the traces of excrement); and when he drinks, let not him drink in a single breath!"

32- It is narrated on the authority of Hafsah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" was accustomed to use his right hand in eating, drinking and wearing his clothes, and use his left hand in anything else.

[ت15/م15] ـ بابٌ في البولِ في المُسْتَحَمِّ

27 ـ حدَّثنا أَحْمدُ بنُ مُحمَّدِ بنِ حَنْبَل وَالْحَسَنُ بنُ عَلِيٍّ قالا: حدَّثنا عَبْدُ الرَّزَّاقِ، قال أَحْمَدُ: حدَّثنا مَعْمَرٌ: أخبرني أَشْعَثُ، وقال الْحَسَنُ: عن أَشْعَثِ بنِ عَبْدِ اللَّهِ، عن الْحَسَنِ، عن عَبْدِ اللَّهِ بنِ مُغَفَّلٍ قال: قال رَسُولُ اللَّهِ ﷺ: «**لاَ يَبُولَنَّ أَحَدُكُمْ في مُسْتَحَمِّهِ ثُمَّ يَغْتَسِلُ فِيهِ**». قال أحمد: «**ثُمَّ يَتَوَضَّأُ فِيهِ، فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ**».

قَال أَبُو داود: هَذَا مُرْسَلٌ، وَهُوَ مِمَّا انْفَرَدَ بِهِ أَهْلُ مِصْرَ.

28 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدثنا زُهَيْرٌ، عن دَاوُدَ بنِ عَبْدِ اللَّهِ، عن حُمَيْدٍ الْحِمْيَرِيِّ ـ وَهُوَ ابنُ عَبْدِ الرَّحْمٰنِ ـ قال: «لَقِيتُ رَجُلاً صَحِبَ النَّبِيَّ ﷺ كما صَحِبَهُ أَبُو هُرَيْرَةَ قال: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَمْتَشِطَ أَحَدُنَا كلَّ يَوْمٍ أَوْ يَبُولَ في مُغْتَسَلِهِ».

[ت16/م16] ـ بابُ النَّهْيِ عنِ البَولِ في الجُحْرِ

29 ـ حدَّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ: حدَّثنا مُعَاذُ بنُ هِشَامٍ، حَدَّثَنِي أَبِي، عن قَتَادَةَ، عن عَبْدِ اللَّهِ بنِ سَرْجِسَ أَنَّ النَّبِيَّ ﷺ «نَهَى أَنْ يُبَالَ في الجُحْرِ» قال: قالوا لِقَتَادَةَ: مَا يُكْرَهُ مِنَ الْبَوْلِ في الجُحْرِ؟ قال: «كَانَ يُقَالُ إِنَّهَا مَسَاكِنُ الجِنِّ».

[ت17/م17] ـ بابُ ما يقولُ الرجلُ إذا خَرجَ منَ الخلاءِ

30 ـ حدَّثنا عَمْرُو بنُ مُحَمَّدٍ النَّاقِدُ: حدَّثنا هَاشِمُ بنُ الْقَاسِمِ: حدَّثنا إِسْرَائِيلُ، عن يُوسُفَ بنِ أَبِي بُرْدَةَ، عن أَبِيهِ قال: حَدَّثَتْنِي عَائِشَةُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنَ الْغَائِطِ قال: «**غُفْرَانَكَ**».

[ت18/م18] ـ بابُ كراهيةِ مَسِّ الذَّكَرِ باليمينِ في الاستِبْرَاءِ

31 ـ حدَّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ وَمُوسَى بنُ إِسْمَاعِيلَ قالا: حدَّثنا أَبَانُ: حدَّثنا يَحْيَى، عن عَبْدِ اللَّهِ بنِ أَبِي قَتَادَةَ، عن أَبِيهِ قال: قال رَسُولُ اللَّهِ ﷺ: «**إِذَا بَالَ أَحَدُكُمْ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَإِذَا أَتَى الْخَلاَءَ فَلاَ يَتَمَسَّحْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلاَ يَشْرَبْ نَفَسًا وَاحِدًا**».

32 ـ حدَّثنا مُحَمَّدُ بنُ آدَمَ بنِ سُلَيْمَانَ المِصِّيصِيُّ: حدَّثنا ابنُ أَبِي زَائِدَةَ، قال: حدثني أَبُو أَيُّوبَ ـ يَعْنِي الإِفْرِيقِيَّ ـ عن عَاصِمٍ، عن المُسَيَّبِ بنِ رَافِعٍ وَمَعْبَدٍ، عن حَارِثَةَ بنِ وَهْبٍ الخُزَاعِيِّ قال: حَدَّثَتْنِي حَفْصَةُ زَوْجُ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَجْعَلُ يَمِينَهُ لِطَعَامِهِ وَشَرَابِهِ وَثِيَابِهِ، وَيَجْعَلُ شِمَالَهُ لِمَا سِوَى ذَلِكَ».

33- It is narrated on the authority of A'ishah that she said: The right hand of the Messenger of Allah "Allah's blessing and peace be upon him" was used for his ablution and food, and his left hand for (removing the traces of urine and excrement in) the privy, and whatever harmful things he would receive (on account of that).

34- The same is narrated on the authority of A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him".

[19] Screening Oneself (While Answering The Call Of Nature) In The Open Space

35- It is narrated on the authority of Abu Sa'id Al-Khair from Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who applies kohl, should do so an odd number of times: if one does so, he has done good, otherwise, there is no blame on him; he, who uses stones (to clean his privates after urination or excrement), let him use an odd number (of pebbles, and three are desirable): if one does so, he has done good, otherwise, there is no blame on him; whoever takes out anything (of the remaining food) from between his teeth, let him emit it, and he, who licks something (with his tongue), let him swallow it: if one does so, he has done good, otherwise, there is no blame on him; he, who comes to an open space (to answer the call of nature), let him screen himself, and in case he finds nothing barring a sandhill, let him screen himself behind it: verily, Satan touches with harm the buttocks of mankind (in case it is laid bare): if one does so, he has done good, otherwise, there is no blame on him."

Abu Dawud says: Abu Sa'id Al-Khair was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him".

[20] Which Thing Is Forbidden To Clean One's Privates With?

36- It is narrated on the authority of Shaiban Al-Qitbani that Muslim Ibn Mukhallad appointed Ruwaifi' Ibn Thabit on the lower portion of the land: we walked with him from Kawm Sharik to Alqamah' or from Alqamah' to Kawm Sharik, and he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", anyone of us and his brother might agree to fight by turns, on the condition that each of them would get half the booty the other would receive, and anyone of us might then get in his lot both the blade and the feathers, and his brother the arrow. He further said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Ruwaifi'! you may have a long life after me: so, tell the people (on behalf of me) that whoever braids (the hair of) his beard or

33 ـ حدّثنا أَبُو تَوْبَةَ الرَّبِيعُ بنُ نَافِعٍ: حدثني عِيسَى بنُ يُونُسَ، عن ابنِ أَبِي عَرُوبَةَ، عن أَبِي مَعْشَرٍ، عن إِبْرَاهِيمَ، عن عَائِشَةَ قَالَتْ: «كَانَتْ يَدُ رَسُولِ اللَّهِ ﷺ الْيُمْنَى لِطُهُورِهِ وَطَعَامِهِ، وَكَانَتْ يَدُهُ الْيُسْرَى لِخَلاَئِهِ وَمَا كَانَ مِنْ أَذًى».

34 ـ حدّثنا مُحَمَّدُ بنُ حَاتِمِ بنِ بَزِيعٍ: حدَّثنا عَبْدُ الْوَهَّابِ بنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

[ت19/م19] ـ بابُ الاستتارِ في الخَلاءِ

35 ـ حدَّثنا إِبْرَاهِيمُ بنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَى بنُ يُونُسَ، عن ثَوْرٍ، عن الْحُصَيْنِ الْحُبْرَانِيِّ، عن أَبِي سَعْدٍ، عن أَبي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قال: **«مَنِ اكْتَحَلَ فَلْيُوتِرْ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لاَ فَلاَ حَرَجَ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لاَ فَلاَ حرَجَ، وَمَنْ أَكَلَ فَمَا تَخَلَّلَ فَلْيَلْفِظْ، وَمَا لاَكَ بِلِسَانِهِ فَلْيَبْتَلِعْ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لاَ فَلاَ حَرَجَ، وَمَنْ أَتَى الْغَائِطَ فَلْيَسْتَتِرْ، فَإِنْ لَمْ يَجِدْ إِلاَّ أَنْ يَجْمَعَ كَثِيبًا مِنْ رَمْلٍ فَلْيَسْتَدْبِرْهُ، فَإِنَّ الشَّيْطَانَ يَلْعَبُ بِمَقَاعِدِ بَنِي آدَمَ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لاَ فَلاَ حَرَجَ»**.

قال أَبُو دَاوُدَ: رَوَاهُ أَبُو عَاصِمٍ، عن ثَوْرٍ قال: «حُصَيْنٌ الْحِمْيَرِيُّ». وَرَوَاهُ عَبْدُ الْمَلِكِ بنُ الصَّبَّاحِ، عن ثَوْرٍ فقال: «أَبُو سَعْدٍ الْخَيْرُ».

قال أَبُو دَاوُدَ: أَبُو سَعْدٍ الخَيْرُ هُو مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

[ت20/م20] ـ بابُ ما يُنهَى عنه أنْ يُستَنْجَى بِهِ

36 ـ حدَّثنا يَزِيدُ بنُ خَالِدِ بنِ عَبْدِ اللَّهِ بنِ مَوْهَبٍ الهَمْدَانِيُّ: حدَّثنا الْمُفَضَّلُ ـ يَعْنِي ابنَ فَضَالَةَ الْمِصْرِيَّ ـ، عَنْ عَيَّاشِ بنِ عَبَّاسٍ الْقِتْبَانِيِّ أَنَّ شُيَيْمَ بنَ بَيْتَانَ أَخْبَرَهُ عَنْ شَيْبَانَ الْقِتْبَانِيِّ أَنَّ مَسْلَمَةَ بنَ مُخَلَّدٍ اسْتَعْمَلَ رُوَيْفِعَ بنَ ثَابِتٍ عَلَى أَسْفَلِ الأَرْضِ، قال شَيْبَانُ: فَسِرْنَا مَعَهُ مِنْ كُوم شَرِيكٍ إِلَى عَلْقَمَاءَ، أَوْ مِنْ عَلْقَمَاءَ إِلَى كُوم شَرِيكٍ، يُرِيدُ عَلْقَامَ، فَقَالَ رُوَيْفِعُ: إِنْ كَانَ أَحَدُنَا في زَمَنِ رَسُولِ اللَّهِ ﷺ لَيَأْخُذُ نِضْوَ أَخِيهِ عَلَى أَنَّ لَهُ النِّصْفَ مِمَّا يَغْنَمُ وَلَنَا النِّصْفَ، وَإِنْ كَانَ أَحَدُنَا لَيَطِيرُ لَهُ النَّصْلُ والرِّيشُ وَلِلآخَرِ القَدَحُ، ثُمَّ قال: قال لي رَسُولُ اللَّهِ ﷺ: **«يَا رُوَيْفِعُ لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ**

Ties up a string (round the necks of horses) or cleans his privates with a (piece of) dung or bone of an animal, surely, Muhammad "Allah's blessing and peace be upon him" is free of responsibility from him."

37- The same is narrated on the authority of Abdullah Ibn Amr while standing for guard in the fort of Babylon (on the mountain of Fustat in Egypt).

38- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to use bone or (pieces of) dung in sweeping (our privates to remove the traces of urine and excrement).

39- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The delegate of the jinns came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Muhammad! Forbid your nation to clean their private parts with bone, dung or even coal, for indeed, Allah Almighty has provided sustenance for us in them." The Messenger of Allah "Allah's blessing and peace be upon him" forbade (his nation to do) that.

[21] Cleaning The Private Parts With The Stones

40- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you goes to the offices of nature let him take three stones with him therewith to clean his private parts since this is sufficient for him."

41- It is narrated on the authority of Khuzaimah Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about cleaning the privates (after answering the call of nature), thereupon he said: "Let it be with three stones, including no dung."

[22] Removing The Taint Of Urine (From The Penis)

42- It is narrated on the authority of A'ishah: Once, the Messenger of Allah "Allah's blessing and peace be upon him" urinated, and Umar followed him carrying a tumbler filled with water. He asked: "What is this O Umar?" he said: "This is water for you to offer ablution." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've not been commanded to offer ablution (or to wash with water the place of emitting urine since cleaning it with stones is sufficient) every time I urinate; and had I done so, surely, it would have become a (principle of the) sunnah (to which you should stick)."

بَعْدِي، فَأَخْبِرِ النَّاسَ أَنَّهُ مَنْ عَقَدَ لِحْيَتَهُ، أَوْ تَقَلَّدَ وَتَرًا، أَوِ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ، فَإِنَّ مُحَمَّدًا ﷺ مِنْهُ بَرِيءٌ».

37 ـ حدّثنا يَزِيدُ بنُ خَالِدٍ: حدَّثنا مُفَضَّلٌ، عن عَيَّاشٍ، أَنَّ شُيَيْمَ بنَ بَيْتَانَ أَخْبَرَهُ بِهَذَا الْحَدِيثِ أَيْضًا عن أَبِي سَالِمٍ الْجَيْشَانِيِّ، عن عَبْدِ اللَّهِ بنِ عمرو يَذْكُرُ ذَلِكَ، وَهُوَ مَعَهُ مُرَابِطٌ بِحِصْنِ بَابِ أَلْيُونَ.

قال أَبُو دَاوُدَ: حِصْنُ أَلْيُونَ عَلَى جَبَلٍ بِالْفُسْطَاطِ.

قال أَبُو دَاوُدَ: وَهُوَ شَيْبَانُ بنُ أُمَيَّةَ، يُكَنَّى أَبَا حُذَيْفَةَ.

38 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ: حدَّثنا رَوْحُ بنُ عُبَادَةَ: حدَّثنا زَكَرِيَّا بنُ إِسْحَاقَ: حدَّثنا أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بنَ عَبْدِ اللَّهِ يَقُولُ: «نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَتَمَسَّحَ بِعَظْمٍ أَوْ بَعْرٍ».

39 ـ حدّثنا حَيْوَةُ بنُ شُرَيْحٍ الْحِمْصِيُّ: حدَّثنا ابنُ عَيَّاشٍ، عن يَحْيَى بنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عن عَبْدِ اللَّهِ بنِ الدَّيْلَمِي، عن عَبْدِ اللَّهِ بنِ مَسْعُودٍ قال: «قَدِمَ وَفْدُ الجِنِّ عَلَى رَسُولِ اللَّهِ ﷺ فقَالُوا: يَا مُحَمَّدُ، انْهَ أُمَّتَكَ أَنْ يَسْتَنْجُوا بِعَظْمٍ أَوْ رَوْثَةٍ أَوْ حُمَمَةٍ، فَإِنَّ اللَّهَ تَعَالَى جَعَلَ لَنَا فِيهَا رِزْقًا، قال: فَنَهَى النَّبِيُّ ﷺ عن ذلكَ».

[ت21/م21] ـ بابُ الاستنجاءِ بالأَحجارِ

40 ـ حدَّثنا سَعِيدُ بنُ مَنْصُورٍ وَقُتَيْبَةُ بنُ سَعِيدٍ قالا: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ، عن أَبِي حَازِمٍ، عن مُسْلِمِ بنِ قُرْطٍ، عن عُرْوَةَ، عن عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قال: «**إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْغَائِطِ فَلْيَذْهَبْ مَعَهُ بِثَلَاثَةِ أَحْجَارٍ يَسْتَطِيبُ بِهِنَّ، فَإِنَّهَا تُجْزِىءُ عَنْهُ**».

41 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا أَبُو مُعَاوِيَةَ، عن هِشَامِ بنِ عُرْوَةَ، عن عَمْرِو بنِ خُزَيْمَةَ، عن عُمَارَةَ بنِ خُزَيْمَةَ، عن خُزَيْمَةَ بنِ ثَابِتٍ، قال: سُئِلَ النَّبِيُّ ﷺ عَنِ الاسْتِطَابَةِ فَقَالَ: «**بِثَلَاثَةِ أَحْجَارٍ لَيْسَ فِيهَا رَجِيعٌ**».

قال أَبُو دَاوُدَ: كَذَا رَوَاهُ أَبُو أُسَامَةَ وَابنُ نُمَيْرٍ عن هِشَامٍ، يعني ابن عروة.

[ت22/م22] ـ بابٌ في الاستِبْرَاءِ

42 ـ حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ وَخَلَفُ بنُ هِشَامٍ المُقْرِىء قالا: حدَّثنا عَبْدُ اللَّهِ بنُ يَحْيَى التَّوْأَمُ. (ح) وحدَّثنا عَمْرُو بنُ عَوْنٍ قالَ: أخبرنا أَبُو يَعْقُوبَ التَّوْأَمُ، عن عَبْدِ اللَّهِ بنِ أَبِي مُلَيْكَةَ، عن أُمِّهِ، عن عَائِشَةَ قَالَتْ: بَالَ رَسُولُ اللَّهِ ﷺ فَقَامَ عُمَرُ خَلْفَهُ بِكُوزٍ مِنْ مَاءٍ فقَالَ: «**مَا هَذَا يَا عُمَرُ؟**» فَقَالَ: هَذَا مَاءٌ تَتَوَضَّأُ بِهِ. قال: «**مَا أُمِرْتُ كُلَّمَا بُلْتُ أَنْ أَتَوَضَّأَ، وَلَوْ فَعَلْتُ لَكَانَتْ سُنَّةً**».

[23] Washing The Private Parts With Water

43- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered an enclosed cluster of date-palms in order to answer the call of nature, and there was a young man with him having a pot (full of water to offer) ablution; and he was the youngest of us. He placed the pot near the lot-tree; and when he answered the call of nature, he came out to us after having washed his privates with the water.

44- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In connection with those of Quba (mosque), (the following Holy Statement) was revealed: "In it are men who love to be purified; and Allah loveth those who make themselves pure." (At-Tawbah 108) they used to clean their private parts with the water (after answering the call of nature), thereupon this Holy Verse was revealed in them."

[24] When One Rubs His Hand With The Earth Once He Cleans His Privates With The Help Of It

45- It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" went to the offices of nature, I would bring water for him in a pot or container, therewith he would clean his privates.

Abu Dawud says: According to the narration of Waki', there is the following addition: Then, he would rub his hand with the earth; and then I would bring another utensil (of water) for him to offer ablution. Abu Dawud says: The narration of Al-Aswad Ibn Amir is more complete.

[25] What About The Siwak (Teeth-Cleansing Stick)

46- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had it not been difficult upon my nation, I would have commanded them to delay offering the Isha prayer and to use the Siwak at (the time of) every (obligatory) prayer."

47- Abu Salamah said: I saw Zaid sitting in the mosque, having the Siwak with him as near to his ear as a pen is to the ear of a scribe, and whenever he stood up (for the prayer, he would use it).

48- It is narrated on the authority of Muhammad Ibn Yahya Ibn Hibban from Abdullah Ibn Abdullah Ibn Umar that I said to him: Tell me about the fact that Ibn Umar offers ablution for every (obligatory) prayer, whether he

[ت23/م23] ـ بابٌ في الاستنجاءِ بالماءِ

43 ـ حدَّثنا وَهْبُ بنُ بَقِيَّةَ، عن خَالِدٍ ـ يَعْنِي الوَاسِطِيَّ ـ، عن خَالِدٍ ـ يَعْنِي الْحَذَّاءَ ـ، عن عَطَاءِ بنِ أَبِي مَيْمُونَةَ، عن أَنَسِ بنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ «دَخَلَ حَائِطًا وَمَعَهُ غُلاَمٌ مَعَهُ مِيضَأَةٌ وَهُوَ أَصْغَرُنَا، فَوَضَعَهَا عِنْدَ السِّدْرَةِ فَقَضَى حَاجَتَهُ، فَخَرَجَ عَلَيْنَا وَقَدِ اسْتَنْجَى بِالمَاءِ».

44 ـ حدّثنا مُحَمَّدُ بنُ العَلاَءِ، قال: أخبرنا مُعَاوِيَةُ بنُ هِشَام، عن يُونُسَ بن الحَارِثِ، عن إِبْرَاهِيمَ بنِ أَبِي مَيْمُونَةَ، عن أَبِي صَالِحٍ، عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قال: «**نَزَلَتْ هَذِهِ الآيَةُ فِي أَهْلِ قُبَاءَ** ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا﴾[التوبة: 108]» قال: «**كَانُوا يَسْتَنْجُونَ بِالمَاءِ، فَنَزَلَتْ فِيهِمْ هَذِهِ الآيَةُ**».

[ت24/م24] ـ بابُ الرجلِ يَدْلُكُ يدَهَ بالأرضِ إذا استَنْجَى

45 ـ حدَّثنا إِبْرَاهِيمُ بنُ خَالِدٍ: حدَّثنا أَسْودُ بنُ عَامِرٍ: حدَّثنا شَرِيكٌ، وهذا لفظه. (ح): وحدَّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ ـ يَعْنِي المُخَرِّمِيَّ ـ حدَّثنا وَكِيعٌ، عن شَرِيكٍ، عن إِبْرَاهِيمَ بنِ جَرِيرٍ، عن المُغِيرَةِ، عن أَبِي زُرْعَةَ، عن أَبِي هُرَيْرَةَ قال: «كَانَ النَّبِيُّ ﷺ إِذَا أَتَى الْخَلاَءَ أَتَيْتُهُ بِمَاءٍ فِي تَوْرٍ أَوْ رَكْوَةٍ فَاسْتَنْجَى».

قال أَبو دَاوُدَ: في حديث وكيع: «ثُمَّ مَسَحَ يَدَهُ عَلَى الأَرْضِ ثُمَّ أَتَيْتُهُ بِإِنَاءٍ آخَرَ فَتَوَضَّأَ».

قال أَبُو دَاوُدَ: وَحَدِيثُ الأَسْوَدِ بنِ عَامِرٍ أَتَمُّ.

[ت25/م25] ـ بابُ السِّوَاكِ

46 ـ حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ، عن سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عن الأَعْرَجِ، عن أَبِي هُرَيْرَةَ يَرْفَعُهُ قال: «**لَوْلاَ أَنْ أَشُقَّ عَلَى المُؤْمِنِينَ لأَمَرْتُهُمْ بِتَأْخِيرِ الْعِشَاءِ، وَبِالسِّوَاكِ عِنْدَ كُلِّ صَلاَةٍ**».

47 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى: أخبرنا عِيسَى بن يُونُسَ: حدثنا مُحَمَّدُ بنُ إِسْحَاقَ، عن مُحَمَّدِ بنِ إِبْرَاهِيمَ التَّيْمِيِّ، عن أَبِي سَلَمَةَ بن عَبْدِ الرَّحْمٰنِ، عَنْ زَيْدِ بنِ خَالِدٍ الْجُهَنِيِّ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يقول: «**لَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلاَةٍ**». قال أَبُو سَلَمَةَ: فَرَأَيْتُ زَيْدًا يَجْلِسُ فِي الْمَسْجِدِ وَإِنَّ السِّوَاكَ مِنْ أُذنِهِ مَوْضِعَ الْقَلَمِ مِنْ أُذُنِ الكَاتِبِ، فَكُلَّمَا قَامَ إِلَى الصَّلاَةِ اسْتَاكَ.

48 ـ حدّثنا مُحَمَّدُ بنُ عَوْفٍ الطَّائِيُّ: حدَّثنا أَحْمَدُ بنُ خَالِدٍ: حدَّثنا مُحَمَّدُ بنُ إِسْحَاقَ، عن مُحَمَّدِ بنِ يَحْيَى بنِ حَبَّانَ، عن عَبْدِ اللَّهِ بن عَبْدِ اللَّهِ بنِ عُمَرَ قال: قُلْتُ:

is or is not in the state of ablution: What is the reason for that? He said: Asma' Bint Zaid Ibn Al-Khattab told me that Abdullah Ibn Hanzalah Ibn Abu Amir related to her that the Messenger of Allah "Allah's blessing and peace be upon him" commanded that ablution should be offered at (the time of) every (obligatory) prayer, whether one is or is not in the state of ablution; an when he found it difficult he ordered to use the Siwak at (the time of) every (obligatory) prayer. Ibn Umar felt he had enough power (to offer ablution at the time of every prayer); and thus, he did not leave the habit of offering ablution at (the time of) every (obligatory) prayer.

[26] How Does One Use The Siwak (Teeth-Cleansing Stick?)

49- It is narrated on the authority of Abu Burdah from his father that he said: We went to the Messenger of Allah "Allah's blessing and peace be upon him" in order to ask him for means of transportation (with the help of which we would be able to take part in the holy battle of Tabuk), and I found him (cleaning his teeth with) Siwak, which he was placing over his tongue. According to the narration of Sulaiman: I entered upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was cleaning his teeth with the Siwak, which he was placing on the end of his tongue, saying: "Ih! Ih!" i.e. making voice with his mouth. Abu Dawud says: This narration is very long, and I've abridged it.

[27] When One Cleans His Teeth With The Stick Of Another

50- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was cleaning his teeth and there were two men sitting with him, one of whom was older than the other. One of them revealed to him to give the older of them the remnant of the teeth-cleansing stick (which had the traces of the teeth of the Messenger of Allah "Allah's blessing and peace be upon him").

51- It is narrated on the authority of Al-Miqdam Ibn Shuraih from his father that he said: I said to A'ishah: "With which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to start whenever he entered his house?" she said: "With the Siwak (i.e. with cleaning his teeth with the teeth-cleansing stick or brush)."

[28] Washing The Teeth-Cleansing Stick Or Brush

52- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" cleaned his teeth with the Siwak, he would give it to me in order to wash it, therewith I would clean my teeth first, and then I would wash it, and give it to him.

أَرَأَيْتَ تَوَضُّؤَ ابنِ عُمَرَ لِكُلِّ صَلاَةٍ طَاهِرًا وَغَيْرَ طَاهِرٍ، عَمَّ ذَاكَ؟ فَقَالَ: حَدَّثَتْنِيهِ أَسْمَاءُ بِنْتُ زَيْدِ بنِ الخَطَّابِ أَنَّ عَبْدَ اللَّهِ بنَ حَنْظَلَةَ بنِ أَبِي عَامِرٍ حَدَّثَهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ أُمِرَ بِالوُضُوءِ لِكُلِّ صَلاَةٍ طَاهِرًا وَغَيْرَ طَاهِرٍ، فَلَمَّا شَقَّ ذَلِكَ عَلَيْهِ أُمِرَ بَالسِّوَاكِ لِكُلِّ صَلاَةٍ». فَكَانَ ابنُ عُمَرَ يَرَى أَنَّ بِهِ قُوَّةً، فَكَانَ لاَ يَدَعُ الْوُضُوءَ لِكُلِّ صَلاَةٍ.

قال أَبُو دَاوُدَ: إِبْرَاهِيمُ بنُ سَعْدٍ رَوَاهُ عن مُحَمَّدِ بن إِسْحَاقَ قال: «عُبَيْدُ اللَّهِ بنُ عَبْدِ اللَّهِ».

[ت26/م26] ـ بابٌ: كيفَ يستاكُ

49 ـ حدَّثنا مُسَدَّدٌ وَسُلَيْمَانُ بنُ دَاوُدَ العَتَكِيُّ قالا: حدثنا حَمَّادُ بنُ زَيْدٍ، عن غَيْلاَنَ بنِ جَرِيرٍ، عن أبي بُرْدَةَ، عن أبيه ـ قال مُسَدَّدٌ: ـ قال: أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلهُ فَرَأَيْتُهُ يَسْتَاكُ عَلَى لِسَانِهِ. وقَالَ سُلَيْمَانُ قال: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يَسْتَاكُ، وَقَدْ وَضَعَ السِّوَاكَ عَلَى طَرَفِ لِسَانِهِ وَهُوَ يَقُولُ «إِه إِه»، يَعْنِي يَتَهَوَّعُ.

قال أَبُو دَاوُدَ: قال مُسَدَّدٌ: كَانَ حَدِيثًا طَوِيلاً وَلَكِنِّي اخْتَصَرْتُهُ.

[ت27/م27] ـ بابٌ في الرَّجلِ يستاكُ بسِواكِ غيرِهِ

50 ـ حدَّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا عَنْبَسَةُ بنُ عَبْدِ الْوَاحِدِ، عن هِشَام بن عُرْوَةَ، عن أَبِيهِ، عن عائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَنُّ، وَعِنْدَهُ رَجُلاَنِ: أَحَدُهُمَا أَكْبَرُ مِنَ الآخَرِ، فَأُوحِيَ إِلَيهِ في فَضْلِ السِّوَاكِ: «أَنْ كَبِّرْ» أَعْطِ السِّوَاكَ أَكْبَرَهُمَا. قال أحمدُ ـ هو ابنُ حزمٍ ـ قال لنا أبو سعيدٍ ـ هو ابنُ الأعرابيِّ ـ: هذا مما تفرد به أهل المدينة.

قَالَ لَنَا أَبُو دَاوُد: قَالَ أَبُو جَعْفَرَ مُحَمَّدُ بنُ عِيسَى: عَنْبَسَةُ بنُ عَبْدِ الوَاحِدِ كُنَّا نَعُدُّهُ مِنَ الأَبْدَالِ قَبْلَ أَنْ نَسْمَعَ أَنَّ الأَبْدَالَ مِنَ المَوَالي.

51 ـ حدَّثنا إِبْرَاهِيمُ بنُ مُوسَى الرَّازِيُّ قال: أخبرنا عِيسَى بنُ يُونُسَ، عن مِسْعَرٍ، عن المِقْدام بنِ شُرَيْحٍ، عن أبيه، قال: «قُلْتُ لِعَائِشَةَ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بالسِّوَاكِ».

[ت28/م28] ـ بابُ غسلِ السِّواكِ

52 ـ حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا مُحَمَّدُ بنُ عَبدِ اللَّهِ الأَنْصَارِيُّ: حدَّثنا عَنْبَسَةُ بنُ سَعِيدٍ الْكُوفِيُّ الحَاسِبُ: حدَّثنا كَثِيرٌ، عن عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ نَبِيُّ اللَّهِ ﷺ يَسْتَاكُ فَيُعْطِينِي السِّوَاكَ لأَغْسِلَهُ، فَأَبْدَأُ بِهِ فَأَسْتَاكُ، ثُمَّ أَغْسِلُهُ وَأَدْفَعُهُ إِلَيْهِ.

[29] Cleaning The Teeth With The Stick (Or The Brush) Is Out Of The True Nature (On Which The People Are Created)

53- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are ten (characteristics) of the true tradition: cutting short the moustache, letting the beard grow (no more than a fist length), (brushing the teeth with) the teeth cleansing stick, snuffing the water in the nostrils, clipping the nails, washing the finger joints, depilating the (hair of the) armpits, shaving the (hair of the) pubic area, and washing the privates with the water (after answering the call of nature)." (Mus'ab, a sub-narrator, said: I forgot the tenth (characteristic), except that it might be rinsing the mouth).

54- It is narrated on the authority of Ammar Ibn Yasir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of the true nature (on which the people are created) to rinse the mouth and snuff the water in the nostrils..." and he mentioned the same, with the exception of letting the beard grow, and the addition of the circumcision (for men), and sprinkling water over the private parts, and he did not mention washing the privates with the water.

Abu Dawud says: The same is narrated on the authority of Ibn Abbas in which he said: "There are five (characteristics) pertaining to the head...in which he make a mention of parting the hair, and did not mention letting the beard grow.

Abu Dawud says: The same is narrated from the Messenger of Allah "Allah's blessing and peace be upon him", through many chains of transmitters, with variations of wording.

[30] Cleaning The Teeth With The Siwak For Such As Stands At Night (For Supererogatory Prayers)

55- It is narrated on the authority of Hudhaifah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood at night (for supererogatory prayers), he would clean his mouth with the Siwak.

56- It is narrated on the authority of A'ishah that she said: It was the habit to put both (water for) ablution and Siwak for the Messenger of Allah "Allah's blessing and peace be upon him"; and whenever he stood at night (for supererogatory prayers), he would answer the call of nature, clean his teeth with the Siwak (and then offer ablution).

[ت29/م29] ـ بابٌ: السِّواكُ مِنَ الفِطْرَة

53 ـ حدَّثنا يَحْيَى بْنُ مُعِينٍ: حدَّثنا وَكِيعٌ، عن زَكَرِيَّا بنِ أَبِي زَائِدَةَ، عن مُصْعَبِ بنِ شَيْبَةَ، عن طَلْقِ بنِ حَبِيبٍ، عن ابن الزُّبَيْرِ، عن عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللِّحْيَةِ، وَالسِّوَاكُ، والاسْتِنْشَاقُ بِالْمَاءِ، وَقَصُّ الأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَنَتْفُ الإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ**» يَعْنِي الاسْتِنْجَاءَ بِالمَاءِ. قال زَكَرِيَّا: قال مُصْعَبُ بن شيبة وَنَسِيتُ الْعَاشِرَةَ، إلاَّ أَنْ تَكُونَ الْمَضْمَضَةَ.

54 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ وَدَاوُدُ بنُ شَبِيبٍ قالا: حدَّثنا حَمَّادٌ، عن عَلِيِّ ابنِ زَيْدٍ، عن سَلَمَةَ بنِ مُحَمَّدِ بنِ عَمَّارِ بنِ يَاسِرٍ، قال مُوسَى: عن أبيه، وقال دَاوُدُ: عن عَمَّارِ بنِ يَاسِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**إِنَّ مِنَ الْفِطْرَةِ الْمَضْمَضَةَ وَالاسْتِنْشَاقَ**». فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ إِعْفَاءَ اللِّحْيَةِ، وَزَادَ «**وَالخِتَانَ**»، قال: «**وَالانْتِضَاحَ**»، وَلَمْ يَذْكُرِ انْتِقَاصَ المَاءِ، يَعْنِي الاسْتِنْجَاءَ.

قال أَبُو دَاوُدَ: وَرُوِيَ نَحْوُهُ عن ابنِ عَبَّاسٍ: وقال: «**خَمْسٌ كُلُّهَا في الرَّأْسِ**»، وَذَكَرَ فِيهَا الْفَرْقَ، وَلَمْ يَذْكُرْ إِعْفَاءَ اللِّحْيَةِ.

قال أَبُو دَاوُدَ: وَرُوِيَ نَحْوُ حَدِيثِ حَمَّادٍ، عن طَلْقِ بنِ حَبِيبٍ وَمُجَاهِدٍ، وعن بَكْرِ بنِ عَبْدِ اللَّهِ المُزَنِيِّ قَوْلَهُمْ وَلَمْ يَذْكُرُوا إِعْفَاءَ اللِّحْيَةِ.

وفي حَدِيثِ مُحَمَّدِ بنِ عَبْدِ اللَّهِ بنِ أَبِي مَرْيَمَ، عن أَبي سَلَمَةَ، عن أَبي هُرَيْرَةَ، عن النَّبِيِّ ﷺ فِيهِ: «**وَإِعْفَاءُ اللِّحْيَةِ**».

وعن إِبْرَاهِيمَ النَّخعِيِّ نَحْوَهُ، وَذَكَرَ إِعْفَاءَ اللِّحْيَةِ وَالْخِتَانَ.

[ت30/م30] ـ بابُ السِّواكِ لمَن قامَ بالليلِ

55 ـ حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثنا سُفْيَانُ، عن مَنْصُورٍ وَحُصَيْنٍ، عن أَبي وَائِلٍ، عن حُذَيْفَةَ قال: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ».

56 ـ حدَّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا بَهْزُ بنُ حكيم، عن زُرَارَةَ بنِ أَوْفَى، عن سَعْدِ بنِ هِشَامٍ، عن عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُوضَعُ لَهُ وَضُوؤُهُ وَسِوَاكُهُ، فَإِذَا قَامَ مِنَ اللَّيْلِ تَخَلَّى ثُمَّ اسْتَاكَ».

57- It is narrated on the authority of A'ishah that she said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" sleep and then get up, whether at night or by day, but that he would clean his teeth with the Siwak before he would offer ablution.

58- It is narrated on the authority of Abdullah Ibn Abbas that he said: Once, I spent the night in the house of the Messenger of Allah "Allah's blessing and peace be upon him"; and when he got up (at night) he went to the place where (the water for) his ablution was positioned, took the teeth-cleansing stick therewith he brushed his teeth, and then he recited the following Holy Verse: "Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding" (Al Imran 190) until he was about to come, or he really came to the end of the Surah. Then, he offered ablution and went to his praying place, where he performed a two-rak'ah prayer; and then he went back to bed and slept as long as Allah willed him to sleep, after which he got up, did the same, and went back to his bed and slept; and then he got up and did the same, and every time he brushed his teeth with the Siwak, and performed a two-rak'ah prayer; and he concluded with the Witr.

Abu Dawud says: The same is narrated on the authority of Ibn Fudail from Husain, with a slight change of wording.

[31] The Obligation Of Offering Ablution

59- It is narrated on the authority of Abu Al-Malih from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts charity out of misappropriation, nor does He Almighty accept prayer (from anyone) without offering ablution."

60- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts the prayer of anyone of you when he makes wind or sound or urine (or goes to the offices of nature) until he offers ablution."

61- It is narrated on the authority of Ali that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The key of the prayer is to offer ablution; (the tool of) assuming it (and making unlawful what is impossible to do in it) is the magnification (Takbir); and (the instrument of) finishing it (and making lawful what is impossible to do in it) is the End Salutation (Taslim)."

57 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدثنا هَمَّامٌ، عن عَلِيِّ بنِ زَيْدٍ، عن أُمِّ مُحَمَّدٍ، عن عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ لاَ يَرْقُدُ مِنْ لَيلٍ وَلاَ نَهارٍ فَيَسْتَيْقِظُ إِلاَّ تَسَوَّكَ قَبْلَ أَنْ يَتَوَضَّأَ».

58 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا هُشَيْمٌ: أخبرنا حُصَيْنٌ، عن حَبِيبِ بنِ أَبِي ثَابِتٍ، عن مُحَمَّدِ بنِ عَلِيِّ بنِ عَبْدِ اللَّهِ بنِ عَبَّاسٍ، عن أبيه، عن جَدِّهِ عَبْدِ اللَّهِ ابنِ عَبَّاسٍ قال: «بِتُّ لَيْلَةً عِنْدَ النَّبِيِّ ﷺ، فَلَمَّا اسْتَيْقَظَ مِنْ مَنَامِهِ أَتَى طَهُورَهُ فَأَخَذَ سِوَاكَهُ فَاسْتَاكَ ثُمَّ تَلاَ هَذِهِ الآيَاتِ: ﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُوْلِي ٱلْأَلْبَٰبِ ﴿١٩٠﴾﴾ [آل عمران: 190] حَتَّى قَارَبَ أَنْ يَخْتِمَ السُّورَةَ أَوْ خَتَمَهَا، ثُمَّ تَوَضَّأَ فَأَتَى مُصَلاَّهُ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَجَعَ إِلَى فِرَاشِهِ فَنَامَ مَا شَاءَ اللَّهُ، ثُمَّ اسْتَيْقَظَ فَفَعَلَ مِثْلَ ذَلِكَ، كلُّ ذَلِكَ يَسْتَاكُ وَيُصَلِّي رَكْعَتَيْنِ ثُمَّ أَوْتَرَ».

قال أَبُو دَاوُدَ: رَوَاهُ ابنُ فُضَيْلٍ عن حُصَيْنٍ قال: فَتَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُولُ: ﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ [آل عمران: 190] حَتَّى خَتَمَ السُّورَةَ.

[ت31/م31] ـ بابُ فَرْضِ الوُضوءِ

59 ـ حدَّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ قال: حدَّثنا شُعْبَةُ، عن قَتَادَةَ، عن أبي المَلِيحِ، عن أبيه، عن النَّبِيِّ ﷺ قال: **«لاَ يَقْبَلُ اللَّهُ صَدَقَةً مِنْ غُلُولٍ، وَلاَ صَلاَةً بِغَيْرِ طُهُورٍ»**.

60 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ قال: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن هَمَّامِ بنِ مُنَبِّهٍ، عن أَبِي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: **«لاَ يَقْبَلُ اللَّهُ تَعَالَى جَلَّ ذِكْرُهُ صَلاَةَ أَحَدِكُمْ إِذَا أَحْدَثَ حَتَّى يَتَوَضَّأَ»**.

61 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا وَكِيعٌ، عن سُفْيَانَ، عن ابنِ عَقِيلٍ، عن مُحَمَّدِ ابْنِ الحَنَفِيَّةِ، عن عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قال: قال رَسُولُ اللَّهِ ﷺ: **«مِفْتَاحُ الصَّلاَةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ»**.

[32] When One Renews Ablution Without Making Anything Therewith To Break It

62- It is narrated on the authority of Abu Ghatif Al-Hudhali that he said: I was sitting with Abdullah Ibn Umar when the call for the Zhuhr prayer was pronounced; thereupon he offered ablution and performed prayer. Then, when the call for Asr was pronounced, he offered ablution (and performed prayer). I talked to him about that, and he said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers ablution even though he is in the state of ablution, ten good deeds are written by Allah for him."

[33] What Contaminates The Water

63- It is narrated on the authority of Abdullah Ibn Abdullah Ibn Umar from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the water in which the animals and beasts might plunge, thereupon he said: "If the water is (as much as no less than) two buckets, nothing could contaminate it."

64- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar from his father: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (judgement of the) water in the desert, in which beasts and wild animals might plunge, thereupon he said: "When the water becomes (no less than) two buckets, nothing could make it filthy."

65- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar that he said: My father told me: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the water becomes (no less than) two buckets, nothing could make it filthy."

[34] What About The Will Of Buda'ah

66- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Should we offer ablution from the will of Buda'ah?" it was a well in which the (blood of) menstruation, the (dead bodies of such animals as) dogs and what is foul are thrown. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The water is pure, which nothing could make filthy (as long as it is no less than two buckets)."

67- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said in reply to the following statement: "Water is brought to you from the well of Buda'ah; and it is a well in which the (dead bodies of)

[ت32/م32] ـ بابُ الرجلِ يُجَدِّدُ الوُضوءَ مِنْ غيرِ حَدَثٍ

62 ـ حدَّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا عَبْدُ اللَّهِ بنُ يَزِيدَ المُقْرِىءُ. (ح): وحدَّثنا مُسَدَّدٌ قال: حدثنا عِيسَى بنُ يُونُسَ قالا: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ زِيَادٍ. ـ قال أَبُو دَاوُدَ: وَأَنا لِحَدِيثِ ابنِ يَحْيَى أَتْقَنُ ـ عن غُطَيْفٍ ـ وقال مُحَمَّدٌ: عن أبي غُطَيْفٍ الهُذَلِيِّ ـ قال: كُنْتُ عِنْدَ عَبْدِ اللَّهِ بنِ عُمَرَ، فَلَمَّا نودِيَ بِالظُّهْرِ تَوَضَّأَ فَصلَّى، فَلَمَّا نُودِيَ بِالْعَصْرِ تَوَضَّأَ، فَقُلْتُ لَهُ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «**مَنْ تَوَضَّأَ عَلَى طُهْرٍ كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ**».

قال أَبُو دَاوُدَ: وَهَذَا حَدِيثُ مُسَدَّدٍ وَهُوَ أَتَمُّ.

[ت33/م33] ـ بابُ ما يُنَجِّسُ الماءَ

63 ـ حدَّثنا مُحَمَّدُ بنُ العَلاَءِ، وَعُثْمَانُ بنُ أَبِي شَيْبَةَ، وَالْحَسَنُ بنُ عَلِيٍّ وَغَيْرُهُمْ قَالُوا: حدَّثنا أَبُو أُسَامَةَ، عن الوَلِيدِ بنِ كَثِيرٍ، عن مُحَمَّدِ بنِ جَعْفَرِ بنِ الزُّبَيْرِ، عن عَبْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُمَرَ، عن أبيه قال: سُئِلَ النَّبِيُّ ﷺ عَنِ الْمَاءِ وَمَا يَنُوبُهُ مِنَ الدَّوَابِّ والسِّبَاعِ، فقال رَسُولُ اللَّهِ ﷺ: «**إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الخَبَثَ**».

قال أَبُو دَاوُدَ: وَهَذَا لَفْظُ ابن العَلاَءِ، وَقَالَ عُثْمَانُ والحَسَنُ بنُ عَلِيٍّ: عن مُحَمَّدِ بنِ عَبَّادِ بنِ جَعْفَرٍ. قال أَبُو دَاوُدَ: وَهُوَ الصَّوَابُ.

64 ـ حدَّثنا مُوسَى بنُ إِسْمَاعِيلَ قال: حدَّثنا حَمَّادٌ (ح)، وحدثنا أبو كامِلٍ: حدَّثنا يَزِيدُ ـ يَعْنِي ابنَ زُرَيْعٍ ـ؛ عن مُحَمَّدِ بنِ إِسْحَاقَ، عن مُحَمَّدِ بنِ جَعْفَرٍ، قال أَبُو كَامِلٍ: ابنُ الزُّبَيْرِ عن عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُمَرَ، عن أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عن الْمَاءِ يَكُونُ فِي الفَلاَةِ؛ فَذَكَرَ مَعْنَاهُ.

65 ـ حدَّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، أخبرنا عَاصِمُ بنُ الْمُنْذِرِ، عن عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُمَرَ قال: حَدَّثَنِي أبي: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ فَإِنَّهُ لاَ يَنْجَسُ**».

قال أَبُو دَاوُدَ: حَمَّادُ بنُ زَيْدٍ وَقَفَهُ عن عَاصِمٍ.

[ت34/م34] ـ بابُ ما جاءَ في بِئْرِ بُضَاعَةَ

66 ـ حدَّثنا مُحَمَّدُ بنُ الْعَلاَءِ، وَالْحَسَنُ بنُ عَلِيٍّ، ومُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ قالوا: حدَّثنا أَبُو أُسَامَةَ، عن الوَلِيدِ بنِ كَثِيرٍ، عن مُحَمَّدِ بنِ كَعْبٍ، عن عُبَيدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ رَافِعِ بنِ خَدِيجٍ، عن أَبِي سَعِيدٍ الخُدْرِيِّ أَنَّهُ قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَنَتَوَضَّأُ مِنْ بِئْرِ بُضَاعَةَ وَهِيَ بِئْرٌ يُطْرَحُ فِيهَا الحَيْضُ وَلَحْمُ الكِلاَبِ وَالنَّتْنُ؟ فقال رَسُولُ اللَّهِ ﷺ: «**الْمَاءُ طَهُورٌ لاَ يُنَجِّسُهُ شَيْءٌ**».

قال أَبُو دَاوُدَ: وقال بعضهُمْ: عَبْدُ الرَّحْمٰنِ بنُ رَافِعٍ.

67 ـ حدَّثنا أَحْمَدُ بنُ أَبِي شُعَيْبٍ وَعَبْدُ العَزِيزِ بنُ يَحْيَى الحَرَّانِيَّانِ قالا: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن سَلِيطِ بنِ أَيُّوبَ، عن عُبَيْدِ اللَّهِ بنِ عَبْدِ الرَّحَمنِ بنِ رَافِعٍ الأَنْصَارِيِّ ثُمَّ الْعَدَوِيِّ، عن أبي سَعِيدٍ الْخُدْرِيِّ قال: سَمِعْتُ

dogs, the (blood of) menstruation and the remnants of the people are thrown", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the water is pure, and nothing could contaminate it (as long as it is no less than two buckets)."

Abu Dawud says: I heard Qutaibah Ibn Sa'id having said: I asked the caretaker of the well of Buda'ah about its depth, and he said: "It reaches the pubic area when the water is at maximum increase in it." I asked: "Then, when it decreases?" he said: "It becomes below the private parts." Abu Dawud says: With the help of a garment which I spread over it, I estimated the well of Buda'ah as wide as six cubits; and I asked the one who opened the garden for me, and admitted me to it whether its structure was changed from its original state, and he answered in the negative. In it, I saw water whose colour changed.

[35] The Water Never Becomes In A State Of Ceremonial Impurity

68- It is narrated on the authority of Ibn Abbas that he said: One of the wives of the Messenger of Allah "Allah's blessing and peace be upon him" took bath in a bowl, and when the Messenger of Allah "Allah's blessing and peace be upon him" came to offer ablution from it she said to him: "O Messenger of Allah! I was in a state of ceremonial impurity (when I took bath in it)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the water never becomes in a state of ceremonial impurity."

[36] What About Urinating In The Stagnant Water

69- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in the stagnant water and then take bath in it."

70- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you urinate in the stagnant water, nor take bath in it while being in a state of ceremonial impurity."

[37] What About Offering Ablution With The Remaining Water From Which A Dog Drinks

71- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "To purify the utensil of anyone of you in case a dog drinks from it with the end of its tongue is to wash it seven times, provided that the first should be with dust."

رَسُولَ اللَّهِ ﷺ وَهُوَ يُقَالُ لَهُ: إِنَّهُ يُسْتَقَى لَكَ مِنْ بِئْرِ بُضَاعَةَ! ـ وَهِيَ بِئْرٌ يُلْقَى فيها لُحُومُ الكِلاَبِ وَالمَحَائِضُ وَعِذَرُ النَّاسِ ـ فقال رَسُولُ اللَّهِ ﷺ: **«إِنَّ الْمَاءَ طَهُورٌ لا يُنَجِّسُهُ شَيْءٌ»**.

قال أَبُو دَاوُدَ: وَسَمِعْتُ قُتَيْبَةَ بنَ سَعِيدٍ قال: سَأَلْتُ قَيِّمَ بِئْرِ بُضَاعَةَ عن عُمْقِهَا، قال: أَكْثَرُ مَا يَكُونُ فِيها الْمَاءُ إِلَى الْعَانَةِ. قُلْتُ: فَإِذَا نَقَصَ؟ قال: دُونَ الْعَوْرَةِ.

قال أَبُو دَاوُدَ: وَقَدَّرْتُ أَنَا بِئْرَ بُضَاعَةَ بِرِدَائِي: مَدَدْتُهُ عَلَيْهَا، ثُمَّ ذَرَعْتُهُ، فَإِذَا عَرْضُهَا سِتَّةُ أَذْرُعٍ، وَسَأَلْتُ الَّذِي فَتَحَ لِي بَابَ الْبُسْتَانِ فَأَدْخَلَنِي إِلَيْهِ هَلْ غُيِّرَ بِنَاؤُهَا عَمَّا كَانَتْ عَلَيْهِ؟ قال: لاَ، وَرَأَيْتُ فِيهَا مَاءً مُتَغَيِّرَ اللَّوْنِ.

[ت35/م35] ـ بابُ الماءِ لا يُجْنِبُ

68 ـ حدَّثنا مُسَدَّدٌ: حدَّثنا أَبُو الأَحْوَصِ: حدَّثنا سِمَاكٌ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال: اغْتَسَلَ بَعْضُ أَزْوَاجِ النَّبِيِّ ﷺ في جَفْنَةٍ، فَجَاءَ النَّبِيُّ ﷺ لِيَتَوَضَّأَ مِنْهَا ـ أَوْ يَغْتَسِلَ ـ فقالَتْ لَهُ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ جُنُبًا. فقال رَسُولُ اللَّهِ ﷺ: **«إِنَّ الْمَاءَ لاَ يُجْنِبُ»**.

[ت36/م36] ـ بابُ البَوْلِ في الماءِ الرَّاكِدِ

69 ـ حدَّثنا أَحْمَدُ بنُ يُونُسَ قال: حدَّثنا زَائِدَةُ ـ في حَدِيثِ هِشَامٍ ـ عن مُحَمَّدٍ، عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قال: **«لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ»**.

70 ـ حدّثنا مُسَدَّدٌ: حدثنا يَحْيَى، عن مُحَمَّدِ بنِ عَجْلاَنَ قال: سَمِعْتُ أَبِي يُحَدِّثُ، عن أَبِي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: **«لاَ يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَلاَ يَغْتَسِلْ فِيهِ مِنَ الْجَنَابَةِ»**.

[ت37/م37] ـ بابُ الوضوءِ بسُؤْرِ الكَلْبِ

71 ـ حدَّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زَائِدَةُ ـ فِي حَدِيثِ هِشَامٍ ـ عن مُحَمَّدٍ، عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قال: **«طُهُورُ إِنَاءِ أَحَدِكُمْ إِذَا وَلَغَ فِيهِ الْكَلْبُ أَنْ يُغْسَلَ سَبْعَ مِرَارٍ أُولاهُنَّ بالتُّرَابِ»**.

قال أَبُو دَاوُدَ: وَكَذَلِكَ قال أَيُّوبُ وَحَبِيبُ بنُ الشَّهِيدِ: عن مُحَمَّدٍ.

72- The same is narrated on the same authority, with the following addition: “And in case a cat drinks from it with the end of its tongue, it should be washed (at least) once.”

73- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If a dog drinks with the end of its tongue from the utensil of anyone of you, wash it seven times, on the condition that the seventh should be with dust.”

Abu Dawud says: The same is narrated on the authority of Abu Hurairah, without mentioning the dust.

74- It is narrated on the authority of Ibn Mughaffal that the Messenger of Allah “Allah’s blessing and peace be upon him” commanded that the dogs should be killed; and he said later: “What do they have to do with them?” he gave concession to keep a dog for hunting and (guarding) cattle and sheep, and said: “If a dog drinks with the end of its tongue from the utensil of anyone of you, wash it seven times (with water) and in the eighth you should rub it with dust.”

[38] What About The Remaining Water From Which A Cat Drinks

75- It is narrated on the authority of Kabshah Bint Ka’b Ibn Malik, and she was the wife of one of the sons of Abu Qatadah, that once, she was pouring water for him to offer ablution when a cat came to drink, and he inclined the utensil to it. I kept looking at him, thereupon he said: “O daughter of my brother! Are you astonished? No doubt, the Prophet “Allah’s blessing and peace be upon him” said: “This (cat) is not a filthy thing: it is one of those things which always (come in houses and) turn round (their inhabitants).”

76- It is narrated on the authority of Dawud Ibn Salih Ibn Dinar At-Tammar from his mother that her mistress sent her with powdered edible sweet to A’ishah “Allah be pleased with her”, and she found her offering prayer, thereupon she beckoned to her to place it. Then, a cat came and ate from it; and when she (A’ishah) finished and turned away (from the prayer), she ate from where the cat had eaten. On that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “This (cat) is not a filthy thing: it is one of those things which always (come in houses and) turn round (their inhabitants).” No doubt, I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having offered ablution with the remaining water from which it drank.

72 ـ حدَّثنا مُسَدَّدٌ: حدَّثنا الْمُعْتَمِرُ ـ يَعْنِي ابنَ سُلَيْمَانَ ـ. (ح): وحدَّثنا مُحَمَّدُ بنُ عُبَيْدٍ قال: حدَّثنا حَمَّادُ بنُ زَيْدٍ جَمِيعًا، عن أَيُّوبَ، عن مُحَمَّدٍ، عن أَبِي هُرَيْرَةَ بِمَعْنَاهُ، وَلَمْ يَرْفَعَاهُ، وَزَادَ: «**وَإِذَا وَلَغَ الهِرُّ غُسِلَ مَرَّةً**».

73 ـ حدَّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا أَبَانُ: حدَّثنا قَتَادَةُ، أَنَّ مُحَمَّدَ بنَ سِيرِينَ حَدَّثَهُ، عن أَبِي هُرَيْرَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ قال: «**إِذَا وَلَغَ الْكَلْبُ فِي الإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، السَّابِعَةَ بِالتُّرَابِ**».

قال أَبُو دَاوُدَ: وَأَمَّا أَبُو صَالِحٍ، وَأَبُو رَزِينٍ، وَالأَعْرَجُ، وَثَابِتٌ الأَحْنَفُ، وَهَمَّامُ ابنُ مُنَبِّهٍ، وَأَبُو السُّدِّيِّ عَبْدُ الرَّحْمَنِ: رَوَوْهُ عن أَبِي هُرَيْرَةَ، وَلَمْ يَذْكُرُوا التُّرَابَ.

74 ـ حدَّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عن شُعْبَةَ، قال: حدَّثنا أَبُو التَّيَّاحِ، عن مُطَرِّفٍ، عن ابنِ مُغَفَّلٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلاَبِ، ثُمَّ قال: «**مَا لَهُمْ وَلَهَا؟**»، فَرَخَّصَ فِي كَلْبِ الصَّيْدِ وفِي كَلْبِ الغَنَمِ، وقال: «**إِذَا وَلَغَ الْكَلْبُ فِي الإِنَاءِ فَاغْسِلُوهُ سَبْعَ مِرَارٍ وَالثَّامِنَةَ عَفِّرُوهُ بِالتُّرَابِ**».

قال أَبُو دَاوُدَ: وَهَكَذَا قال ابنُ مُغَفَّلٍ.

[ت38/م38] ـ بابُ سُؤْرِ الهرةِ

75 ـ حدَّثنا عَبْدُ اللَّهِ بن مَسْلَمَةَ القَعْنَبِيُّ، عن مَالِكٍ، عن إِسْحَاقَ بنِ عَبْدِ اللَّهِ ابنِ أَبِي طَلْحَةَ، عن حُمَيْدَةَ بِنْتِ عُبَيْدِ بنِ رِفَاعَةَ، عن كَبْشَةَ بِنْتِ كَعْبِ بنِ مَالِكٍ ـ وَكَانَتْ تَحْتَ ابن أَبِي قَتَادَةَ ـ : أَنَّ أَبَا قَتَادَةَ دَخَلَ فَسَكَبَتْ لَهُ وَضُوءًا، فَجَاءَتْ هِرَّةٌ فَشَرِبَتْ مِنْهُ، فَأَصْغَى لَهَا الإِنَاءَ حَتَّى شَرِبَتْ. قَالَتْ كَبْشَةُ: فَرَآنِي أَنْظُرُ إِلَيْهِ فَقَالَ: أَتَعْجَبِينَ يَا ابْنَةَ أَخِي؟ فَقُلْتُ: نَعَمْ. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قال: «**إِنَّهَا لَيْسَتْ بِنَجَسٍ، إِنَّهَا مِنَ الطَّوَّافِينَ عَلَيْكُمْ وَالطَّوَّافَاتِ**».

76 ـ حدَّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ الْعَزِيزِ، عن دَاوُدَ بنِ صَالِحِ بنِ دِينَارٍ التَّمَّارِ، عن أُمِّهِ أَنَّ مَوْلاَتَهَا أَرْسَلَتْهَا بِهَرِيسَةٍ إِلَى عَائِشَةَ رضي اللَّهُ عَنْهَا فَوَجَدَتْهَا تُصَلِّي، فَأَشَارَتْ إِلَيَّ أَنْ ضَعِيهَا، فجاءَتْ هِرَّةٌ فَأَكَلَتْ مِنْهَا، فَلَمَّا انْصَرَفَتْ أَكَلَتْ مِنْ حَيْثُ أَكَلَتِ الهِرَّةُ، فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قال: «**إِنَّهَا لَيْسَتْ بِنَجَسٍ، إِنَّمَا هِيَ مِنَ الطَّوَّافِينَ عَلَيْكُمْ**»، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ بِفَضْلِهَا.

[39] Offering Ablution With The Remaining Water From Which A Woman Offers Ablution

77- It is narrated on the authority of A'ishah that she said: I and the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same pot while being in the state of ceremonial impurity.

78- It is narrated on the authority of Umm Subayyah Al-Juhaniyyah: Khawlah Bint Qais that she said: Sometimes, my hand and the hand of the Messenger of Allah "Allah's blessing and peace be upon him" would go after each other while offering ablution from one vessel (of water).

79- It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", men and women (lawful for them) used to offer ablution together from the same pot.

80- It is narrated on the authority of Abdullah Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we and (our) women used to offer ablution from the same pot, in which we would dangle our hands.

[40] The Forbiddance To Do So

81- It is narrated on the authority of Humaid Al-Himyari from a man who accompanied the Messenger of Allah "Allah's blessing and peace be upon him" for four years, the same as did Abu Hurairah, that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should take bath with the same water a woman uses (and pours over the parts of her body) as well as (he forbade that) a woman should take bath with the same water a man uses (and pours over the parts of his body): but let both take handfuls together (from the same pot)."

82- It is narrated on the authority of Al-Hakam Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should offer ablution with the remaining water from which a woman offers ablution.

[41] Offering Ablution With The Water Of The Sea

83- It is narrated on the authority of Abu Hurairah that he said: Once, a man asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! We frequently ride (the ships) across the sea, carrying a little quantity of sweet water; and if we offer ablution with it, we would be given to severe thirsty: should we offer ablution with the water of the sea?" on that the Messenger of Allah "Allah's blessing and peace be

[ت39/م39] ـ بابُ الوُضوءِ بفَضْلِ وَضوءِ المَرأةِ

77 ـ حدَّثنا مُسَدَّدٌ: حدَّثنا يَحيَى، عن سُفْيَانَ قال: حدَّثَنِي مَنْصُورٌ، عن إبْرَاهِيمَ، عن الأَسْوَدِ، عن عَائِشَةَ قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنا وَرَسُولُ اللَّهِ ﷺ مِن إِنَاءٍ وَاحِدٍ وَنَحْنُ جُنُبَانِ».

78 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ قال: حدَّثنا وَكِيعٌ، عن أُسَامَةَ بنِ زَيْدٍ، عن ابنِ خَرَّبُوذَ، عن أُمِّ صُبَيَّةَ الْجُهَنِيَّةِ قَالَتْ: «اختَلَفَتْ يَدِي وَيَدُ رَسُولِ اللَّهِ ﷺ فِي الوُضُوءِ مِنْ إِنَاءٍ وَاحِدٍ».

79 ـ حدَّثنا مُسَدَّدٌ: حدَّثنا حَمَّادٌ، عن أَيُّوب، عن نَافِعٍ. (ح): وحدَّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عن نافِعٍ، عَنِ ابنِ عُمَرَ قالَ: «كَانَ الرِّجَالُ يَتَوَضَّؤُونَ في زَمَانِ رَسُولِ اللَّهِ ﷺ ـ قالَ مُسَدَّدٌ: مِنَ الإِنَاءِ الوَاحِدِ ـ جَمِيعًا».

80 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى عن عُبَيْدِ اللَّهِ: حدَّثَنِي نَافِعٌ، عن عَبْدِ اللَّهِ بنِ عُمَرَ قال: «كُنَّا نَتَوَضَّأُ نَحْنُ وَالنِّسَاءُ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ نُدْلِي فِيهِ أَيْدِينَا».

[ت40/م40] ـ بابُ النَّهيِ عنْ ذَلكَ

81 ـ حدَّثنا أحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ، عن دَاوُدَ بنِ عَبْدِ اللَّهِ. (ح): وحدَّثنا مُسَدَّدٌ قال: حدَّثنا أَبُو عَوَانَةَ، عن دَاوُدَ بنِ عَبْدِ اللَّهِ، عن حُمَيْدٍ الحِمْيَرِيِّ قال: لَقِيتُ رَجُلاً صَحِبَ النَّبِيَّ ﷺ أَرْبَعَ سِنِينَ كما صَحِبَهُ أَبُو هُرَيْرَةَ، قال: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تَغْتَسِلَ المَرْأَةُ بِفَضْلِ الرَّجُلِ، أَوْ يَغْتَسِلَ الرَّجُلُ بفَضْلِ الْمَرْأَةِ». زَادَ مُسَدَّدٌ: «وَلْيَغْتَرِفَا جَمِيعًا».

82 ـ حدّثنا ابنُ بَشَّارٍ: حدَّثنا أَبُو دَاوُدَ ـ يَعْنِي الطَّيَالِسِيَّ ـ حدَّثنا شُعْبَةُ، عن عَاصِمٍ، عن أَبِي حَاجِبٍ، عن الحَكَمِ بنِ عَمْرٍو ـ وَهُوَ الأَقْرَعُ ـ أَنَّ النَّبِيَّ ﷺ «نَهى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ طَهُورِ المَرْأَةِ».

[ت41/م41] ـ بابُ الوُضوءِ بماءِ البَحرِ

83 ـ حدَّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن صَفْوَانَ بنِ سُلَيْمٍ، عن سَعِيدِ ابنِ سَلَمَةَ مِنْ آلِ ابنِ الأَزْرَقِ، أَنَّ الْمُغِيرَةَ بنَ أَبِي بُرْدَةَ وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ فقالَ: يَا رَسُولَ اللَّهِ إِنَّا نَرْكَبُ الْبَحرَ

upon him" said: "It (the sea) is that, whose water is pure, and whose dead (fish) is lawful (to eat)."

[42] Offering Ablution With Nabidh

84- It is narrated on the authority of Abdullah Ibn Mas'ud that on the night of the jinns, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "What do you have in your pot (to offer ablution)?" he said: "Something of Nabidh." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This date (from which it is made) is good; and that (water with which it is mixed up) is pure." Then, he offered ablution (with it).

85- It is narrated on the authority of Alqamah that he said: I asked Abdullah Ibn Mas'ud: "Who of you was with the Messenger of Allah "Allah's blessing and peace be upon him" on the night of the Jinns?" he said: "None of us was with him."

86- It is narrated on the authority of Ibn Juraij that Ata' had aversion towards offering ablution with both milk and Nabidh, and said: "Surely, to practice Tayammum is dearer to me than it."

87- It is narrated on the authority of Abu Khaldah that he said: I asked Abu Al-Aliyah about a man who becomes in a state of ceremonial impurity, and he has no water, but rather he has Nabidh: is it permissible for him to take bath with it? He answered in the negative.

[43] It Is Forbidden To Offer Prayer While Restraining Urine Or Excrement

88- It is narrated on the authority of Abdullah Ibn Arqam that once, he set out to perform Hajj or Umrah with the people, and he was their imam. One day, the Morning prayer was established, and then he said: Let anyone of you come forward (to lead the prayer)! He then went to the offices of nature (and when he returned) he said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If anyone of you wants to answer the call of nature, and, at the same time, the prayer is established, let him start with answering the call of nature."

Abu Dawud says: The same is narrated on the authority of Hisham Ibn Urwah from Abdullah Ibn Arqam, through another chain of transmitters.

89- It is narrated on the authority of Al-Qasim Ibn Muhammad that once, he was sitting in the house of A'ishah when food was brought, and then Al-Qasim stood up to offer prayer. On that A'ishah said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said:

وَنَحمِلُ مَعَنَا القَلِيلَ مِنَ الْمَاءِ، فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا، أَفَنَتَوَضَّأُ بِمَاءِ الْبَحْرِ؟ فقالَ رَسُولُ اللَّهِ ﷺ: «**هُوَ الطَّهُورُ مَاؤُهُ الحِلُّ مَيْتَتُهُ**».

[ت42/م42] ـ بابُ الوُضوءِ بالنَّبيذِ

84 ـ حدَّثنا هَنَّادٌ وَسُلَيْمَانُ بنُ دَاوُدَ الْعَتَكِيُّ قالا: حدَّثنا شَرِيكٌ، عن أَبِي فزارَةَ، عن أَبِي زَيْدٍ، عن عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قال لَهُ لَيْلَةَ الجِنِّ: «**مَا فِي إِداوَتِكَ؟**» قال: نَبِيذٌ. قال: «**تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ**».

قال أَبُو دَاوُدَ: وَقَالَ سُلَيْمَانُ بنُ دَاوُدَ: عن أَبِي زَيْدٍ أَوْ زَيْدٍ؛ كَذَا قال شَرِيكٌ، وَلَمْ يَذْكُرْ هَنَّادٌ لَيْلَةَ الجِنِّ.

85 ـ حدَّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ، عن دَاوُد، عن عَامِرٍ، عن عَلْقَمَةَ قال: «قُلْتُ لِعَبْدِ اللَّهِ بنِ مَسْعُودٍ: مَنْ كَانَ مِنْكُمْ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ فقال: مَا كَانَ مَعَهُ مِنَّا أَحَدٌ».

86 ـ حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا عَبْدُ الرَّحْمٰنِ قال: حدَّثنا بِشْرُ بنُ مَنْصُورٍ، عن ابنِ جُرَيْجٍ، عن عَطَاءٍ، أَنَّهُ كَرِهَ الْوُضُوءَ بِاللَّبَنِ وَالنَّبِيذِ وقال: «إِنَّ التَّيَمُّمَ أَعْجَبُ إِلَيَّ مِنْهُ».

87 ـ حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ قال: حدثنا عَبْدُ الرَّحْمٰنِ: حدَّثنا أَبُو خَلْدَةَ قال: «سَأَلْتُ أَبَا الْعَالِيَةِ عن رَجُلٍ أَصَابَتْهُ جَنَابَةٌ وَلَيْسَ عِنْدَهُ مَاءٌ وَعِنْدَهُ نَبِيذٌ أَيَغْتَسِلُ بِهِ؟ قال: لاَ».

[ت43/م43] ـ بابٌ: أَيُصَلِّي الرَّجُلُ وهُوَ حَاقِنٌ؟

88 ـ حدَّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ: حدَّثنا هِشَامُ بنُ عُرْوَةَ، عن أَبيهِ، عن عَبْدِ اللَّهِ بنِ الأَرْقَمِ أَنَّهُ خَرَجَ حَاجًّا أَوْ مُعْتَمِرًا وَمَعَهُ النَّاسُ وَهُوَ يَؤُمُّهُمْ، فَلَمَّا كَانَ ذَاتَ يَوْمٍ أَقَامَ الصَّلاَةَ ـ صَلاَةَ الصُّبْحِ ـ ثُمَّ قَالَ: لِيَتَقَدَّمْ أَحَدُكُمْ ـ وذَهَبَ الخَلاَءَ ـ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يقولُ: «**إِذَا أَرَادَ أَحَدُكُمْ أَن يَذْهَبَ الخَلاَءَ وَقَامَتِ الصَّلاَةُ فَلْيَبْدَأْ بِالْخَلاَءِ**».

قال أَبُو دَاوُدَ: رَوَى وُهَيْبُ بن خَالِدٍ، وَشُعَيْبُ بنُ إِسْحَاقَ، وَأَبُو ضَمْرَةَ هذَا الْحَدِيثَ عن هِشَامِ بنِ عُرْوَةَ، عن أَبيهِ، عن رَجُلٍ حَدَّثَهُ، عن عَبْدِ اللَّهِ بنِ أَرْقَمَ، وَالأَكْثَرُ الَّذِينَ رَوَوْهُ عن هِشَامٍ قالُوا كما قال زُهَيْرٌ.

89 ـ حدَّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ؛ وحدَّثنا مُسَدَّدٌ، ومُحَمَّدُ بنُ عِيسَى ـ المَعْنَى ـ قالُوا: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عن أَبِي حَزْرَةَ: حدَّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ ـ قال ابنُ عِيسَى في حَدِيثِهِ: «ابنُ أَبِي بَكْرٍ»، ثُمَّ اتَّفَقُوا ـ أَخُو الْقَاسِمِ بنِ مُحَمَّدٍ قال: كُنَّا عِنْدَ عَائِشَةَ فَجِيءَ بِطَعَامِهَا، فَقَامَ الْقَاسِمُ يُصَلِّي، فَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقولُ: «**لاَ يُصَلَّى بِحَضْرَةِ الطَّعَامِ، وَلاَ هُوَ يُدَافِعُهُ الأَخْبَثَانِ**».

"Let none offer prayer in the presence of food, nor should he do while resisting the two evil things, i.e. both urine and excrement."

90- It is narrated on the authority of Thawban that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three things, and it is unlawful for anyone to do any of them: let no man lead the prayer with a people and, at the same time, assign an invocation to himself apart from them: if he does so, he indeed has betrayed them; let none peep into the middle of the house (of another person) without asking for permission: if he does so, he indeed will (be considered to) have entered into it (with no permission); and let none offer prayer while he is restraining (urine or excrement) until he relieves himself."

91- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for such as has faith in Allah and the Last Day to offer prayer while restraining (urine or excrement) until he relieves himself; and it is unlawful for such as has faith in Allah and the Last Day to lead a people in the prayer without taking their leave, and it is not (permissible for him) to assign an invocation to himself apart from them: if he does so, he has betrayed them."

Abu Dawud says: This is one of the traditions belonging to the people of Sham, and none joins them in it.

[44] The Quantity Of Water That Is Sufficient For One To Offer Ablution

92- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath with a single Sa' (of water), and offer ablution with a single Mudd (of water).

93- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath with a single Sa' (of water), and offer ablution with a single Mudd (of water).

94- It is narrated on the authority of Abbad Ibn Tamim that he heard his grandmother, Umm Imarah having reported that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, and the water brought to him was estimated as two-thirds a Mudd.

95- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution with (no more than) a utensil of two pounds of water, and take bath with (no more than) a single Sa'.

90 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا ابنُ عَيَّاشٍ، عن حَبِيبِ بنِ صَالحٍ، عن يَزِيدَ بنِ شُرَيْحٍ الحَضْرَمِيِّ، عن أَبِي حَيٍّ الْمُؤَذِّنِ، عن ثَوْبَانَ قال: قال رَسُولُ اللَّهِ ﷺ: «**ثَلاَثٌ لاَ يَحِلُّ لأَحَدٍ أَنْ يَفْعَلَهُنَّ: لاَ يَؤُمُّ رَجُلٌ قَوْمًا فَيَخُصُّ نَفْسَهُ بِالدُّعَاءِ دُونَهُمْ، فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ، وَلاَ يَنْظُرُ فِي قَعْرِ بَيْتٍ قَبْلَ أَنْ يَسْتَأْذِنَ، فَإِنْ فَعَلَ فَقَدْ دَخَلَ، وَلاَ يُصَلِّي وَهُوَ حَقِنٌ حَتَّى يَتَخَفَّفَ**».

91 ـ حدّثنا مَحْمُودُ بنُ خَالِدِ بن أبي خالد السُّلَمِيُّ: حدَّثنا أَحْمَدُ بنُ عَلِيٍّ: حدَّثنا ثَوْرٌ، عن يَزِيدَ بن شُرَيْحٍ الْحَضْرَمِيِّ، عن أبي حَيٍّ المُؤَذِّنِ، عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قال: «**لاَ يَحِلُّ لِرَجُلٍ يُؤْمِنُ باللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يُصَلِّيَ وَهُوَ حَقِنٌ حَتَّى يَتَخَفَّفَ**». ثُمَّ سَاقَ نَحْوَهُ عَلَى هَذَا اللَّفْظِ قال: «**وَلاَ يَحِلُّ لِرَجُلٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ أَنْ يَؤُمَّ قَوْمًا إِلاَّ بِإِذْنِهِمْ، وَلاَ يَخْتَصَّ نَفْسَهُ بِدَعْوَةٍ دُونَهُمْ، فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ**».

قال أَبُو دَاوُدَ: هَذَا مِنْ سُنَنِ أَهْلِ الشَّامِ لَمْ يَشْرَكْهُمْ فِيهَا أَحَدٌ.

[ت44/م44] ـ بابُ ما يُجْزِىءُ منَ الماءِ في الوُضوءِ

92 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثنا هَمَّامٌ، عن قَتَادَةَ، عن صَفِيَّةَ بِنْتِ شَيْبَةَ، عن عَائِشَةَ «أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَسِلُ بالصَّاعِ وَيَتَوَضَّأُ بالمُدِّ».

قال أَبُو دَاوُدَ: رَوَاهُ أَبَانُ، عن قَتَادَةَ قال: سَمِعْتُ صَفِيَّةَ.

93 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ: حدَّثنا هُشَيْمٌ: أخبرنا يَزِيدُ بنُ أَبِي زِيَادٍ، عن سَالِمِ بنِ أَبِي الجَعْدِ، عن جَابِرٍ قال: «كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ بَالصَّاعِ وَيَتَوَضَّأُ بِالْمُدِّ».

94 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عن حَبيبٍ الأَنْصَارِيِّ قال: سَمِعْتُ عَبَّادَ بنَ تَمِيمٍ، عن جَدَّتِهِ ـ وَهِيَ أُمُّ عُمَارَةَ ـ أَنَّ النَّبِيَّ ﷺ «تَوَضَّأَ فَأُتِيَ بِإِنَاءٍ فيهِ مَاءٌ قَدْرُ ثُلُثَي الْمُدِّ».

95 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ البَزَّازُ: حدَّثنا شَرِيكٌ، عن عَبْدِ اللَّهِ بنِ عِيسَى، عن عَبْدِ اللَّهِ بنِ جَبْرٍ، عن أَنَسٍ قال: «كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ بِإِنَاءٍ يَسَعُ رِطْلَيْنِ، وَيَغْتَسِلُ بالصَّاعِ».

Abu Dawud says: The same is narrated on the authority of Anas, with a slight change of wording.

[45] What About Using Water Extravagantly

96- It is narrated on the authority of Abdullah Ibn Mughaffal that once, he heard his son invoking: "O Allah! I ask You (to give me) the white palace on the right side of the Garden when I enter into it!" on that he said to him: "O son! Ask Allah (to admit you to) the Garden, and seek refuge with Him from the fire (of Hell), for indeed, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There will come in this nation a people, who will transgress the due limits in (the use of) water for ablution and in the invocation.""

[46] Offering Ablution Perfectly

97- It is narrated on the authority of Abdullah Ibn Amr that once the Messenger of Allah "Allah's blessing and peace be upon him" saw some people with their heels seeming (to receive no water after having offered ablution), thereupon he said: "Woe to the heels (which receive no water during the ablution) from the fire (of Hell)!"

[47] Offering Ablution In The Copper Utensils

98- It is narrated on the authority of A'ishah that she said: I and the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath in a container made of copper.

99- The same is narrated on the authority of A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

100- It is narrated on the authority of Abdullah Ibn Zaid that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came to visit us; and we brought out water in a container made of copper for him to offer ablution.

[48] Mentioning The Name Of Allah On Offering Ablution

101- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no prayer (to be accepted) from such as does not offer ablution; and there is no ablution (to be considered as valid) for such as does not mention the name of Allah on offering it."

102- It is narrated on the authority of Rabie'ah that the interpretation of the statement of the Messenger of Allah "Allah's blessing and peace be

قال أَبُو دَاوُدَ: وَرَوَاهُ يَحْيَى بنُ آدَمَ، عن شَرِيكٍ قال: عن ابنِ جَبْرِ بنِ عَتيكٍ. قال: وَرَوَاهُ سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بنِ عِيسَى قال: «حدَّثَني جَبْرُ بنُ عَبْدِ اللَّهِ».

قال أَبُو دَاوُدَ: وَرَوَاهُ شُعْبَةُ قال: حدَّثَني عَبْدُ اللَّهِ بنُ عَبْدِ اللَّهِ بنِ جَبْرٍ سَمِعْتُ أَنساً، إلا أَنَّهُ قال: «يَتَوَضَّأُ بِمَكُّوكٍ» وَلَمْ يَذْكُرْ رِطْلَينِ.

قال أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ بنَ حَنْبَلٍ يقولُ: الصَّاعُ خَمْسَةُ أَرْطالٍ. قال أبو داوُد: وَهُوَ صَاعُ ابنِ أَبِي ذِئْبٍ، وَهُوَ صَاعُ النَّبِيِّ ﷺ.

[ت45/م45] ـ بابُ الإسرافِ في الماءِ

96 ـ حدَّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ: حدَّثنا سَعِيدٌ الجُرَيْرِيُّ، عن أَبِي نَعامَةَ، أَنَّ عبد الله بنَ مُغَفَّلٍ سَمِعَ ابْنَهُ يقولُ: اللَّهُمَّ إنِّي أَسأَلُكَ القَصْرَ الأَبْيَضَ عَنْ يَمِينِ الجَنَّةِ إِذَا دَخَلْتُهَا. فَقَالَ: يَا بُنَيَّ، سَلِ اللَّهَ الجَنَّةَ، وَتَعَوَّذْ بِهِ مِنَ النَّارِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يقولُ: «**إِنَّهُ سَيَكُونُ فِي هَذِهِ الأُمَّةِ قَوْمٌ يَعْتَدُونَ في الطُّهُورِ وَالدُّعَاءِ**».

[ت46/م46] ـ بابٌ في إسباغِ الوُضوءِ

97 ـ حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن سُفْيَانَ: حدَّثَنِي مَنْصُورٌ، عن هِلاَلِ بنِ يَسَافٍ، عن أَبِي يَحْيَى، عن عبد الله بن عَمْرٍو، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى قَوْماً وَأَعْقَابُهُمْ تَلُوحُ، فَقَالَ: «**وَيْلٌ لِلأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ**».

[ت47/م47] ـ بابُ الوُضوءِ في آنيةِ الصُّفْرِ

98 ـ حدَّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرني صَاحِبٌ لِي، عن هِشَامِ بنِ عُرْوَةَ، أَنَّ عَائِشَةَ قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ فِي تَوْرٍ مِنْ شَبَهٍ».

99 ـ حدَّثنا مُحَمَّدُ بنُ العَلاَءِ، أَنَّ إِسْحَاقَ بنَ مَنْصُورٍ حَدَّثَهُمْ، عن حَمَّادِ بنِ سَلَمَةَ، عن رَجُلٍ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ، عن النَّبِيِّ ﷺ بِنَحْوِهِ.

100 ـ حدَّثنا الحَسَنُ بنُ عَلِيٍّ، قال: حدَّثنا أَبُو الوَلِيدِ، وَسَهْلُ بنُ حَمَّادٍ قالا: حدَّثنا عَبْدُ العَزِيزِ بنُ عَبْدِ اللَّهِ بنِ أَبِي سَلَمَةَ، عن عَمْرِو بنِ يَحْيَى، عن أَبِيهِ، عن عَبْدِ اللَّهِ بنِ زَيْدٍ قال: «جَاءَنَا رَسُولُ اللَّهِ ﷺ، فَأَخْرَجْنَا لَهُ مَاءً في تَوْرٍ مِنْ صُفْرٍ فَتَوَضَّأَ».

[ت48/م48] ـ بابٌ في التَّسميةِ على الوُضوءِ

101 ـ حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا مُحَمَّدُ بنُ مُوسَى، عن يَعْقُوبَ بنِ سَلَمَةَ، عن أَبِيهِ، عن أَبِي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**لاَ صَلاَةَ لِمَنْ لاَ وُضُوءَ لَهُ، وَلاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ**».

102 ـ حدَّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ: حدَّثنا ابنُ وَهْبٍ، عن الدَّرَاوَرْدِيِّ،

upon him": "there is no ablution (to be considered as valid) for such as does not mention the name of Allah on offering it" refers to such as offers ablution without having the intention to be for performing prayer, as well as to such as takes bath, without having the intention to get clean from the ceremonial impurity.

[49] When One Gets His Hand Into The Utensil Before Washing It

103- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you gets up at night, let not him dip his hand into the utensil before he washes it thrice: indeed, he does not know where his hand has been during (his sleep at) night."

104- The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters, in which he said: "twice or thrice."

105- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If anyone of you gets up from sleep at night, let not him dip his hand into the utensil before he washes it thrice: indeed, anyone of you does not know where his hand has been or how his hand has been going round during (his sleep at) night."

[50] The Way The Messenger Of Allah Offered Ablution

106- It is narrated on the authority of Humran Ibn Iban, Uthman's freed slave: I saw Uthman Ibn Affan having offered ablution, in which he poured water over his hands and washed them thrice. Then he rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and his right forearm up to the elbow thrice, and then washed his left forearm up to the elbow the same. Then he passed his wet hands over his head. Then he washed his right foot up to the ankles thrice and his left foot up to the ankles the same. Then he said: I saw The Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution like this and said: "If anyone Performs ablution like that of mine, then stands up and prays two Rak'ahs, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven for him."

107- It is narrated on the authority of Humran that he said: I saw Uthman Ibn Affan having offered ablution...and he mentioned the same, with the exception of rinsing the mouth and snuffing the nose with water. He further said: He passed his wet hands over his head thrice, and washed both his feet

قال: وَذَكَرَ رَبيعةُ أَنَّ تَفْسِيرَ حَديث النَّبِيِّ ﷺ: «**لاَ وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ**»: أَنَّهُ الَّذِي يَتَوَضَّأُ وَيَغْتَسِلُ، وَلاَ يَنْوِي وُضُوءًا لِلصَّلاَةِ، وَلاَ غُسْلاً لِلْجَنَابَةِ.

[ت49/م49] ـ بابٌ في الرجلِ يُدْخِلُ يده في الإناءِ قبل أَنْ يَغسِلَها

103 ـ حدَّثنا مُسَدَّدٌ قال: حدَّثنا أَبو مُعَاوِيَةَ، عن الأَعْمَشِ، عن أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عن أَبِي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَلاَ يَغْمِسْ يَدَهُ فِي الإِنَاءِ حَتَّى يَغْسِلَهَا ثَلاَثَ مَرَّاتٍ، فَإِنَّهُ لاَ يَدْرِي أَيْنَ بَاتَتْ يَدُهُ**».

104 ـ حدّثنا مُسَدَّدٌ قال: حدثنا عِيسَى بنُ يُونُسَ، عن الأَعْمَشِ، عن أَبِي صَالِحٍ، عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عن النَّبِيِّ ﷺ ـ يَعْنِي بِهَذَا الْحِدِيثِ ـ قال: مَرَّتَيْنِ أَوْ ثلاَثًا، وَلَمْ يَذْكُرْ أَبَا رَزِينٍ.

105 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بن السَّرْحِ، ومُحَمَّدُ بنُ سَلَمَةَ الْمُرَادِيُّ قالا: حدَّثنا ابنُ وَهْبٍ، عن مُعَاوِيَةَ بنِ صَالِحٍ، عن أَبِي مَرْيَمَ قال: سَمِعْتُ أَبا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلاَ يُدْخِلْ يَدَهُ فِي الإِنَاءِ حَتَّى يَغْسِلَهَا ثَلاَثَ مَرَّاتٍ، فَإِنَّ أَحَدَكُمْ لاَ يَدْرِي أَيْنَ بَاتَتْ يَدُهُ، أَوْ أَيْنَ كَانَتْ تَطُوفُ يَدُهُ**».

[ت50/م51] ـ بابُ صفةِ وُضوءِ النَّبيِّ ﷺ

106 ـ حدَّثنا الحَسَنُ بنُ عَلِيٍّ الحُلوَانِيُّ: حدَّثنا عَبْدُ الرَّزَّاق: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن عَطَاءِ بنِ يَزِيدَ اللَّيْثِيِّ، عن حُمْرَانَ بنِ أَبَانَ مَوْلَى عُثْمَانَ بن عَفَّانَ قال: رَأَيْتُ عُثْمَانَ بنَ عَفَّانَ تَوَضَّأَ: فَأَفْرَغَ عَلَى يَدَيْهِ ثَلاَثًا فَغَسَلَهُمَا، ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ، وَغَسَلَ وَجْهَهُ ثَلاَثًا، وَغَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلاَثًا، ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ رَأْسَهُ، ثُمَّ غَسَلَ قَدَمَهُ الْيُمْنَى ثَلاَثًا، ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ قال: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مِثْلَ وُضُوئِي هَذَا، ثُمَّ قال: «**مَنْ تَوَضَّأَ مِثْلَ وُضُوئِي هَذَا، ثُمَّ صَلَّى رَكْعَتَيْنِ لاَ يُحَدِّثُ فِيهِمَا نَفْسَهُ، غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**».

107 ـ حدَّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا الضَّحَّاكُ بنُ مَخْلَدٍ: حدَّثنا عَبْدُ الرَّحْمٰنِ ابنُ وَرْدَانَ: حدَّثَنِي أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي حُمْرَانُ قال: رَأَيْتُ عُثْمَانَ بنَ عَفَّانَ تَوَضَّأَ، فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرِ الْمَضْمَضَةَ وَالاسْتِنْشَاقَ، وقال فِيهِ: وَمَسَحَ رَأْسَهُ

thrice, and said: No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution like that and said: "He, who offers ablution even less than that, it will be sufficient for him." In this way, he did not refer to the (two-rak'ah) prayer.

108- It is narrated on the authority of Uthman Ibn Abd Ar-Rahman At-Taimi that he said: Once, Ibn Abu Mulaikah was asked about (the most perfect way of offering) ablution, thereupon he said: I saw Uthman Ibn Affan having been asked about (the right way of offering) ablution, thereupon he asked for water, and a container full of water for ablution was brought to him, and he inclined it towards his right hand, which he got into the water, and rinsed his mouth thrice, snuffed his nose with water thrice, then washed his face thrice. Then, he washed his right forearm (up to the elbow) thrice, and washed his left forearm (up to the elbow) thrice, and then he got his hand (into the utensil) and took some water and passed his wet hand over his head and ears, rubbing their backs and insides only once, and then he washed both his feet. He then said: Where are the askers about the (right way of offering) ablution? As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution.

Abu Dawud says: All the narrations on the authority of Uthman pertaining to offering ablution make a mention of passing wet hands over the head only once, even though a mention is made of washing the remaining parts of ablution in the body thrice.

109- It is narrated on the authority of Abu Alqamah that Uthman asked for water to offer ablution, from which he poured with his right hand over his left hand and washed them up to the elbows. Then, he rinsed his mouth and snuffed water into his nostrils and washed his nose thrice...and mentioned that he offered ablution (in which he washed every parts of the body pertaining to ablution) thrice, and told that he passed his wet hands over his head, and washed his feet, and then said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution in the same way as you have seen me offering ablution...and mentioned a narration like that of Az-Zuhri, even if not more complete.

110- It is narrated on the authority of Shaqiq Ibn Salamah that he said: I saw Uthman Ibn Affan (while offering ablution) having washed both his forearms (up to the elbows) thrice for each, and then passed his wet hands over his head thrice, and said: No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done the same.

ثَلاثاً ثُمَّ غَسَلَ رِجلَيْهِ ثَلاثاً، ثُمَّ قال: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ هَكَذَا، وقال: «**مَنْ تَوَضَّأَ دُونَ هَذَا كَفَاهُ**»، وَلَمْ يَذْكُرْ أَمْرَ الصَّلاَةِ.

108 ـ حدّثنا مُحَمَّدُ بنُ دَاوُدَ الإِسْكَنْدَرَانِيُّ: حدَّثنا زِيَادُ بنُ يُونُسَ: حدَّثَنِي سَعِيدُ بنُ زِيَادٍ المُؤَذِّنُ، عن عُثْمَانَ بنِ عَبْدِ الرَّحْمٰنِ التَّيْمِيِّ قال: سُئِلَ ابنُ أَبِي مُلَيْكَةَ عن الوُضُوءِ فقالَ: «رَأَيْتُ عُثْمَانَ بنَ عَفَّانَ سُئِلَ عن الْوُضُوءِ، فَدَعَا بِمَاءٍ، فَأُتِيَ بِمِيْضَأَةٍ فَأَصْغَاهَا عَلَى يَدِهِ الْيُمْنَى، ثُمَّ أَدْخَلَهَا فِي الْمَاءِ، فَتَمَضْمَضَ ثَلاَثًا، وَاسْتَنْثَرَ ثَلاَثًا، وَغَسَلَ وَجْهَهُ ثَلاَثًا، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى ثَلاَثًا، وَغَسَلَ يَدَهُ الْيُسْرَى ثَلاَثًا، ثُمَّ أَدْخَلَ يَدَهُ فَأَخَذَ مَاءً فَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ، فَغَسَلَ بُطُونَهُمَا وَظُهُورَهُمَا مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَيْهِ ثُمَّ قال: أَيْنَ السَّائِلُونَ عن الوُضُوءِ؟ هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ».

قال أَبُو دَاوُدَ: أَحَادِيثُ عُثْمَانَ الصِّحَاحُ كُلُّهَا تَدُلُّ عَلَى مَسْحِ الرَّأْسِ أَنَّهُ مَرَّةً، فَإِنَّهُمْ ذَكَرُوا الْوُضُوءَ ثَلاَثًا، وقَالُوا فيها: وَمَسَحَ رَأْسَهُ، وَلَمْ يَذْكُرُوا عَدَدًا كما ذَكَرُوا فِي غَيْرِهِ.

109 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى: أَخبَرَنَا عِيسَى: حدَّثنا عُبَيْدُ اللَّهِ ـ يَعْنِي ابنَ أَبِي زِيَادٍ ـ، عن عَبْدِ اللَّهِ بنِ عُبَيْدِ بنِ عُمَيْرٍ، عن أَبِي عَلْقَمَةَ «أَنَّ عُثْمَانَ دَعَا بِمَاءٍ فَتَوَضَّأَ، فَأَفْرَغَ بِيَدِهِ اليُمْنَى عَلَى الْيُسْرَى، ثُمَّ غَسَلَهُمَا إِلَى الكُوعَيْنِ قال: ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ ثَلاَثًا، وَذَكَرَ الْوُضُوءَ ثَلاَثًا قال: وَمَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ، وقال: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مِثْلَ مَا رَأَيْتُمُونِي تَوَضَّأْتُ»، ثُمَّ سَاقَ نحو حَدِيثِ الزُّهْرِيِّ وَأَتَمَّ.

110 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا يَحْيَى بنُ آدَمَ: حدَّثنا إِسْرَائِيلُ، عن عَامِرِ بنِ شَقِيقِ بنِ جَمْرَةَ، عن شَقِيقِ بنِ سَلَمَةَ قال: رَأَيْتُ عُثْمَانَ بنَ عَفَّانَ غَسَلَ ذِرَاعَيْهِ ثَلاَثًا ثَلاَثًا، ومَسَحَ رَأْسَهُ ثَلاَثًا، ثُمَّ قال: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ هَذَا.

قال أَبُو دَاوُدَ: وَرَوَاهُ وَكِيعٌ عن إِسْرَائِيلَ، قال: تَوَضَّأَ ثَلاَثًا فَقَطْ.

111- It is narrated on the authority of Abd Khair that once, Ali came to us after he had offered prayer, and he asked for water to perform ablution, thereupon we asked (ourselves): "What is he going to do with the water since he offered prayer? No doubt, he intended but to instruct us." A utensil full of water was brought to him, in addition to a wash-bowl. He poured water from the utensil over his right hand, and washed both his hands thrice, then rinsed his mouth and snuffed water into his nostrils and blew it out thrice, with the help of the hand over which he poured water, and then he washed his face thrice, his right forearm (up to the elbow) thrice, and his left forearm (up to the elbow) thrice. Then, he placed his hand in the utensil (and wetted them) therewith he passed over his head only once, and then he washed his right foot (up to the ankles) thrice, and his left foot (up to the ankles) thrice. Then he said: "He, who is pleased to know the way the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, it is like that."

112- It is narrated on the authority of Abd Khair that he said: Once, Ali offered the Morning prayer and entered the courtyard (of the mosque), where he asked for water, and a boy brought to him a utensil full of water and a wash-bowl. He took the utensil with his right hand, and poured water over his left hand, and washed both his hands thrice. Then, he got his right hand into the utensil and (with the help of it) he rinsed his mouth thrice, and snuffed his nose with water thrice...and the rest is the same, in which he told that he passed his wet hands over his head from the front to the back only once.

113- It is narrated on the authority of Abd Khair Al-Hamadani that he said: I saw Ali when a chair was brought to him, and he sat down. A cup of water was brought to him, from which he washed both his hands thrice, and then he rinsed his mouth and snuffed his nose with water with the same handful...and the rest is the same.

114- It is narrated on the authority of Zirr Ibn Hubaish that he heard Ali having said when he was asked about the way the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, thereupon he mentioned the same narration, in which he reported that he passed his wet hands over his head until water was trickling from it, and washed both his feet thrice. Then he said: "This is the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution."

115- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: I saw Ali having offered ablution, in which he washed his face

111 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عن خَالِدِ بنِ عَلْقَمَةَ، عن عَبْدِ خَيْرٍ قال: «أَتَانَا عَلِيٌّ وَقَدْ صَلَّى فَدَعَا بِطَهُورٍ، فقُلنا: مَا يَصْنَعُ بَالطَّهُورِ وَقَدْ صَلَّى؟ مَا يُرِيدُ إِلاَّ لِيُعَلِّمَنَا. فَأُتِيَ بِإِنَاءٍ فِيهِ مَاءٌ وَطَسْتٌ، فَأَفْرَغَ مِنَ الإِنَاءِ عَلَى يَمِينِهِ، فَغَسَلَ يَدَيْهِ ثَلاَثًا، ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ ثَلاَثًا، فَمَضْمَضَ وَنَثَرَ مِنَ الكَفِّ الَّذِي يَأْخُذُ فِيهِ، ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثًا، وَغَسَلَ يَدَهُ الْيُمْنَى ثَلاَثًا، وَغَسَلَ يَدَهُ الشِّمَالَ ثَلاَثًا، ثُمَّ جَعَلَ يَدَهُ فِي الإِنَاءِ فَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلاَثًا، وَرِجْلَهُ الشِّمَالَ ثَلاَثًا، ثُمَّ قال: مَنْ سَرَّهُ أَنْ يَعْلَمَ وُضُوءَ رَسُولِ اللَّهِ ﷺ فَهُوَ هَذَا».

112 ـ حدّثنا الْحَسَنُ بنُ عَلِيِّ الْحُلْوَانِيُّ: حدَّثنا الْحُسَيْنُ بنُ عَلِيٍّ الْجُعْفِيُّ، عن زَائِدَةَ: حدَّثنا خَالِدُ بنُ عَلْقَمَةَ الْهَمْدَانِيُّ، عن عَبْدِ خَيْرٍ قالَ: «صَلَّى عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ الْغَدَاةَ، ثُمَّ دَخَلَ الرَّحْبَةَ، فَدَعَا بِمَاءٍ، فَأَتَاهُ الْغُلاَمُ بِإِنَاءٍ فِيهِ مَاءٌ، وَطَسْتٍ، قال: فَأَخَذَ الإِنَاءَ بِيَدِهِ الْيُمْنَى فَأَفْرَغَ عَلَى يَدِهِ الْيُسْرَى، وَغَسَلَ كَفَّيْهِ ثَلاَثًا، ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الإِنَاءِ فَمَضْمَضَ ثَلاَثًا وَاسْتَنْشَقَ ثَلاَثًا» ثُمَّ سَاقَ قَرِيباً مِنْ حَدِيثِ أَبِي عَوَانَةَ قالَ: «ثُمَّ مَسَحَ رَأْسَهُ مُقَدَّمَهُ وَمُؤخَّرَهُ مَرَّةً». ثُمَّ سَاقَ الحَدِيثَ نَحْوَهُ.

113 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بنُ جَعْفَرٍ: حدثنا شُعْبَةُ قال: سَمِعْتُ مَالِكَ بنَ عُرْفُطَةَ، سَمِعْتُ عَبْدَ خَيْرٍ قال: «رَأَيْتُ عَلِيّاً أُتِيَ بِكُرْسِيٍّ فَقَعَدَ عَلَيْهِ، ثُم أُتِيَ بِكُوزٍ مِنْ مَاءٍ فَغَسَلَ يَدَيْهِ ثَلاَثًا، ثُمَّ تَمَضْمَضَ مع الاسْتِنْشَاقِ بِمَاءٍ وَاحِدٍ» . . . وَذَكَرَ الْحَدِيثَ.

114 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا أَبُو نُعَيمٍ: حدَّثنا رَبِيعَةُ الْكِنَانِيُّ، عن الْمِنْهَالِ بنِ عَمْرٍو، عن زِرِّ بنِ حُبَيْشٍ أَنَّهُ سَمِعَ عَلِيًّا رضي الله عنه، وَسُئِلَ عن وُضُوءِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ الحَدِيثَ، وقال: وَمَسَحَ رَأْسَهُ حَتَّى لَمَّا يَقْطُرْ، وَغَسَلَ رِجْلَيْهِ ثَلاَثًا ثَلاَثًا، ثُمَّ قال: هَكَذَا كَانَ وُضُوءُ رَسُولِ اللَّهِ ﷺ.

115 ـ حدّثنا زِيَادُ بنُ أَيُّوبَ الطُّوسِيُّ: حدَّثنا عُبَيْدُ اللَّهِ بنُ مُوسَى: حدَّثنا فِطْرٌ، عن أَبِي فَرْوَةَ، عن عَبْدِ الرَّحْمٰنِ بن أَبِي لَيْلَى، قال: رَأَيْتُ عَلِيًّا رضي الله عنه تَوَضَّأَ

thrice, then washed both his forearms (up to the elbows) thrice, and passed his wet hands over his head only once. He then said: "As such the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution."

116- It is narrated on the authority of Abu Hayyah that he said: I saw Ali having offered ablution, in which he washed every part thrice, and passed his wet hands over his head (only once), and washed both his feet up to the ankles. Then he said: "Indeed, I liked to show you the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution."

117- It is narrated on the authority of Ibn Abbas that he said: Ali, i.e. Ibn Abu Talib, came to visit me, and there was water (in the ground). He asked for (water to offer) ablution and a stone container of water was brought and placed in front of him. He said: "O Ibn Abbas! Should I not show you how the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution?" I said: "Yes (show that to me)!" he inclined the utensil towards his hand and washed it. Then, he got his right hand in (the utensil) and with the help of it he poured water over the other, and washed both his hands. Then, he rinsed his mouth, and snuffed water into his nostrils and blew it out. Then, he got both his hands in the utensil and had a handful of water, with which he struck his face, and touched with his thumbs whatever portion of his ears is facing them, and he did the same in the second and third times. Then, he took a handful of water with his right hand, and poured over his forelock, and left it dropping on his face. Then, he washed both his forearms up to the elbows thrice, and passed his wet hands over his head and the back of his ears. Then, he got both his hands in the utensil and took a handful of water, with which he struck his right foot while he was wearing the sandal, and washed it while putting it on; and he did the same with the other." I asked: "(Did he wash both his feet) while having the sandals?" he said: "Yes (he washed both his feet) while having the sandals." I repeated the question, and he gave the same answer.

Abu Dawud says: According to the narration of Ibn Juraij, he passed his wet hands over his head only once; and according to the narration of Ibn Wahb, he passed his wet hands over his head thrice.

118- It is narrated on the authority of Amr Ibn Yahya from his father that he asked Abdullah Ibn Zaid, the grandfather of Amr Ibn Yahya: "Can you show me how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid replied: "Well." He asked for water. He poured it over his hands and washed them, and then he rinsed his

فَغَسَلَ وَجْهَهُ ثلاثًا، وَغَسَلَ ذِرَاعَيْهِ ثَلاثًا، وَمَسَحَ بِرَأْسِهِ وَاحِدَةً، ثُمَّ قال: هَكَذَا تَوَضَّأَ رَسُولُ اللَّهِ ﷺ.

116 ـ حدّثنا مُسَدَّدٌ وَأَبُو تَوْبَةَ قالا: حدَّثنا أبُو الأَحْوَصِ. (ح) وحدثنا عَمْرُو ابنُ عَوْنٍ قال: أخبرنا أَبُو الأَحْوَصِ، عن أَبِي إِسْحَاقَ، عن أَبي حَيَّةَ قال: رَأَيْتُ عَلِيًّا رضي الله عنه تَوَضَّأَ، فَذَكَرَ وُضُوءَهُ كُلَّهُ ثلاثًا ثلاثًا، قال: ثُمَّ مَسَحَ رَأْسَهُ ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قال: إِنَّمَا أَحْبَبْتُ أَنْ أُرِيَكُمْ طُهُورَ رَسُولِ اللَّهِ ﷺ.

117 ـ حدّثنا عَبْدُ الْعَزِيزِ بنُ يَحْيَى الحَرَّانِيُّ: حدَّثنا مُحَمَّدٌ ـ يَعْنِي ابنَ سَلَمَةَ ـ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن مُحَمَّدِ بنِ طَلْحَةَ بنِ يَزِيدَ بنِ رُكَانَةَ، عن عُبَيْدِ اللَّهِ الخَوْلانِيِّ، عن ابنِ عَبَّاسٍ قال: «دَخَلَ عَلَيَّ عَلِيٌّ ـ يَعْنِي ابنَ أَبِي طَالِبٍ ـ وَقَدْ أَهَرَاقَ الْمَاءَ، فَدَعَا بِوَضُوءٍ، فَأَتَيْنَاهُ بِتَوْرٍ فِيهِ مَاءٌ حَتَّى وَضَعْنَاهُ بَيْنَ يَدَيْهِ، فقال: يا ابنَ عَبَّاسٍ، أَلاَ أُرِيكَ كَيْفَ كَانَ يَتَوَضَّأُ رَسُولُ اللَّهِ ﷺ؟ قُلْتُ: بَلَى. قال: فأَصْغَى الإِنَاءَ عَلَى يَدِهِ فَغَسَلَهَا، ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى، فَأَفْرَغَ بِهَا عَلَى الأُخْرَى، ثُمَّ غَسَلَ كَفَّيْهِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ، ثُمَّ أَدْخَلَ يَدَيْهِ فِي الإِنَاءِ جَمِيعًا، فَأَخَذَ بِهِمَا حَفْنَةً مِنْ مَاءٍ فَضَرَبَ بِهَا عَلَى وَجْهِهِ، ثُمَّ أَلْقَمَ إِبْهَامَيْهِ مَا أَقْبَلَ مِنْ أُذُنَيْهِ، ثُم الثَّانِيَةَ، ثُمَّ الثَّالِثَةَ، مِثْلَ ذَلِكَ، ثُمَّ أَخَذَ بِكَفِّهِ الْيُمْنَى قَبْضَةً مِنْ مَاءٍ، فَصَبَّهَا عَلَى نَاصِيَتِهِ فَتَرَكَهَا تَسْتَنُّ عَلَى وَجْهِهِ، ثُمَّ غَسَلَ ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلاثًا ثَلاثًا، ثُمَّ مَسَحَ رَأْسَهُ وَظُهُورَ أُذُنَيْهِ، ثُم أَدْخَلَ يَدَيْهِ جَمِيعًا، فَأَخَذَ حَفْنَةً مِنْ مَاءٍ، فَضَرَبَ بِهَا عَلَى رِجْلِهِ وَفِيهَا النَّعْلُ، فَغَسَلَهَا بِهَا، ثُمَّ الأُخْرَى مِثْلَ ذَلِكَ. قال: قُلْتُ: وَفِي النَّعْلَيْنِ؟ قال: وَفِي النَّعْلَيْنِ قال: قُلْتُ: وَفِي النَّعْلَيْنِ؟ قال: وفي النَّعْلَيْنِ. قال: قُلْتُ: وَفِي النَّعْلَيْنِ؟ قال: وَفِي النَّعْلَيْنِ.

قال أَبُو دَاوُدَ: وَحَدِيثُ ابنِ جُرَيْجٍ عن شَيْبَةَ يُشْبِهُ حَدِيثَ عَلِيٍّ، لأَنَّهُ قال فيه حَجَّاجُ بنُ مُحَمَّدٍ عن ابنِ جُرَيْجٍ: وَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً. وقال ابنُ وَهْبٍ فِيهِ عن ابنِ جُرَيْجٍ: وَمَسَحَ بِرَأْسِهِ ثَلاثًا.

118 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن عَمْرِو بنِ يَحْيَى الْمَازِنِيِّ، عن أَبِيهِ أَنَّهُ قال لِعَبْدِ اللَّهِ بنِ زَيْدِ بنِ عَاصِم ـ وَهُوَ جَدُّ عَمْرِو بنِ يَحْيَى المازنيِّ ـ: هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ فَقَالَ عَبْدُ اللَّهِ بنُ زَيْدٍ: نَعَمْ،

mouth thrice and washed his nose with water thrice by snuffing water into the nostrils and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head just once from its front to its back, up to the nape of the neck, and then returned with them to the front again from where he had started. Then, he washed his feet (up to the ankles).

119- The same is narrated on the authority of Abdullah Ibn Zaid through another chain of transmitters, according to which he reported that he rinsed his mouth and snuffed water into his nostrils and blew it out with the same handful thrice...and the rest is the same.

120- It is narrated on the authority of Abdullah Ibn Zaid Al-Mazini that he saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution...and he made a mention of the way he offered ablution in which he reported that he passed his hand over his head after he had wetted them, and washed both his feet so much until he cleaned them perfectly.

121- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that he said: A (pot full of water for) ablution was brought to the Messenger of Allah "Allah's blessing and peace be upon him" from which he offered ablution as follows: he washed both his hands thrice, (rinsed his mouth and snuffed his nose with water thrice), washed his face thrice, washed his forearms (up to the elbows) thrice, and then passed his wet hands over his head and ears, rubbing their backs and insides (once).

122- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution, and when he came to wiping his head, he put both his hands over the front of his head, and passed them to the nape, and returned them to the very place from where he had started.

123- The same is narrated through the same chain of transmission, with the addition that he wiped both the backs and insides of his ears, and got his fingers into the holes of his ears, according to the narration of Hisham.

124- It is narrated on the authority of Mu'awiyah that he offered ablution at the sight of the people to show them the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution. When he came to wiping the head, he took a handful of water, which he received with his left hand, and placed over the middle of his head that the water dropped or was about to flow (over his face), and passed his wet hands over his head from the front to the back, and from the back to the front.

فَدَعَا بِوَضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ فَغَسَلَ يَدَيْهِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْثَرَ ثَلاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلاثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ: بَدَأَ بِمُقَدَّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ.

119 ـ حدّثنا مُسَدَّدٌ قال: حدَّثنا خَالِدٌ، عن عَمْرِو بنِ يَحْيَى الْمَازِنِيِّ، عن أَبِيهِ، عن عَبْدِ اللَّهِ بنِ زَيْدِ بنِ عَاصِمٍ، بِهَذَا الْحَدِيثِ، قال: فَمَضْمَضَ وَاسْتَنْشَقَ مِنْ كَفٍّ وَاحِدَةٍ، يَفْعَلُ ذَلِكَ ثَلاثًا. ثُمَّ ذَكَرَ نَحْوَهُ.

120 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ: حدَّثنا ابنُ وَهْبٍ، عن عَمْرِو بنِ الحَارِثِ أَنَّ حَبَّانَ بنَ وَاسِعٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بنَ زَيْدِ بنِ عَاصِمٍ الْمَازِنِيَّ يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فَذَكَرَ وُضُوءَهُ قال: وَمَسَحَ رَأْسَهُ بِمَاءٍ غَيْرِ فَضْلِ يَدَيْهِ، وَغَسَلَ رِجْلَيْهِ حَتَّى أَنْقَاهُمَا.

121 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ: حدَّثنا أَبُو الْمُغِيرَةِ: حدَّثنا حَرِيزٌ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بنُ مَيْسَرَةَ الحَضْرَمِيُّ: سَمِعْتُ الْمِقْدَامَ بنَ مَعْدِي كَرِبَ الْكِنْدِيَّ قال: أُتِيَ رَسُولُ اللَّهِ ﷺ بِوَضُوءٍ فَتَوَضَّأَ: فَغَسَلَ كَفَّيْهِ ثَلاثًا، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ ثَلاثًا، وَغَسَلَ وَجْهَهُ ثَلاثًا، ثُمَّ غَسَلَ ذِرَاعَيْهِ ثَلاثًا ثَلاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ: ظَاهِرِهِمَا وَبَاطِنِهِمَا.

122 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ، وَيَعْقُوبُ بنُ كَعْبٍ الأَنْطَاكِيُّ، لَفْظُهُ، قالا: حدَّثنا الْوَلِيدُ بنُ مُسْلِمٍ، عن حَرِيزِ بنِ عُثْمَان، عن عَبْدِ الرَّحْمٰنِ بنِ مَيْسَرَةَ، عن الْمِقْدَامِ بنِ مَعْدِي كَرِبَ قال: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ، فَلَمَّا بَلَغَ مَسْحَ رَأْسِهِ وَضَعَ كَفَّيْهِ عَلَى مُقَدَّمِ رَأْسِهِ، فَأَمَرَّهُمَا حَتَّى بَلَغَ القَفَا، ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي مِنْهُ بَدَأَ. قال محمُودٌ: قال: أخبرني حَرِيزٌ.

123 ـ حدّثنا مَحْمودُ بنُ خَالِدٍ، وَهِشَامُ بنُ خَالِدٍ، المَعْنَى، قالا: حدَّثنا الْوَلِيدُ بِهَذَا الإِسْنَادِ قال: وَمَسَحَ بِأُذُنَيْهِ ظَاهِرِهِمَا وَبَاطِنِهِمَا. زَادَ هِشَامٌ: وَأَدْخَلَ أَصَابِعَهُ فِي صِمَاخِ أُذُنَيْهِ.

124 ـ حدّثنا مُؤَمَّلُ بنُ الْفَضْلِ الْحَرَّانِيُّ: حدَّثنا الْوَلِيدُ بنُ مُسْلِمٍ: حدَّثنا عَبْدُ اللَّهِ بنُ الْعَلاَءِ: حدَّثنا أَبُو الأَزْهَرِ الْمُغِيرَةُ بنُ فَرْوَةَ وَيَزِيدُ بنُ أَبِي مَالِكٍ، أَنَّ مُعَاوِيَةَ تَوَضَّأَ لِلنَّاسِ كما رَأَى رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ، فَلَمَّا بَلَغَ رَأْسَهُ غَرَفَ غَرْفَةً مِنْ مَاءٍ، فَتَلَقَّاهَا بِشِمَالِهِ حَتَّى وَضَعَهَا عَلَى وَسَطِ رَأْسِهِ، حَتَّى قَطَرَ الْمَاءُ أَوْ كَادَ يَقْطُرُ، ثُمَّ مَسَحَ مِنْ مُقَدَّمِهِ إِلَى مُؤَخَّرِهِ، وَمِنْ مُؤَخَّرِهِ إِلَى مُقَدَّمِهِ.

125- The same is narrated through the same chain of transmission, in which he reported that he washed every part of ablution thrice, and washed his feet making no mention of any definite number.

126- It is narrated on the authority of Ar-Rubai, the daughter of Mu'awwidh Ibn Afra' that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to visit us...and she told us of the way he used to offer ablution, in which she told that he said to her: "Pour water for me to offer ablution!" she made a mention of the ablution offered by the Messenger of Allah "Allah's blessing and peace be upon him", in which she reported that he washed both his hands thrice, his face thrice, rinsed his mouth and snuffed his nose with water once, washed both his forearms (up to the elbows) thrice, passed his wet hands over his head twice, starting from the back of his head and ending with the front, then wiped both his ears, their backs and insides, and then he washed both his feet thrice.

127- The same is narrated on the authority of Ibn Aqil, with a slight change of wording, according to which he told that he rinsed his mouth and snuffed water into his nostrils and blew it out thrice.

128- It is narrated on the authority of Ar-Rubai, the daughter of Mu'awwidh Ibn Afra' that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution in her house, in which he passed his wet hands over the whole of his head, from the end to the root of the hair in all sides (of the head) without moving the hair from its state.

129- It is narrated on the authority of Ar-Rubai, daughter of Mu'awwidh Ibn Afra' that she said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution, in which he passed his wet hands over his head from the front to the back, both his cheeks and ears only once.

130- It is narrated on the authority of Ar-Rubai, daughter of Mu'awwidh Ibn Afra' that the Messenger of Allah "Allah's blessing and peace be upon him" wiped his head with the remaining water with which his hands were wetted (during his ablution).

131- It is narrated on the authority of Ar-Rubai, daughter of Mu'awwidh Ibn Afra' that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution in her house, in which he got his fingers into the holes of his ears.

132- It is narrated on the authority of Talhah Ibn Musarrif from his father from his grandfather that he said: I saw the Messenger of Allah

125 ـ حدّثنا محمودُ بنُ خالِدٍ: حدَّثنا الوَلِيدُ بِهَذَا الإسْنَادِ قال: فَتَوَضَّأَ ثَلاَثًا ثلاثًا وَغَسَلَ رِجْلَيْهِ بغَيْرِ عَدَدٍ.

126 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشْرُ بنُ المُفَضَّلِ: حدَّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدِ بنِ عَقِيلٍ، عن الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بن عَفْراءَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يأْتِينا، فَحَدَّثَتْنا أَنَّهُ قال: «**اسْكُبِي لِي وَضُوءًا**»، فَذَكَرَتْ وَضُوءَ النَّبيِّ ﷺ، قَالَتْ فِيهِ: فَغَسَلَ كَفَّيْهِ ثَلاَثًا، وَوَضَّأَ وَجْهَهُ ثَلاَثًا وَمَضْمَضَ وَاسْتَنْشَقَ مَرَّةً، وَوَضَّأَ يَدَيْهِ ثَلاَثًا ثَلاثًا، وَمَسَحَ بِرَأْسِهِ مَرَّتَيْنِ: يَبْدَأُ بِمُؤَخَّرِ رَأْسِهِ ثُمَّ بِمُقَدَّمِهِ، وبِأُذُنَيْهِ كِلْتَيْهِمَا: ظُهُورِهِمَا وَبُطُونِهِمَا، وَوَضَّأَ رِجْلَيْهِ ثَلاَثًا ثَلاثًا.

قال أَبُو دَاوُدَ: وَهَذَا مَعْنَى حَدِيثِ مُسَدَّدٍ.

127 ـ حدّثنا إِسْحَاقُ بنُ إِسْمَاعِيلَ: حدَّثنا سُفْيَانُ، عن ابنِ عَقِيلٍ، بِهَذَا الْحَدِيثِ يُغَيِّرُ بَعْضَ مَعَانِي بِشْرٍ، قال فيه: وَتَمَضْمَضَ وَاسْتَنْثَرَ ثَلاَثًا.

128 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ وَيَزِيدُ بنُ خَالِدٍ الْهَمْدَانِيُّ قالا: حدَّثنا اللَّيْثُ، عن ابنِ عَجْلاَنَ، عن عَبْدِ اللَّهِ بنِ مُحَمَّدِ بنِ عَقِيلٍ، عن الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بنِ عَفْرَاءَ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ عِنْدَهَا فَمَسَحَ الرَّأْسَ كُلَّهُ مِنْ قَرْنِ الشَّعْرِ، كُلَّ نَاحِيَةٍ لِمُنْصَبِّ الشَّعْرِ وَلاَ يُحَرِّكُ الشَّعْرَ عَنْ هَيْئَتِهِ.

129 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا بَكْرٌ ـ يَعْنِي ابنَ مُضَرَ ـ، عن ابنِ عَجْلاَنَ، عن عَبْدِ اللَّهِ بنِ مُحَمَّدِ بنِ عَقِيلٍ، عن أبيه، أَنَّ رُبَيِّعَ بِنْتَ مُعَوِّذِ بنِ عَفْرَاءَ أَخْبَرَتْهُ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. قَالَتْ: فَمَسَحَ رَأْسَهُ، وَمَسَحَ مَا أَقْبَلَ مِنْهُ وَمَا أَدْبَرَ، وَصُدْغَيْهِ، وَأُذُنَيْهِ مَرَّةً وَاحِدَةً.

130 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللَّهِ بنُ دَاوُدَ، عن سُفْيَانَ بنِ سَعِيدٍ، عن ابنِ عَقِيلٍ، عن الرُّبَيِّعِ: أَنَّ النَّبِيَّ ﷺ مَسَحَ بِرَأْسِهِ مِنْ فَضْلِ مَاءٍ كَانَ فِي يَدِهِ.

131 ـ حدّثنا إِبْرَاهِيمُ بنُ سَعِيدٍ: حدَّثنا وَكِيعٌ: حدَّثنا الحَسَنُ بنُ صَالِحٍ، عن عَبْدِ اللَّهِ بنِ مُحَمَّدِ بنِ عَقِيلٍ، عن الرُّبَيِّعِ بِنْتِ مُعَوِّذِ بن عفراء: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ عندها فَأَدْخَلَ إِصْبَعَيْهِ فِي جُحْرَيْ أُذُنَيْهِ.

132 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى وَمُسَدَّدٌ قالا: حدَّثنا عَبْدُ الوَارِثِ، عن لَيْثٍ، عن طَلْحَةَ بنِ مُصَرِّفٍ، عن أَبِيهِ، عن جَدِّهِ قال: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ رَأْسَهُ

"Allah's blessing and peace be upon him" having (offered ablution, in which he) passed his wet hands over his head only once (from the front) to the first portion of the nape. According to the narration of Musaddad, he passed his wet hands over the whole of his head from the front to the back until he made his hands come out from underneath both his ears.

Abu Dawud says: Musaddad said: I related that narration to Yahya, but he rejected it. Abu Dawud further says that Ahmad Ibn Hanbal denied it.

133- It is narrated on the authority of Ibn Abbas that he saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution...and mentioned the same narration, in which he washed every part of ablution thrice, and passed his wet hands over his head and ears once.

134- It is narrated on the authority of Abu Umamah that he made a mention of the way the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he passed his wet hands over the sides of both his eyes. He said: "No doubt, both ears are a part of the head (which should be wiped with it)." This statement is said by Abu Umamah, according to Sulaiman Ibn Harb. Hammad said: I do not know whether it belongs to the Messenger of Allah "Allah's blessing and peace be upon him" or to the narrator.

[51] Offering Ablution (And Washing Each Part Which The Water Of Ablution Reaches) Thrice

135- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! How does one offer ablution?" he asked for water in a utensil, and washed both his hands thrice, washed his face thrice, washed his arms thrice, then he passed his wet hands over his head and got his index fingers into the holes of his ears and rubbed the back of his ears with both his thumbs, and the inside of his ears with both his index fingers. Then he washed his feet (up to the ankles) thrice. Then, he said: "This is the (right way of offering) ablution: whoever adds to or reduces from that has, indeed, done bad and proved wrongful (or has indeed proved wrongful and done bad)."

[52] Offering Ablution (And Washing Each Part Of Ablution) Twice

136- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution (in which he washed each part of the body the water of ablution reaches) twice.

مَرَّةً وَاحِدَةً حَتَّى بَلَغَ الْقَذَالَ ـ وَهُوَ أَوَّلُ الْقَفَا ـ. وقال مُسَدَّدٌ: مَسَحَ رَأْسَهُ مِنْ مُقَدَّمِهِ إِلَى مُؤَخَّرِهِ حَتَّى أَخْرَجَ يَدَيْهِ مِنْ تَحْتِ أُذُنَيْهِ.

قال أَبُو دَاوُدَ: قال مُسَدَّدٌ: فَحَدَّثْتُ بِهِ يَحْيَى فَأَنْكَرَهُ. قال أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ يَقُولُ: إِنَّ ابنَ عُيَيْنَةَ زَعَمُوا أَنَّهُ كَانَ يُنْكِرُهُ، ويقولُ: أَيْشٍ هَذَا: طَلْحَةُ، عن أَبِيهِ، عن جدِّهِ؟.

133 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أخبرنا عَبَّادُ بنُ مَنْصُورٍ، عن عِكْرِمَةَ بنِ خَالِدٍ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ: رَأَى رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. فَذَكَرَ الْحَدِيثَ كُلَّهُ ثَلاثًا ثَلاثًا. قال: وَمَسَحَ برَأْسِهِ وَأُذُنَيْهِ مَسْحَةً وَاحِدَةً.

134 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ. (ح) وحدثنا مُسَدَّدٌ وَقُتَيْبَةُ، عن حَمَّادِ بنِ زَيْدٍ، عن سِنَانِ بنِ رَبِيعَةَ، عن شَهْرِ بنِ حَوْشَبٍ، عن أَبِي أُمَامَةَ، ذَكَرَ وُضُوءَ النَّبِيِّ ﷺ قال: كَانَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ الْمَأْقَيْنِ. قال: وقالَ: «الأُذُنَانِ مِنَ الرَّأْسِ».

قال سُلَيْمَانُ بنُ حَرْبٍ: يَقُولُهَا أَبُو أُمَامَةَ، قال قُتَيْبَةُ: قال حَمَّادٌ: لا أَدْرِي هُوَ مِنْ قَوْلِ النَّبِيِّ ﷺ أو من أَبِي أُمَامَةَ ـ يَعْنِي قِصَّةَ الأُذُنَيْنِ ـ قال قُتَيْبَةُ: عن سِنَانٍ أَبِي رَبِيعَةَ.

قال أَبُو دَاوُدَ: وَهُوَ ابنُ رَبِيعَةَ، كُنْيَتُهُ أَبُو رَبِيعَةَ.

[ت51/م52] ـ بابُ الوُضوءِ ثلاثًا ثلاثًا

135 ـ حدَّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عن مُوسَى بنِ أَبِي عَائِشَةَ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ قال: إِنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ الطُّهُورُ؟ فَدَعَا بِمَاءٍ فِي إِنَاءٍ فَغَسَلَ كَفَّيْهِ ثَلاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلاثًا، ثُمَّ غَسَلَ ذِرَاعَيْهِ ثَلاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ وَأَدْخَلَ إِصْبَعَيْهِ السَّبَّاحَتَيْنِ فِي أُذُنَيْهِ، وَمَسَحَ بِإِبْهَامَيْهِ عَلَى ظَاهِرِ أُذُنَيْهِ، وَبِالسَّبَّاحَتَيْنِ بَاطِنَ أُذُنَيْهِ، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلاثًا ثَلاثًا، ثُمَّ قال: **«هَكَذَا الوُضُوءُ، فَمَنْ زَادَ عَلَى هَذَا أَوْ نَقَصَ فَقَدْ أَسَاءَ وَظَلَمَ»**، أَوْ: **«ظَلَمَ وَأَسَاءَ»**.

[ت52/م52] ـ بابُ الوُضوءِ مَرَّتَينِ

136 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاءِ: حدَّثنا زَيْدٌ ـ يَعْنِي ابنَ الْحُبَابِ ـ حدَّثنا عَبْدُ الرَّحْمَٰنِ بنُ ثَوْبَانَ: حدَّثنا عَبْدُاللَّهِ بنُ الْفَضْلِ الْهَاشِمِيُّ، عن الأَعْرَجِ، عن أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ.

137- It is narrated on the authority of Ibn Abbas that he said: "Do you like me to show you how the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution?" he asked for a utensil full of water, and took a handful of water with his right hand and rinsed his mouth and snuffed his nose with water. He took another one with both his hands, with which he washed his face. Then, he took a third handful with which he washed his right forearm, and took further one with which he washed his left forearm. He had a handful of water and shook off his hand, with which he passed over his head and both his ears. He took another handful of water and sprinkled over his right foot while it had the sandal, and wiped it with both his hands: one over the foot and the other underneath the sandal; and then he did the same with the left foot.

[53] Offering Ablution (And Washing Each Part Of Ablution) Once

138- It is narrated on the authority of Ibn Abbas that he said: "Should I not tell you about the way the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution?" he offered ablution (and he washed each part which the water of ablution reaches) only once.

[54] Rinsing The Mouth And Washing The Nose Separately

139- It is narrated on the authority of Talhah from his father from his grandfather that he said: I entered upon the Messenger of Allah "Allah's blessing and peace be upon him" and saw him offering ablution, with water flowing from his face and beard on his breast, and I observed that he rinsed his mouth and snuffed his nose with water separately (i.e. done each with a handful of water, and not both with the same handful).

[55] What About Snuffing Water Into The Nostrils And Blowing It Out

140- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you offers ablution, let him snuff water into his nostrils, and then blow it out."

141- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(When you offer ablution) snuff water into your nostrils and then blow it out perfectly, twice or thrice."

142- It is narrated on the authority of Laqit Ibn Sabrah that he said: I was the envoy of Banu Al-Muntafaq (or I was a member in the delegation of Banu Al-Muntafaq) to the Messenger of Allah "Allah's blessing and peace

137 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا مُحَمَّدُ بنُ بِشْرٍ: حدَّثنا هِشَامُ بنُ سَعْدٍ قال: حدثنا زَيْدٌ، عن عَطاءِ بنِ يَسارٍ قال: قال لَنَا ابنُ عَبَّاسٍ: أَتُحِبُّونَ أَنْ أُرِيَكُمْ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ فَدَعَا بِإِنَاءٍ فِيهِ مَاءٌ فَاغْتَرَفَ غَرْفَةً بِيَدِهِ الْيُمْنَى، فَتَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ أَخَذَ أُخْرَى، فَجَمَعَ بِهَا يَدَيْهِ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ أَخَذَ أُخْرَى فَغَسَلَ بِهَا يَدَهُ الْيُمْنَى، ثُمَّ أَخَذَ أُخْرَى، فَغَسَلَ بِهَا يَدَهُ الْيُسْرَى، ثُمَّ قَبَضَ قَبْضَةً مِنَ الْمَاءِ ثُمَّ نَفَضَ يَدَهُ، ثُمَّ مَسَحَ بِهَا رَأْسَهُ وَأُذُنَيْهِ، ثُمَّ قَبَضَ قَبْضَةً أُخْرَى مِنَ الْمَاءِ فَرَشَّ عَلَى رِجْلِهِ الْيُمْنَى وَفِيهَا النَّعْلُ، ثُمَّ مَسَحَهَا بِيَدَيْهِ: يَدٌ فَوْقَ الْقَدَمِ وَيَدٌ تَحْتَ النَّعْلِ، ثُمَّ صَنَعَ بِالْيُسْرَى مِثْلَ ذَلِكَ.

[ت54/ م53] ـ بابُ الوُضوءِ مرةً مرةً

138 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن سُفْيَانَ: حَدَّثَنِي زَيْدُ بنُ أَسْلَمَ، عن عَطَاءِ بنِ يَسَارٍ، عن ابنِ عَبَّاسٍ قال: أَلاَ أُخْبِرُكُمْ بِوُضُوءِ رَسُولِ اللَّهِ ﷺ؟ فَتَوَضَّأَ مَرَّةً مَرَّةً.

[ت55/ م54] ـ بابٌ في الفَرْقِ بينَ المَضْمَضَةِ والاستِنْشاقِ

139 ـ حدّثنا حُمَيْدُ بنُ مَسْعَدَةَ قال: حدثنا مُعْتَمِرٌ، قال: سَمِعْتُ لَيْثًا يَذْكُرُ عن طَلْحَةَ، عن أَبِيهِ، عن جَدِّهِ قال: دَخَلْتُ ـ يَعْنِي عَلَى النَّبِيِّ ﷺ ـ وَهُوَ يَتَوَضَّأُ، والْمَاءُ يَسِيلُ مِنْ وَجْهِهِ وَلِحْيَتِهِ عَلَى صَدْرِهِ، فَرَأَيْتُهُ يَفْصِلُ بَيْنَ الْمَضْمَضَةِ وَالاسْتِنْشَاقِ.

[ت56/ م55] ـ بابٌ في الاستِنْثَارِ

140 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن أَبِي الزِّنَادِ، عن الأَعْرَجِ، عن أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لِيَنْثُرْ**».

141 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى: حدَّثنا وَكِيعٌ: حدَّثنا ابنُ أَبِي ذِئْبٍ، عن قَارِظٍ، عن أَبِي غَطَفَانَ، عن ابنِ عَبَّاسٍ قال: قال رَسُولُ اللَّهِ ﷺ: «**اسْتَنْثِرُوا مَرَّتَيْنِ بَالِغَتَيْنِ أَوْ ثَلاثًا**».

142 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ فِي آخَرِينَ قالوا: حدَّثنا يَحْيَى بنُ سُلَيْمٍ، عن إِسْمَاعِيلَ بنِ كَثِيرٍ، عن عَاصِمِ بنِ لَقِيطِ بنِ صَبْرَةَ، عن أَبِيهِ لَقِيطِ بنِ صَبْرَةَ قال: كُنْتُ وَافِدَ بَنِي الْمُنْتَفِقِ ـ أو: فِي وَفْدِ بَنِي الْمُنْتَفِقِ ـ إِلَى رَسُولِ اللَّهِ ﷺ قال: فَلَمَّا قَدِمْنَا

be upon him": when we came to the Messenger of Allah "Allah's blessing and peace be upon him" it happened that he was not in the house, and we found A'ishah, the Mother of the Believers. She ordered that a (dish of) meat with broth and powder and a dish of dates should be served to us. When the Messenger of Allah "Allah's blessing and peace be upon him" came, he asked: "Have you got anything (of food, or has any kind of food been served to you)?" we said: "Yes, O Messenger of Allah." While we were sitting with the Messenger of Allah "Allah's blessing and peace be upon him", the shepherd drove his sheep into the fold, and he had one which was bleating. He asked: "What has she delivered O so and so?" he said: "A baby animal." He said: "Then, slaughter a sheep in its place!" then he said to me: "Do not think we've slaughtered that for your case! We have one hundred sheep, and we dislike to have more than that. So, if a baby animal is born for us, we soon slaughter a sheep in its place (in order to fix the number at one hundred)." I said: "O Messenger of Allah! I have a wife, and she has obscenity to some extent in her language." He said: "You could divorce her (if you so like)." I said: "There is a good companionship between us, and I have children from her." He said: "Then, admonish her: if there is good in her, she will respond. Do not strike your wife (so much severely) in the same way as you strike your slave-girl." I said: "O Messenger of Allah! Tell me about (the right way of) offering ablution." On that he said: "Offer ablution perfectly, wash in between the fingers, and snuff your nose with water completely unless you are fasting."

143- The same is narrated on the authority of Laqit Ibn Sabrah, with a slight change of wording.

144- The same is narrated on the authority of Ibn Jarir, with the following addition: He said: "When you offer ablution, you should rinse your mouth..."

[56] Rubbing (The Hair Of) The Beard (By Getting The Hair Come In Between Fingers While Washing)

145- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, he would take a handful of water and place it under his chin therewith to rub (the hair of) his beard and make spaces between his fingers (so that the hair would come in between them); and he would say (in comment): "As such my Lord Almighty has commanded me to do."

عَلَى رَسُولِ اللَّهِ ﷺ، فَلَمْ نُصادِفْهُ فِي مَنْزِلِهِ، وَصادَفْنا عائِشَةَ أُمَّ الْمُؤْمِنِينَ. قال: فَأَمَرَتْ لَنا بِخَزِيرَةٍ فَصُنِعَتْ لَنا. قال: وَأُتِينا بِقِناعٍ. وَلَمْ يَقُلْ قُتَيْبَةُ: الْقِناعَ. والقِناعُ: الطَّبَقُ فِيهِ تَمْرٌ. ثُمَّ جاءَ رَسُولُ اللَّهِ ﷺ فَقالَ: **«هَلْ أَصَبْتُمْ شَيْئًا أَوْ أُمِرَ لَكُمْ بِشَيْءٍ؟»** قال: قُلْنا: نَعَمْ يا رَسُولَ اللَّهِ.

قال: فَبَيْنا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ جُلوسٌ إِذْ دَفَعَ الرَّاعِي غَنَمَهُ إِلَى المُراحِ، وَمَعَهُ سَخْلَةٌ تَيْعَرُ، فقال: **«ما وَلَّدْتَ يا فُلانُ؟»** قال: بَهْمَةً، قال: **«فَاذْبَحْ لَنا مَكانَها شاةً»** ثُمَّ قال: **«لاَ تَحْسِبَنَّ»** ـ وَلَمْ يَقُلْ: لاَ تَحْسَبَنَّ ـ **«أَنَّا مِنْ أَجْلِكَ ذَبَحْناها، لَنا غَنَمٌ مِئَةٌ لاَ نُرِيدُ أَنْ تَزِيدَ، فَإِذا وَلَّدَ الرَّاعِي بَهْمَةً ذَبَحْنا مَكانَها شاةً»**.

قالَ: قُلْتُ: يا رَسُولَ اللَّهِ، إِنَّ لِيَ امْرَأَةً وَإِنَّ فِي لِسانِها شَيْئًا ـ يَعْنِي الْبَذاءَ ـ قالَ: **«فَطَلِّقْها إِذًا»**، قال: قُلْتُ: يا رَسُولَ اللَّهِ إِنَّ لَها صُحْبَةً وَلِي مِنْها وَلَدٌ. قال: **«فَمُرْها»** ـ يقول: عِظْها ـ **«فَإِنْ يَكُ فِيها خَيْرٌ فَسَتَفْعَلُ، وَلاَ تَضْرِبْ ظَعِينَتَكَ كَضَرْبِكَ أُمَيَّتَكَ»**.

فَقُلْتُ: يا رَسُولَ اللَّهِ، أَخْبِرْنِي عن الوُضُوءِ. قال: **«أَسْبِغِ الْوُضُوءَ، وَخَلِّلْ بَيْنَ الأَصابِعِ، وَبالِغْ في الاسْتِنْشاقِ، إِلاَّ أَنْ تَكُونَ صائِمًا»**.

143 ـ حدَّثنا عُقْبَةُ بنُ مُكْرَمٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ: حدَّثنا ابنُ جُرَيْجٍ قال: حدَّثَنِي إِسْماعِيلُ بنُ كَثِيرٍ، عن عاصِمِ بنِ لَقِيطِ بنِ صَبْرَةَ، عن أبيه وافِدِ بَنِي الْمُنْتَفِقِ أَنَّهُ أَتَى عائِشَةَ فَذَكَرَ مَعْناهُ. قال: فَلَمْ نَنْشَبْ أَنْ جاءَ النَّبِيُّ ﷺ يَتَقَلَّعُ: يَتَكَفَّأُ، وقال «عَصِيدَةٍ» مَكانَ «خَزِيرَةٍ».

144 ـ حدَّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فارِسٍ: حدَّثنا أَبُو عاصِمٍ: حدَّثنا ابنُ جُرَيْجٍ بِهَذا الحَدِيثِ، قال فيه: **«إِذا تَوَضَّأْتَ فَمَضْمِضْ»**.

[ت57/م56] ـ بابُ تَخْلِيلِ اللِّحيَةِ

145 ـ حدَّثنا أَبُو تَوْبَةَ ـ يَعْنِي الرَّبِيعَ بنَ نافِعٍ ـ حدَّثنا أَبُو الْمَلِيحِ، عن الْوَلِيدِ ابنِ زَوْرانَ، عن أنسِ بنِ مالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كانَ إِذا تَوَضَّأَ أَخَذَ كَفًّا مِنْ ماءٍ فَأَدْخَلَهُ تَحْتَ حَنَكِهِ فَخَلَّلَ بِهِ لِحْيَتَه، وقال: **«هَكَذا أَمَرَنِي رَبِّي عَزَّ وَجَلَّ»**.

قال أَبُو داوُدَ: وَالْوَلِيدُ بنُ زَوْرانَ رَوَى عَنْهُ حَجَّاجُ بنُ حَجَّاجٍ، وَأَبُو المَلِيحِ الرَّقِّيُّ.

[57] Passing The Wet Hands Over The Turban

146- It is narrated on the authority of Thawban that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" sent a military expedition, and they were affected by severe cold. When they came back to the Messenger of Allah "Allah's blessing and peace be upon him" (and made a mention of that), he commanded them to pass their wet hands over the turbans and bandages (whenever they offered ablution).

147- It is narrated on the authority of Anas Ibn Malik that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering ablution and he had a Qatari turban on his head. So, he got his hand from underneath the turban, and wiped the front portion of his head, without lifting the turban.

[58] Washing Both The Feet

148- It is narrated on the authority of Al-Mustawrid Ibn Shaddad that he said: I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, he would (wash his feet and) rub his toes with his little finger.

[59] Passing The Wet Hands Over The Footwears (Leather Socks)

149- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: During the holy battle of Tabuk, the Messenger of Allah "Allah's blessing and peace be upon him" set out and I followed him a short time before the Dawn prayer. Then, the Messenger of Allah "Allah's blessing and peace be upon him" (moved away to the offices of nature and) made his mount kneel down and then he excreted; and when he returned I poured water from a pot over his hand, thereupon he washed both his hands and then washed his face, and went on uncovering his arms (to wash them), but the sleeves of the cloak he was wearing were too narrow (to allow him to take his arms out of them). He brought his hands out from underneath the cloak, and washed them up to the elbows, and then passed his wet hands over his head, and then he passed his wet hands over his footwears. Then, he rode his mount and we both went to find the people in the prayer having made Abd Ar-Rahman Ibn Awf lead them in the prayer when its time was due. Abd Ar-Rahman had finished from the first rak'ah of the Dawn prayer (just by the time we arrived), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" stood up and joined the rows of the Muslims and offered the second rak'ah behind Abd Ar-Rahman Ibn Awf. When Abd Ar-Rahman uttered the end salutation, the Messenger of Allah "Allah's blessing and peace be upon him" continued his prayer (to

[ت58/م57] ـ بابُ المسحِ على العِمامةِ

146 ـ حدّثنا أحْمَدُ بنُ مُحمَّدِ بنِ حَنْبَلٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عن ثَوْرٍ، عن رَاشِدِ بنِ سَعْدٍ، عن ثَوْبَانَ قال: «بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً فَأَصَابَهُمُ الْبَرْدُ، فَلَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ أَمَرَهُمْ أَنْ يَمْسَحُوا عَلَى الْعَصَائِبِ وَالتَّسَاخِينِ».

147 ـ حدّثنا أحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: حَدَّثَنِي مُعَاوِيَةُ بنُ صَالِحٍ، عن عَبْدِ الْعَزِيزِ بنِ مُسْلِمٍ، عن أَبِي مَعْقِلٍ، عن أنسِ بنِ مَالِكٍ قال: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ وعَلَيْهِ عِمَامَةٌ قِطْرِيَّةٌ، فَأَدْخَلَ يَدَهُ مِنْ تَحْتِ العِمَامَةِ فَمَسَحَ مُقَدَّمَ رَأْسِهِ وَلَمْ يَنْقُضِ الْعِمَامَةَ».

[ت59/م58] ـ بابُ غسلِ الرِّجلينِ

148 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا ابنُ لَهِيعَةَ، عن يَزِيدَ بنِ عَمْرٍو، عن أَبِي عَبْدِ الرَّحْمَنِ الْحُبْلِي، عن الْمُسْتَوْرِدِ بنِ شَدَّادٍ قال: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا تَوَضَّأَ يَدْلُكُ أَصَابعَ رِجْلَيْهِ بِخِنْصِرِهِ».

[ت60/م59] ـ بابُ المسحِ على الخفينِ

149 ـ حدّثنا أحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أخبرني يُونُسُ بنُ يَزِيدَ، عن ابنِ شِهَابٍ: حَدَّثَنِي عَبَّادُ بنُ زِيَادٍ أَنَّ عُرْوَةَ بنَ الْمُغِيرَةِ بنِ شُعْبَةَ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَاهُ الْمُغِيرَةَ يَقُولُ: عَدَلَ رَسُولُ اللَّهِ ﷺ، وَأَنَا مَعَهُ فِي غَزْوَةِ تَبُوكَ قَبْلَ الْفَجْرِ، فَعَدَلْتُ مَعَهُ، فَأَنَاخَ النَّبِيُّ ﷺ فَتَبَرَّزَ، ثُمَّ جَاءَ فَسَكَبْتُ عَلَى يَدِهِ مِنَ الإِدَاوَةِ، فَغَسَلَ كَفَّيْهِ ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ حَسَرَ عَنْ ذِرَاعَيْهِ، فَضَاقَ كُمَّا جُبَّتِهِ، فَأَدْخَلَ يَدَيْهِ، فَأَخْرَجَهُمَا مِنْ تَحْتِ الجُبَّةِ، فَغَسَلَهُمَا إِلَى المِرْفَقِ، وَمَسَحَ بِرَأْسِهِ، ثُمَّ تَوَضَّأَ عَلَى خُفَّيْهِ، ثُمَّ رَكِبَ، فَأَقْبَلْنَا نَسِيرُ حَتَّى نَجِدَ النَّاسَ فِي الصَّلاَةِ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بنَ عَوْفٍ، فَصَلَّى بِهِمْ حِينَ كَانَ وَقْتُ الصَّلاَةِ، وَوَجَدْنَا عَبْدَ الرَّحْمَنِ وَقَدْ رَكَعَ بِهِمْ رَكْعَةً مِنْ صَلاَةِ الْفَجْرِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَفَّ مَعَ الْمُسْلِمِينَ، فَصَلَّى وَرَاءَ عَبْدِ الرَّحْمَنِ بنِ عَوْفٍ الرَّكْعَةَ الثَّانِيَةَ، ثُمَّ سَلَّمَ عَبْدُ الرَّحْمَنِ، فَقَامَ النَّبِيُّ ﷺ في

complete the missing rak'ah), thereupon the Muslims were scared and went on glorifying (Allah) so much for they had offered the prayer before the Messenger of Allah "Allah's blessing and peace be upon him". When the Messenger of Allah "Allah's blessing and peace be upon him" concluded with the end salutation he said to them: "You've really done right (or you've really done well)."

150- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, and passed his wet hands over his forelock, from above the turban. According to another narration on the same authority, the Messenger of Allah "Allah's blessing and peace be upon him" used to pass his wet hands over the footwears, over his forelock, from above his turban.

151- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he was one of the riders in the company of the Messenger of Allah "Allah's blessing and peace be upon him". He said: I had a pot (full of water); and when he (the Prophet) went to answer the call of nature and returned I met him with the pot, and poured water for him (to offer ablution): he washed both his hands and face, and when he intended to uncover his arms (to wash them), and he had a woollen cloak, whose sleeves were very tight, he brought them out from underneath the cloak; and when I turned over the footwears to take them off, he said to me: "Leave the footwears, since I got my feet into them while being in the state of ablution." He then passed his wet hands over them.

Abu Dawud says: This narration is affirmed by Urwah from his father from the Messenger of Allah "Allah's blessing and peace be upon him".

152- It is narrated on the authority of Al-Mughirah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" remained behind the people (to answer the call of nature)...and he mentioned the story, in which he said: We came back and Abd Ar-Rahman was leading the prayer. When he saw the Messenger of Allah "Allah's blessing and peace be upon him", he intended to move backward, but the Messenger of Allah "Allah's blessing and peace be upon him" beckoned to him to continue. I and the Messenger of Allah "Allah's blessing and peace be upon him" prayed a single rak'ah behind him, and when he concluded with the end salutation, the Messenger of Allah "Allah's blessing and peace be upon him" stood and completed the missing rak'ah, with no more.

صَلاَتِهِ ففَزِعَ الْمُسْلِمُونَ، فَأَكْثَرُوا التَّسْبِيحَ، لأَنَّهُمْ سَبَقُوا النَّبِيَّ ﷺ بِالصَّلاَةِ، فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ قال لَهُمْ: «**قَدْ أَصَبْتُمْ**»، أَوْ: «**قَدْ أَحْسَنْتُمْ**».

150 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى ـ يَعْنِي ابنَ سَعِيدٍ ـ (ح) وحدَّثنا مُسَدَّدٌ، قال: حدَّثنا الْمُعْتَمِرُ، عن التَّيْمِيِّ: حدَّثنا بَكْرٌ، عن الْحَسَنِ، عن ابن الْمُغِيرَةِ بنِ شُعْبَةَ، عن الْمُغِيرَةِ بنِ شُعْبَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى نَاصِيَتِهِ، وَذَكَرَ: فَوْقَ العِمَامَةِ».

قال عن الْمُعْتَمِرِ: سَمِعْتُ أَبِي يُحَدِّثُ عن بَكْرِ بنِ عَبْدِ اللَّهِ، عن الحَسَنِ، عن ابنِ الْمُغِيرَةِ بنِ شُعْبَةَ، عن الْمُغِيرَةِ «أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَمْسَحُ عَلَى الْخُفَّيْنِ، وَعَلَى نَاصِيَتِهِ وعَلَى عِمَامَتِهِ». قال بَكْرٌ: وَقَدْ سَمِعْتُهُ من ابنِ الْمُغِيرَةِ.

151 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عِيسَى بنُ يُونُسَ: حدَّثَنِي أَبِي، عن الشَّعْبِيِّ، قال: سَمِعْتُ عُرْوَةَ بنَ الْمُغِيرَةِ بنِ شُعْبَةَ يَذْكُرُ عن أَبِيهِ قال: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ في رَكْبِهِ، وَمَعِي إِدَاوَةٌ، فَخَرَجَ لِحَاجَتِهِ، ثُمَّ أَقْبَلَ، فَتَلَقَّيْتُهُ بالإِدَاوَةِ، فَأَفْرَغْتُ عَلَيْهِ، فَغَسَلَ كَفَّيْهِ وَوَجْهَهُ ثُمَّ أَرَادَ أَنْ يُخْرِجَ ذِرَاعَيْهِ وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ مِنْ جِبَابِ الرُّومِ ضَيِّقَةُ الْكُمَّيْنِ، فَضَاقَتْ، فَادَّرَعَهُمَا ادِّرَاعًا، ثُمَّ أَهْوَيْتُ إِلَى الْخُفَّيْنِ لأَنْزِعَهُمَا، فَقَالَ لِي: «**دَعِ الْخُفَّيْنِ، فَإِنِّي أَدْخَلْتُ الْقَدَمَيْنِ الْخُفَّيْنِ وَهُمَا طَاهِرَتَانِ**»، فَمَسَحَ عَلَيْهِمَا.

قال أبي: قال الشَّعْبِيُّ: شَهِدَ لِي عُرْوَةُ عَلَى أَبِيهِ، وَشَهِدَ أَبُوهُ عَلَى رَسُولِ اللَّهِ ﷺ.

152 ـ حدّثنا هُدْبَةُ بنُ خَالِدٍ: حدَّثنا هَمَّامٌ، عن قَتَادَةَ، عن الحَسَنِ، وعن زُرَارَةَ بنِ أَوْفَى، أَنَّ الْمُغِيرَةَ بنَ شُعْبَةَ قال: تَخَلَّفَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ هَذِهِ الْقِصَّةَ، قال: فَأَتَيْنَا النَّاسَ وعَبْدُ الرَّحْمَنِ بنُ عَوْفٍ يُصَلِّي بِهِمُ الصُّبْحَ، فَلَمَّا رَأَى النَّبِيَّ ﷺ أَرَادَ أَنْ يَتَأَخَّرَ، فَأَوْمَى إِلَيْهِ أَنْ يَمْضِيَ. قال: فَصَلَّيْتُ أَنَا والنَّبِيُّ ﷺ خَلْفَهُ رَكْعَةً، فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ ﷺ فَصَلَّى الرَّكْعَةَ الَّتِي سُبِقَ بِهَا، وَلَمْ يَزِدْ عَلَيْهَا شَيْئًا».

Abu Dawud says: Abu Sa'id Al-Khudri, Ibn Az-Zubair and Ibn Umar say: He, who catches a single rak'ah of the prayer has to offer both prostrations of forgetfulness.

153- It is narrated on the authority of Abu Abd Ar-Rahman As-Sulami that he saw Abd Ar-Rahman Ibn Awf having asked Bilal about the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution, thereupon he said: He might set out to answer the call of nature, and I would bring water for him to offer ablution, in which he would pass his wet hands over his turban and leather socks (footwears).

154- It is narrated on the authority of Jarir that he urinated and then offered ablution, in which he passed his wet hands over the footwears. He said: "What prevents me from doing so, since I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done so?" They said: "Perhaps, this was before the revelation of the Surah of Al-Ma'idah!" it was said (in reply to that): "He did not embrace Islam but after the revelation of Al-Ma'idah."

155- It is narrated on the authority of Ibn Buraidah from his father that the Negus (of Abyssinia) presented to the Messenger of Allah "Allah's blessing and peace be upon him" two black footwears, which he put on and offered ablution, in which he passed his wet hand over them.

156- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that the Messenger of Allah "Allah's blessing and peace be upon him" (offered ablution and) passed his wet hand over the footwears. I said: "O Messenger of Allah! Perhaps you've forgotten (to put off the footwears)!" he said: "It is you who have forgotten! By this my Lord Almighty has commanded me (i.e. to pass the wet hand over the footwears in ablution provided that one puts them on while being in the state of ablution)."

[60] How Long Could One Keep Wiping The Footwears In Ablution?

157- It is narrated on the authority of Khuzaimah Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three days are given for the one on journey to keep wiping his footwears (in ablution); and only a day and a night (i.e. twenty-four hours) for the one in residence)."

158- It is narrated on the authority of Ubai Ibn Imarah, who offered with the Messenger of Allah "Allah's blessing and peace be upon him" the prayer to both Qiblahs (of Jerusalem and the Ka'bah), that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "(Is it

قال أَبُو دَاوُدَ: أَبُو سَعِيدٍ الخُدْرِيُّ وابنُ الزُّبَيْرِ وابنُ عُمَرَ يقُولُونَ: مَنْ أَدْرَكَ الْفَرْدَ مِنَ الصَّلاَةِ عَلَيْهِ سَجْدَتَا السَّهْوِ.

153 - حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أبي: حدَّثنا شُعْبَةُ، عن أَبي بَكْرٍ - يَعْنِي ابنَ حَفْصِ بنِ عُمَرَ بنِ سَعْدٍ -: سَمِعَ أَبَا عَبْدِ اللَّهِ، عن أبي عَبْدِ الرَّحْمَنِ السلمي أَنَّهُ شَهِدَ عَبْدَ الرَّحْمَنِ بنَ عَوْفٍ يَسْأَلُ بلالاً عن وُضُوءِ رَسُولِ اللَّهِ ﷺ؟ فقال: «كَانَ يَخْرُجُ يَقْضِي حَاجَتَهُ، فَآتِيهِ بالْمَاءِ فَيَتَوَضَّأُ، ويَمْسَحُ عَلَى عِمَامَتِهِ وَمُوقَيْهِ».

قال أَبُو دَاوُدَ: وَهُوَ أَبُو عَبْدِ اللَّهِ مَوْلَى بَنِي تَيْمِ بنِ مُرَّةَ.

154 - حدّثنا عَلِيُّ بنُ الحُسَيْنِ الدِّرْهَمِيُّ: حدَّثنا ابن أَبي داوُدَ، عن بُكَيْرِ بنِ عَامِرٍ، عن أَبي زُرْعَةَ بنِ عَمْرِو بنِ جَرِيرٍ «أَنَّ جَرِيرًا بَالَ ثُمَّ تَوَضَّأَ، فَمَسَحَ عَلَى الخُفَّيْنِ وقال: مَا يَمْنَعُنِي أَنْ أَمْسَحَ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ؟ قالوا: إِنَّمَا كَانَ ذَلِكَ قَبْلَ نُزُولِ المَائِدَةِ. قال: مَا أَسْلَمْتُ إِلاَّ بَعْدَ نُزُولِ المَائِدَةِ».

155 - حدّثنا مُسَدَّدٌ وَأَحْمَدُ بنُ أَبِي شُعَيْبٍ الحَرَّانِيُّ قالا: حدَّثنا وَكِيعٌ: حدَّثنا دَلْهَمُ بنُ صَالِحٍ، عن حُجَيْرِ بنِ عَبْدِ اللَّهِ، عن ابنِ بُرَيْدَةَ، عن أبيه «أَنَّ النَّجَاشِيَّ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ خُفَّيْنِ أَسْوَدَيْنِ سَاذَجَيْنِ، فَلَبِسَهُمَا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَيْهِمَا». قال مُسَدَّدٌ: عن دَلْهَم بنِ صَالِحٍ.

قال أَبُو دَاوُدَ: هَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ البَصْرَةِ.

156 - حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا ابنُ حَيٍّ - هُوَ الْحَسَنُ بنُ صَالِحٍ -، عن بُكَيْرِ بنِ عَامِرٍ البَجَلِيِّ، عن عَبْدِ الرَّحْمَنِ بنِ أَبِي نُعْمٍ، عن المُغِيرَةِ بنِ شُعْبَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ مَسَحَ عَلَى الخُفَّيْنِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، نَسِيتَ؟ قال: **«لاَ، بَلْ أَنْتَ نَسِيتَ، بِهَذَا أَمَرَنِي رَبِّي عزَّ وجَلَّ»**.

[ت61/م60] - بابُ التوقيتِ في المسحِ

157 - حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن الْحَكَمِ وَحَمَّادٍ، عن إِبْرَاهِيمَ، عن أبي عَبْدِ اللَّهِ الْجَدَلِيِّ، عن خُزَيْمَةَ بنِ ثَابِتٍ، عن النَّبِيِّ ﷺ قال: **«الْمَسْحُ عَلَى الخُفَّيْنِ لِلْمُسَافِرِ ثلاثَةُ أَيَّامٍ، وَلِلْمُقِيمِ يَوْمٌ ولَيْلَةٌ»**.

قال أَبُو دَاوُدَ: رَوَاهُ مَنْصُورُ بنُ المُعْتَمِرِ، عن إِبْرَاهِيمَ التَّيْمِيِّ، بِإِسْنَادِهِ قال فيه: «وَلَوِ اسْتَزَدْنَاهُ لَزَادَنَا».

158 - حدّثنا يَحْيَى بنُ مُعِينٍ: حدَّثنا عَمْرُو بنُ الرَّبِيعِ بنِ طَارِقٍ: أخبرنا يَحْيَى بنُ أَيُّوبَ، عن عَبْدِ الرَّحْمَنِ بنِ رَزِينٍ، عن مُحَمَّدِ بنِ يَزِيدَ، عن أَيُّوبَ بنِ قَطَنٍ،

permissible for me to) pass my wet hand over the footwears (in ablution instead of putting them off and washing my feet)?" The Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative. He asked: "(Is it for only) a day?" he said: "(You could keep doing for) a day." He asked: "and also for two days?" he said: "(You could do for) two days." He asked: "And also for three days?" he said: "(And you are permitted to keep doing so) as long as you like (or as long as it seems to you (to do)."

[61] Passing The Wet Hand Over Both Socks

159- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he passed his wet hand over both socks and sandals.

Abu Dawud says: Abd Ar-Rahman Ibn Mahdi does not adopt this narration, for it is well-known that according to the narration of Al-Mughirah, the Messenger of Allah "Allah's blessing and peace be upon him" passed his wet hand over the footwears.

Abu Dawud says: It is narrated on the authority of Abu Musa Al-Ash'ari that the Messenger of Allah "Allah's blessing and peace be upon him" passed his wet hand over both socks.

Abu Dawud says: From amongst those who passed their wet hands over the socks (during ablution), a mention might be made of Ali Ibn Abu Talib, Abdullah Ibn Mas'ud, Al-Bara' Ibn Azib, Anas Ibn Malik, Abu Umamah, Sahl Ibn Sa'd, Amr Ibn Huraith, Umar Ibn Al-Khattab and Ibn Abbas.

[62]

160- It is narrated on the authority of Aws Ibn Abu Aws Ath-Thaqafi that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, in which he passed his wet hands over both his sandals and feet.

Abu Dawud says: It is narrated on the authority of Abbad that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having come upon a well, thereupon he offered ablution, and passed his wet hand over both his sandals and feet.

[63] The Way Of Wiping (Footwears, Sandals, Socks, Etc)

161- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that the Messenger of Allah "Allah's blessing and peace be upon him" used to pass his wet hand over both footwears (or over the back of both footwears according to another narration during ablution).

عن أُبَيِّ بنِ عِمَارَةَ ـ قال يَحْيَى بنُ أَيُّوبَ: وَكَانَ قَدْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ الْقِبْلَتَيْنِ ـ أَنَّهُ قال: يا رسولَ اللَّهِ، أَمْسَحُ عَلَى الخُفَّيْنِ؟ قال: «**نَعَمْ**». قال: يَوْمًا؟ قال: «**يَوْمًا**». قال: وَيَوْمَيْنِ؟ قال: «**وَيَوْمَيْنِ**». قال: وَثَلاَثَةً؟ قال: «**نَعَمْ، وَمَا شِئْتَ**».

قال أَبُو دَاوُدَ: وَرَوَاهُ ابنُ مَرْيَمَ الْمِصْرِيُّ، عن يَحْيَى بنِ أَيُّوبَ، عن عَبْدِ الرَّحْمَنِ بنِ رَزِينٍ، عن مُحَمَّدِ بنِ يَزِيدَ بنِ أَبِي زِيَادٍ، عن عُبَادَةَ بنِ نُسَيٍّ، عن أُبَيِّ بنِ عُمَارَةَ قال فيه: حَتَّى بَلَغَ سَبْعًا، قال رَسُولُ اللَّهِ ﷺ: «**نَعَمْ، مَا بَدَا لَكَ**».

قال أَبُو دَاوُدَ: وَقَدِ اخْتُلِفَ فِي إِسْنَادِهِ وَلَيْسَ هُوَ بِالْقَوِيِّ. وَرَوَاهُ ابنُ أَبِي مَرْيَمَ، وَيَحْيَى بنُ إِسْحَاقَ السَّيْلَحِينِيُّ، وَيَحْيَى بنُ أَيُّوبَ، وَاخْتُلِفَ فِي إِسْنَادِهِ.

[ت62/م61] ـ بابُ المسحِ على الجَوْرَبَيْنِ

159 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ، عن وَكِيعٍ، عن سُفْيَانَ الثَّوْرِيِّ، عن أبي قَيْسٍ الأَوْدِيِّ ـ هُوَ عَبْدُ الرَّحْمَنِ بنُ ثَرْوَانَ ـ، عن هُزَيْلِ بنِ شُرَحْبِيلَ، عن الْمُغِيرَةِ بنِ شُعْبَةَ «أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الجَوْرَبَيْنِ وَالنَّعْلَيْنِ».

قال أَبُو دَاوُدَ: كَانَ عَبْدُ الرَّحْمَنِ بنُ مَهْدِيٍّ لاَ يُحَدِّثُ بِهَذَا الْحَدِيثِ، لأَنَّ الْمَعْرُوفَ عن المُغِيرَةِ أَنَّ النَّبِيَّ ﷺ مَسَحَ عَلَى الخُفَّيْنِ. قال أَبُو دَاوُدَ: وَرُوِيَ هَذَا أَيْضًا عن أَبِي مُوسَى الأَشْعَرِيِّ، عن النَّبِيِّ ﷺ أَنَّهُ مَسَحَ عَلَى الجَوْرَبَيْنِ، وَلَيْسَ بِالْمُتَّصِلِ وَلاَ بِالْقَوِيِّ. قال أَبُو دَاوُدَ: وَمَسَحَ عَلَى الجَوْرَبَيْنِ عَلِيُّ بنُ أَبِي طَالِبٍ، وابنُ مَسْعُودٍ، وَالْبَرَاءُ بنُ عَازِبٍ، وَأَنَسُ بنُ مَالِكٍ، وَأَبُو أُمَامَةَ، وَسَهْلُ بنُ سَعْدٍ، وَعَمْرُو بن حُرَيْثٍ، وَرُوِيَ ذَلِكَ عن عُمَرَ بنِ الخَطَّابِ وَابنِ عَبَّاسٍ.

[ت62/م62] بابٌ

160 ـ حدّثنا مُسَدَّدٌ وَعَبَّادُ بنُ مُوسَى قالا: حَدَّثنا هُشَيْمٌ، عن يَعْلَى بنِ عَطَاءٍ، عن أَبِيهِ ـ قال عَبَّادٌ قال: أخبرني أَوْسُ بنُ أَبِي أَوْسٍ الثَّقَفِيُّ «أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى نَعْلَيْهِ وَقَدَمَيْهِ» ـ. وقال عَبَّادٌ: رَأَيْتُ رَسُولَ اللَّهِ أَتَى عَلَى كِظَامَةِ قَوْمٍ ـ يَعْنِي الْمِيضَأَةَ ـ. وَلَمْ يَذْكُرْ مُسَدَّدٌ المِيضَأَةَ وَالْكِظَامَةَ، ثُمَّ اتَّفَقَا: «فَتَوَضَّأَ وَمَسَحَ عَلَى نَعْلَيْهِ وَقَدَمَيْهِ».

[ت63/م63] ـ بابٌ كيفَ المسحُ؟

161 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ أَبِي الزِّنَادِ قال: ذَكَرَهُ أَبِي، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن الْمُغِيرَةِ بنِ شُعْبَةَ «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْسَحُ عَلَى الخُفَّيْنِ».

وقال غيرُ مُحَمَّدٍ: «مَسَحَ عَلَى ظَهْرِ الخُفَّيْنِ».

162- It is narrated on the authority of Ali that he said: Had the (matters of) religion been dependent upon the individual opinions, surely, the lower portion of the footwear should have been more fitting for being wiped than the upper portion; and indeed, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having passed his wet hand over the back of his footwears.

163- The same is narrated on the authority of Al-A'mash with a similar chain of transmission, in which he said: At first, I was not but of the opinion that the inside of both feet was more fitting for being washed (than their back) until I saw the Messenger of Allah "Allah's blessing and peace be upon him" having passed his wet hand over the back of both footwears.

164- The same is narrated on the authority of Al-A'mash with a similar chain of transmission, in which he said: Had the (matters of) religion been dependent upon the individual opinions, surely, the lower portion of the footwear should have been more fitting for being wiped than the upper portion; and indeed, the Messenger of Allah "Allah's blessing and peace be upon him" passed his wet hand over the back of his footwears.

Abu Dawud says: The same is narrated on the authority of Waki' in which he said: At first, I was not but of the opinion that the inside of both feet was more fitting for being washed than their back until I saw the Messenger of Allah "Allah's blessing and peace be upon him" having passed his wet hand over their back (i.e. of both footwears).

Abu Dawud says: It is narrated on the authority of Abd Khair that he said: I saw Ali having offered ablution, in which he washed the back of his feet and said: "Had I not seen the Messenger of Allah "Allah's blessing and peace be upon him" having done it..."and the rest is the same.

165- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: During the holy battle of Tabuk, I poured water for the Messenger of Allah "Allah's blessing and peace be upon him" to offer ablution, in which he passed his wet hand over both footwears, and the lower portion of them (in particular).

[64] Sprinkling Water Over The Privates

166- It is narrated on the authority of Sufyan Ibn Al-Hakam or Al-Hakam Ibn Sufyan Ath-Thaqafi that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" urinated (and intended to offer ablution), he would offer ablution and sprinkle water over his privates.

162 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا حَفْصٌ ـ يَعْنِي ابنَ غِيَاثٍ ـ، عن الأَعْمَشِ، عن أبي إِسْحَاقَ، عن عَبْدِ خَيْرٍ، عن عَلِيٍّ رضي الله عنه قال: «لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أسْفَلُ الخُفِّ أَوْلَى بِالْمَسْحِ مِنْ أَعْلاَهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَاهِرِ خُفَّيْهِ».

163 ـ حدّثنا مُحَمَّدُ بنُ رَافِعٍ: حدَّثنا يَحْيَى بنُ آدَمَ قال: حدَّثنا يَزِيدُ بنُ عَبْدِ الْعَزِيزِ، عن الأَعْمَشِ بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ قال: «مَا كُنْتُ أُرَى بَاطِنَ الْقَدَمَيْنِ إِلاَّ أَحَقَّ بالْغَسْلِ، حَتَّى رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَهْرِ خُفَّيْهِ».

164 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا حَفْصُ بنُ غِيَاث، عن الأَعْمَشِ بِهَذَا الْحَدِيثِ، قال: لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ بَاطِنُ الْقَدَمَيْنِ أَحَقَّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، وَقَدْ مَسَحَ النَّبيّ ﷺ عَلَى ظَهْرِ خُفَّيْهِ.

وَرَوَاهُ وَكِيعٌ عن الأَعْمَشِ بِإِسْنَادِهِ قال: «كُنْتُ أُرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَحَقُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، حَتَّى رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ ظَاهِرَهُمَا». قال وَكِيعٌ: يَعْنِي الْخُفَّيْنِ. وَرَوَاهُ ابنُ يُونُس عن الأَعْمَشِ، كَمَا رَوَاهُ وَكِيعٌ. وَرَوَاهُ أَبُو السَّوْدَاءِ عن ابنِ عَبْدِ خَيْرٍ، عن أبيهِ قال: رَأَيْتُ عَلِيًّا تَوَضَّأَ فَغَسَلَ ظَاهِرَ قَدَمَيْهِ وقال: «لَوْلا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ» وَسَاقَ الحَدِيثَ. حَدَّثَنَاه حَامِدُ بنُ يحيَى: حَدَّثَنَا سُفْيَانُ، عن أَبِي السَّوْدَاء، وَسَاقَ الحَدِيثَ.

165 ـ حدّثنا مُوسَى بنُ مَرْوَانَ وَمَحْمُودُ بنُ خَالِدٍ الدِّمَشْقِيُّ، المَعْنى، قالا: حدَّثنا الْوَلِيدُ، قال مَحْمُودٌ: قال: أخبرنا ثَوْرُ بنُ يَزِيدَ، عن رَجَاءِ بنِ حَيْوَةَ، عن كَاتِبِ الْمُغِيرَةِ بنِ شُعْبَةَ، عن الْمُغِيرَةِ بنِ شُعْبَةَ قال: «وَضَّأْتُ النَّبِيَّ ﷺ فِي غَزْوَةِ تَبُوكَ فَمَسَحَ عَلَى الْخُفَّيْنِ وَأَسْفَلِهِمَا».

قال أَبُو دَاوُدَ: وَبَلَغَنِي أَنَّهُ لَمْ يَسْمَعْ ثَوْرٌ هَذَا الحَدِيثَ مِنْ رَجَاءِ بْنِ حَيْوَةَ.

[ت 64/64] ـ بابٌ في الانتِضَاحِ

166 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثنا سُفْيَانُ ـ هوَ الثَّوْرِيُّ ـ عن مَنْصُورٍ، عن مُجاهِدٍ، عن سُفْيَانَ بنِ الْحَكَم الثَّقَفِيِّ ـ أَوِ الْحَكَمِ بنِ سُفْيَانَ الثَّقَفِيِّ ـ قال: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَالَ يَتَوَضَّأُ وَيَنْتَضِحُ».

قال أَبُو دَاوُدَ: وَافَقَ سُفْيَانَ جَمَاعَةٌ عَلَى الإِسْنَادِ، وقال بَعْضُهُمْ: الحَكَمُ أو ابنُ الحَكَمِ.

167- It is narrated on the authority of a man from Thaqif from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having urinated and then sprinkled water over his private parts.

168- It is narrated on the authority of Al-Hakam or Ibn Al-Hakam from his father that the Messenger of Allah "Allah's blessing and peace be upon him" urinated, and then offered ablution and sprinkled water over his private parts.

[65] What One Says When He Offers Ablution

169- It is narrated on the authority of Uqbah Ibn Amir: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to serve ourselves as far as pasturing camels is concerned: we used to take care of camels by turns. On my turn, after grazing them in the pastures, and returning them in the evening, I came back and saw The Messenger of Allah "Allah's blessing and peace be upon him" standing and addressing the people. I heard from his saying: "There is no one of you, who performs ablution perfectly, then stands and offers two rak'ahs, receiving them with his heart as well as his face, but that Paradise would be assured to him." I said: "What a good (statement or glad news or worship) this is!" behold! There was a man standing in front of me, saying: "the former is better O Uqbah!" I cast a glance and saw that he (the speaker) was Umar Ibn Al-Khattab. I asked: "What is that O Abu Hafs?" he said: "He had said just a short while before you came: "There is no one from amongst you, who performs ablution perfectly, and then says just when he finishes from ablution: "I bear testimony that there is no god but Allah, with Whom there is no partner, and that Muhammad is The Messenger of Allah", but that the eight gates of Paradise would be opened for him, from whichever gate he wishes of them he would enter."

170- The same is narrated on the authority of Uqbah Ibn Amir Al-Juhani from the Messenger of Allah "Allah's blessing and peace be upon him", with the exception of pasturing the camels, in addition to a slight change of wording.

[66] What About Such As Offers All The Prayers With A Single Ablution

171- It is narrated on the authority of Amr Ibn Amir Al-Bajali that he said: I asked Anas Ibn Malik about the ablution, thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution for every (obligatory) prayer; and we (sometimes) performed many (obligatory) prayers with one ablution.

167 ـ حدّثنا إِسْحَاقُ بنُ إِسْمَاعِيلَ: حدَّثنا سُفْيَانُ ـ وَهُوَ ابنُ عُيَيْنَةَ ـ عن ابن أبي نَجِيحٍ، عن مُجَاهِدٍ، عن رَجُلٍ مِنْ ثَقِيفٍ، عن أَبِيهِ قال: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَالَ ثُمَّ نَضَحَ فَرْجَهُ».

168 ـ حدّثنا نَصْرُ بنُ المُهَاجِرِ: حدَّثنا مُعَاوِيَةُ بنُ عَمْرٍو: حدَّثنا زَائِدَةُ، عن مَنْصُورٍ، عن مُجَاهِدٍ، عن الْحَكَمِ ـ أَوِ ابنِ الْحَكَمِ ـ عن أَبِيهِ «أَنَّ رَسُولَ اللَّهِ ﷺ بَالَ، ثُمَّ تَوَضَّأَ وَنَضَحَ فَرْجَهُ».

[ت65/م65] ـ بابُ ما يقولُ الرَّجلُ إذا توضأ

169 ـ حدّثنا أَحْمَدُ بنُ سَعِيدٍ الْهَمْدَانِيُّ قال: حدثنا ابنُ وَهْبٍ قال: سَمِعْتُ مُعَاوِيَةَ ـ يَعْنِي ابنَ صَالِحٍ ـ يُحَدِّثُ عن أبي عُثْمَانَ، عن جُبَيْرِ بن نُفَيْرٍ، عن عُقْبَةَ بنِ عَامِرٍ قال: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ خُدَّامَ أَنْفُسِنَا، نَتَنَاوَبُ الرعَايَةَ: رِعَايَةَ إِبِلِنَا، فَكَانَتْ عَلَيَّ رِعَايَةُ الإِبِلِ، فَرَوَّحْتُهَا بِالْعَشِيِّ، فَأَدْرَكْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ النَّاسَ، فَسَمِعْتُهُ يَقُولُ: «**مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ، ثُمَّ يَقُومُ فَيَرْكَعُ رَكْعَتَيْنِ، يُقْبِلُ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلاَّ قَدْ أَوْجَبَ**». فَقُلْتُ: بَخٍ بَخٍ، مَا أَجْوَدَ هَذِهِ! فَقَالَ رَجُلٌ مِنْ بَيْنِ يَدَيَّ: الَّتِي قَبْلَهَا يَا عُقْبَةُ أَجْوَدُ مِنْهَا. فَنَظَرْتُ فَإِذَا هُوَ عُمَرُ بنُ الْخَطَّابِ. فَقُلْتُ: مَا هِيَ يَا أَبَا حَفْصٍ؟ قال: إِنَّهُ قَالَ آنِفًا قَبْلَ أَنْ تَجِيءَ: «**مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ، ثُمَّ يَقُولُ حِينَ يَفْرَغُ مِنْ وُضُوئِهِ: أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلاَّ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ**».

قال مُعَاوِيَةُ: وَحَدَّثَنِي رَبِيعَةُ بنُ يَزِيدَ عن أَبِي إِدْرِيسَ، عن عُقْبَةَ بنِ عَامِرٍ.

170 ـ حدّثنا الْحُسَيْنُ بنُ عِيسَى: حدَّثنا عَبْدُ اللَّهِ بنُ يَزِيدَ الْمُقْرِىءُ، عن حَيْوَةَ ابنِ شُرَيْحٍ، عن أَبِي عَقِيلٍ، عن ابنِ عَمِّهِ، عن عُقْبَةَ بنِ عَامِرٍ الْجُهَنِيِّ، عن النَّبِيِّ ﷺ نَحْوَهُ، وَلَمْ يَذْكُرْ أَمْرَ الرِّعَايَةِ، قال عِنْدَ قَوْلِهِ: «**فَأَحْسَنَ الْوُضُوءَ**»: ثُمَّ رَفَعَ بَصَرَهُ إِلَى السَّمَاءِ فَقَالَ... وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ مُعَاوِيَةَ.

[ت66/م...] ـ بابُ الرجلِ يصلِّي الصلواتِ بوُضوءٍ واحدٍ

171 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا شَرِيكٌ، عن عَمْرِو بنِ عَامِرٍ الْبَجَلِيِّ ـ قال مُحَمَّدٌ: هُوَ أَبُو أَسَدِ بنِ عَمْرٍو ـ قال: «سَأَلْتُ أَنَسَ بنَ مَالِكٍ عن الْوُضُوءِ فقال: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ لِكُلِّ صَلاَةٍ، وَكُنَّا نُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ».

172- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that he said: On the day of conquest, the Messenger of Allah "Allah's blessing and peace be upon him" performed the five (obligatory) prayers with a single ablution, in which he passed his wet hands over his footwears; and when Umar asked him: "Today, I saw you having done something which you did not do!" he said: "I've done it intentionally (to teach the people how possible it is)."

[67] What About Offering Ablution Imperfectly

173- It is narrated on the authority of Anas Ibn Malik that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" after having offered ablution, in which he left (as little) as a nail on his foot (untouched by water), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Go back and offer your ablution perfectly."

Abu Dawud says: The same is narrated on the authority of Jabir from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

174- The same is narrated on the authority of Al-Hasan from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmission.

175- It is narrated on the authority of one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man offering prayer, and in the back of his foot, there was a spot (as little) as a Dirham untouched by water, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to repeat both the ablution and the prayer.

[68] When One Has Doubt Of Doing Something Therewith The Ablution Is Broken

176- It is narrated on the authority of Sa'id Ibn Al-Musayyab and Abbad Ibn Tamim from his paternal uncle that he said: The Messenger of Allah "Allah's blessing and peace be upon him" received complaint pertaining to one who has doubt of doing something in the prayer, to the extent that he imagines (that his ablution has been broken), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not him turn away (and leave the prayer) unless he hears a sound or detects a smell."

177- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you

172 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن سُفْيَانَ: حَدَّثَنِي عَلْقَمَةُ بنُ مَرْثَدٍ، عن سُلَيْمَانَ بنِ بُرَيْدَةَ، عن أَبِيهِ قال: صَلَّى رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ خَمْسَ صَلَوَاتٍ بِوُضُوءٍ وَاحِدٍ وَمَسَحَ عَلَى خُفَّيْهِ، فَقَالَ لَهُ عُمَرُ: إِنِّي رَأَيْتُكَ صَنَعْتَ الْيَوْمَ شَيْئًا لَمْ تَكُنْ تَصْنَعُهُ؟ قال: «**عَمْدًا صَنَعْتُهُ**».

[ت67/م66] ـ بابُ تَفريقِ الوُضوءِ

173 ـ حدّثنا هَارُونُ بنُ مَعْرُوفٍ: حدَّثنا ابنُ وَهْبٍ، عن جَرِيرِ بنِ حَازِمٍ، أَنَّهُ سَمِعَ قَتَادَةَ بنَ دِعَامَةَ: حدَّثنا أَنَس بن مالك: أَنَّ رَجُلاً جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ وَقَدْ تَوَضَّأَ وَتَرَكَ عَلَى قَدَمِهِ مِثْلَ مَوْضِعِ الظُّفرِ! فقالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**ارْجِعْ فَأَحْسِنْ وُضُوءَكَ**».

قال أَبُو دَاوُدَ: هَذَا الْحَدِيثُ لَيْسَ بِمَعْرُوفٍ عن جَرِيرِ بنِ حَازِمٍ، وَلَمْ يَرْوِهِ إِلاَّ ابنُ وَهْبٍ وَحْدَهُ. وَقَدْ رُوِيَ عن مَعْقِلِ بنِ عُبَيْدِ اللَّهِ الْجَزَرِيِّ، عن أَبِي الزُّبَيْرِ، عن جَابِرٍ، عن عُمَرَ، عن النَّبِيِّ ﷺ نَحْوَهُ قال: «**ارْجِعْ فَأَحْسِنْ وُضُوءَكَ**».

174 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا يُونُسُ وَحُمَيْدٌ، عن الْحَسَنِ، عن النَّبِيِّ ﷺ بِمَعْنَى قَتَادَةَ.

175 ـ حدّثنا حَيْوَةُ بنُ شُرَيْحٍ: حدَّثنا بَقِيَّةُ، عن بَجِير ـ هُوَ ابن سَعْدٍ ـ عن خَالِدٍ، عن بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ «أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلاً يُصَلِّي، وَفِي ظَهْرِ قَدَمِهِ لُمْعَةٌ قَدْرَ الدِّرْهَمِ لَمْ يُصِبْهَا الْمَاءُ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُعِيدَ الْوُضُوءَ وَالصَّلاَةَ».

[ت68/م67] ـ بابٌ: إذا شكَّ في الحَدَثِ

176 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ وَمُحَمَّدُ بنُ أَحْمَدَ بنِ أَبِي خَلَفٍ قالا: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن سَعِيدِ بنِ الْمُسَيَّبِ وَعَبَّادِ بنِ تَمِيمٍ، عن عَمِّهِ قال: شُكِيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ يَجِدُ الشَّيْءَ فِي الصَّلاَةِ حَتَّى يُخَيَّلَ إِلَيْهِ! فقالَ: «**لاَ يَنْفَتِلْ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا**».

177 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ قال: أخبرنا سُهَيْلُ بنُ أَبِي صَالِحٍ، عن أَبِيهِ، عن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**إِذَا كَانَ أَحَدُكُمْ فِي الصَّلاَةِ فَوَجَدَ حَرَكَةً فِي دُبُرِهِ، أَحْدَثَ أَوْ لَمْ يُحْدِثْ، فَأُشْكِلَ عَلَيْهِ، فَلاَ يَنْصَرِفْ**

is in prayer and he feels some trouble in his anus, and he is not sure whether he has or has not broken the ablution, let not him turn away (and leave the prayer) unless he hears a sound or detects a smell."

[69] Offering Ablution On Account Of Kissing

178- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" kissed her (while being in the state of ablution), and he did not repeat the ablution (when he went to offer the prayer).

179- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" (while being in the state of ablution) kissed one of his wives, and then he set out to perform the prayer without repeating the ablution. Urwah said to her: "It is none but you (whom he kissed)!" she laughed.

180- The same is narrated on the authority of Urwah Al-Mazni from A'ishah, through another chain of transmitters.

[70] Offering Ablution On Account Of Touching The Penis

181- It is narrated on the authority of Urwah that he said: I entered into Marwan Ibn Al-Hakam and we discussed the reasons for which one should offer ablution, thereupon Marwan said: "And such as touches his penis (should offer ablution)." Urwah said: "I have no knowledge of that." Marwan said: "No doubt, Busra, daughter of Safwan related that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who touches his penis, should offer ablution.""

[71] The Concession Pertaining To That

182- It is narrated on the authority of Talq that he said: Once, we came to the Messenger of Allah "Allah's blessing and peace be upon him", and a man, seemingly a Bedouin came and asked him: "O Prophet of Allah! What do you say about such as touches his penis after he offers ablution?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Is it but a piece of flesh (or a part) of his body?"

Abu Dawud says: The same is narrated on the authority of Qais Ibn Talq, through another chain of transmitters.

183- The same is narrated on the authority of Qais Ibn Talq Ibn Ali Ibn Talq Ibn Amr Al-Yamani, through a different chain of transmitters.

حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

[ت69/م68] ـ بابُ الوُضوءِ مِنَ القُبْلَةِ

178 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا يَحْيَى وَعَبْدُ الرَّحْمَنِ قالا: حدَّثنا سُفْيَانُ، عن أبي رَوْقٍ، عن إِبْرَاهِيمَ التَّيْمِيِّ، عن عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ قَبَّلَهَا وَلَمْ يَتَوَضَّأْ».

قال أَبُو دَاوُدَ: وَكَذَا رَوَاهُ الْفِرْيَابِيُّ وَغَيْرُهُ. قال أَبُو دَاوُدَ: وَهُوَ مُرْسَلٌ، وإِبْرَاهِيمُ التَّيْمِيُّ لَمْ يَسْمَعْ مِنْ عَائِشَةَ شَيْئًا. قال أَبُو دَاوُدَ: مَاتَ إِبْرَاهِيمُ التَّيْمِيُّ وَلَمْ يَبْلُغْ أَرْبَعِينَ سَنَةً، وَكَانَ يُكَنَّى أَبَا أَسْمَاءَ.

179 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا وَكِيعٌ: حدَّثنا الأَعْمَشُ، عن حَبِيبٍ، عن عُرْوَةَ، عن عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ قَبَّلَ امْرَأَةً مِنْ نِسَائِهِ ثُمَّ خَرَجَ إِلَى الصَّلاَةِ وَلَمْ يَتَوَضَّأْ. قال عُرْوَةُ: فَقُلْتُ لَهَا: مَنْ هِيَ إِلاَّ أَنْتِ؟ فَضَحِكَتْ».

قال أَبُو دَاوُدَ: هَكَذَا رَوَاهُ زَائِدَةُ وَعَبْدُ الْحَمِيدِ الْحِمَّانِيُّ، عن سُلَيْمَانَ الأَعْمَشِ.

180 ـ حدّثنا إِبْرَاهِيمُ بنُ مَخْلَدٍ الطَّالْقَانِيُّ: حدثنا عَبْدُ الرَّحْمَنِ ـ يعني ابْنَ مَغْرَاءَ ـ: حدَّثنا الأَعْمَشُ قالَ: حدَّثنا أَصْحَابٌ لَنَا، عَنْ عُرْوَةَ الْمُزَنِيِّ، عن عَائِشَةَ بِهَذَا الْحَدِيثِ.

قال أَبُو دَاوُدَ: قال يَحْيَى بنُ سَعِيدٍ الْقَطَّانُ لِرَجُلٍ: احْكِ عَنِّي أَنَّ هَذَيْنِ ـ يَعْنِي حَدِيثَ الأَعْمَشِ هَذَا عَنْ حَبِيبٍ، وَحَدِيثَهُ بِهَذَا الإِسْنَادِ فِي الْمُسْتَحَاضَةِ أَنَّهَا تَتَوَضَّأُ لِكُلِّ صَلاَةٍ ـ قال يَحْيَى: احْكِ عَنِّي أَنَّهُمَا شِبْهُ لاَ شَيْءَ.

قال أَبُو دَاوُدَ: وَرُوِيَ عَنِ الثَّوْرِيِّ قال: ما حدَّثنا حَبِيبٌ إِلاَّ عن عُرْوَةَ الْمُزَنِيِّ، ـ يَعْنِي ـ لَمْ يُحَدِّثْهُمْ عن عُرْوَةَ بنِ الزُّبَيْرِ بِشَيْءٍ.

قال أَبُو دَاوُدَ: وَقَدْ رَوَى حَمْزَةُ الزَّيَّاتُ عن حَبِيبٍ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ، عن عَائِشَةَ حَدِيثًا صَحِيحًا.

[ت70/م69] ـ بابُ الوُضوءِ مِن مَسِّ الذَّكَرِ

181 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن عَبْدِ اللَّهِ بن أَبِي بَكْرٍ أَنَّهُ سَمِعَ عُرْوَةَ يقولُ: «دَخَلْتُ عَلَى مَرْوَانَ بنِ الْحَكَمِ، فَذَكَرْنَا مَا يَكُونُ مِنْهُ الْوُضُوءُ، فَقَالَ مَرْوَانُ: وَمِنْ مَسِّ الذَّكَرِ، فقالَ عُرْوَةُ: مَا عَلِمْتُ ذَلِكَ، فقالَ مَرْوَانُ: أَخْبَرَتْنِي بُسْرَةُ بِنْتُ صَفْوَانَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يقولُ: «**مَنْ مَسَّ ذَكَرَهُ فَلْيَتَوَضَّأْ**».

[ت71/م70] ـ بابُ الرُّخصَةِ في ذلك

182 ـ حدّثنا مُسَدَّدٌ: حدَّثنا مُلاَزِمُ بنُ عَمْرِو بنِ الْحَنَفِي: حدَّثنا عَبْدُ اللَّهِ بنُ بَدْرٍ، عن قَيْسِ بنِ طَلْقٍ، عن أبيهِ قال: قَدِمْنَا عَلَى نَبِيِّ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ كَأَنَّهُ بَدَوِيٌّ، فَقَالَ: يَا نَبِيَّ اللَّهِ، مَا تَرَى فِي مَسِّ الرَّجُلِ ذَكَرَهُ بَعْدَمَا يَتَوَضَّأُ؟ فَقَالَ ﷺ: «**هَلْ هُوَ إِلاَّ مُضْغَةٌ مِنْهُ**» أَوْ: «**بَضْعَةٌ مِنْهُ**».

قال أَبُو دَاوُدَ: رَوَاهُ هِشَامُ بنُ حَسَّانَ وَسُفْيَانُ الثَّوْرِيُّ، وَشُعْبَةُ، وَابنُ عُيَيْنَةَ، وَجَرِيرٌ الرَّازِيُّ، عن مُحَمَّدِ بنِ جَابِرٍ، عن قَيْسِ بنِ طَلْقٍ.

183 ـ حدّثنا مُسَدَّدٌ قال: حدَّثنا مُحَمَّدُ بنُ جَابِرٍ، عن قَيْسِ بنِ طَلْقٍ، عن أَبِيهِ بِإِسْنَادِهِ وَمَعْنَاهُ، وقال: «فِي الصَّلاَةِ».

[72] Offering Ablution Because Of Eating (Cooked) Meat Of Camels

184- It is narrated on the authority of Al-Bara Ibn Azib: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about (the necessity of) offering ablution because of (eating the cooked) meat of camels, thereupon he said: "(It'd be better for) you to offer ablution because of (eating) it (once you stand for the prayer)." He was asked about (eating the cooked) meat of sheep, thereupon he said: "There is no necessity for you to offer ablution on account of it." The Messenger of Allah "Allah's blessing and peace be upon him" was further asked about offering prayer in the kneeling places of camels (around the water), thereupon he said: "You should not pray in the kneeling places of camels around the water, for they are created (in such a way that they are more ready to go forth and spoil the prayer of the praying people and thus do evil like that) of the Evil Ones." He was asked about offering prayer in the sheep folds, and he said: "You might offer prayer in them, since they are (a source of) blessing."

[73] Offering Ablution On Account Of Touching Or Washing The Raw Meat

185- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" came upon a young man while he was stripping off the skin of a goat, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Move aside so that I would show you (how to do so)." He inserted his hand between the skin and the flesh until it was hidden to the armpits. Then he went and led the people in the prayer, without repeating the ablution, i.e. he touched no water according to the narration of Amr.

Abu Dawud says: The same is narrated on the authority of Ata from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

[74] There Is No Necessity For Offering Ablution On Account Of Touching The Dead Body

186- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" came upon the market from one of the heights, and the people were on both its sides, thereupon he passed by the dead body of a male-goat, which he faced, and caught hold of its ear, and then he said: "Who of you like to have (the like of) that..." and the rest is the same.

[ت72/م71] ـ بابُ الوُضوءِ منْ لُحومِ الإبلِ

184 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا أَبُو مُعَاوِيَةَ: حدَّثنا الأَعْمَشُ، عن عَبْدِ اللَّهِ بنِ عَبْدِ اللَّهِ الرَّازِيِّ، عن عَبْدِ الرَّحْمَنِ بنِ أَبِي لَيْلَى، عن الْبَرَاءِ بنِ عَازِبٍ قال: «سُئِلَ رَسُولُ اللَّهِ ﷺ عن الْوُضُوءِ مِنْ لُحُومِ الإِبِلِ؟ فَقَالَ: «**تَوَضَّؤُوا مِنْهَا**». وَسُئِلَ عن لُحُومِ الْغَنَمِ، فَقَالَ: «**لاَ تَوَضَّؤُوا مِنْهَا**». وَسُئِلَ عن الصَّلاَةِ فِي مَبَارِكِ الإِبِلِ؟ فقالَ: «**لاَ تُصَلُّوا في مَبَارِكِ الإِبِلِ، فَإِنَّهَا مِنَ الشَّيَاطِينِ**». وَسُئِلَ عن الصَّلاَةِ في مَرَابِضِ الْغَنَمِ؟ فقالَ: «**صَلُّوا فِيهَا، فَإِنَّهَا بَرَكَةٌ**».

[ت73/م72] ـ بابُ الوُضوءِ منْ مَسِّ اللَّحمِ النِّيء وَغسلِهِ

185 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ، وَأَيُّوبُ بنُ مُحَمَّدٍ الرَّقِّيُّ، وَعَمْرُو بن عُثْمَانَ الْحِمْصِيُّ، الْمَعْنَى، قالوا: حدَّثنا مَرْوَانُ بنُ مُعَاوِيَةَ: أخبرنا هِلاَلُ بنُ مَيْمُونٍ الْجُهَنِيُّ، عن عَطَاءِ بنِ يَزِيدَ اللَّيْثِيِّ، قال هِلاَلٌ: لاَ أَعْلَمُهُ إِلاَّ عن أَبِي سَعِيدٍ، وقال أَيُّوبُ وَعَمْرٌو: وَأُرَاهُ عن أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِغُلاَمٍ وهو يَسْلُخُ شَاةً، فقالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**تَنَحَّ حَتَّى أُرِيَكَ**»، فَأَدْخَلَ يَدَهُ بَيْنَ الْجِلْدِ وَاللَّحْمِ فَدَحَسَ بِهَا حَتَّى تَوَارَتْ إِلَى الإِبطِ، ثُمَّ مَضَى فَصَلَّى لِلنَّاسِ وَلَمْ يَتَوَضَّأْ.

قال أَبُو دَاوُدَ: زَادَ عَمْرٌو في حَدِيثِهِ: يَعْنِي لَمْ يَمَسَّ مَاءً، وقال: عن هِلاَلِ بنِ مَيْمُونٍ الرَّمْلِيِّ. قال أَبُو دَاوُدَ: وَرَوَاهُ عَبْدُ الْوَاحِدِ بنُ زِيَادٍ وَأَبُو مُعَاوِيَةَ عن هِلاَلٍ، عن عَطَاءٍ، عن النَّبِيِّ ﷺ مُرْسَلاً، لَمْ يَذْكُرْ أَبَا سَعِيدٍ.

[ت74/م73] ـ بابُ تَركِ الوُضوءِ منْ مَسِّ المَيتةِ

186 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا سُلَيْمَانُ ـ يَعْنِي ابنَ بِلاَلٍ ـ، عن جَعْفَرٍ، عن أبيه، عن جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِالسُّوقِ دَاخِلاً مِنْ بَعْضِ الْعَالِيَةِ، وَالنَّاسُ كَنَفَتَيْهِ فَمَرَّ بِجَدْيٍ أَسَكَّ مَيِّتٍ، فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ ثُمَّ قال: «**أَيُّكُمْ يُحِبُّ أَنَّ هَذَا لَهُ؟**»... وَسَاقَ الْحَدِيثَ.

[75] Leaving (The Necessity For Offering) Ablution On Account Of (Eating) What Is Cooked By The Fire

187- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" ate the (cooked meat of the) shoulder of a goat, and then he offered the prayer without repeating the ablution.

188- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: One night, I was a guest of the Messenger of Allah "Allah's blessing and peace be upon him" who ordered that a side (of a goat) should be roasted for me. He took the knife, and went on cutting slices for me (to eat). Then, Bilal came and notified him of the time of the prayer, thereupon he threw the knife and said: "What is the matter with him? Let his hand be covered with dust!" he stood up and offered the prayer (without repeating the ablution). According to Al-Anbari, my mustache by then was longer than the due limits, thereupon he cut it short for me with the help of a stick (or asked me to cut it short with the help of a stick).

189- It is narrated on the authority of Ibn Abbas that once the Messenger of Allah "Allah's blessing and peace be upon him" ate (the cooked meat of) a shoulder (of a sheep), and then he cleaned his hand with a cloth which was underneath him, and then he stood up and offered the prayer (without repeating the ablution).

190- It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah "Allah's blessing and peace be upon him" took a slice from the (cooked meat of) a shoulder, and then he offered the prayer without repeating the ablution.

191- It is narrated on the authority of Jabir Ibn Abdullah that he said: I served the Messenger of Allah "Allah's blessing and peace be upon him" with bread and meat; and when he ate, he asked for water therewith he offered ablution and performed the Zhuhr prayer. Then, he asked for the remaining of his food, which he ate, and then stood for the prayer without repeating the ablution.

192- It is narrated on the authority of Jabir Ibn Abdullah that he said: What the Messenger of Allah "Allah's blessing and peace be upon him" adopted later from amongst both matters was to leave (the necessity for) ablution on account of eating what is cooked by the fire.

193- It is narrated on the authority of Ubaid Ibn Thumamah Al-Muradi that he said: Abdullah Ibn Al-Harith Ibn Jaz' came to us in Egypt, and he was one of the companions of the Messenger of Allah "Allah's blessing and

[ت75/م74] ـ بابٌ في تركِ الوُضوءِ مما مَسَّتِ النارُ

187 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا مَالِكٌ، عن زَيْدِ بنِ أَسْلَمَ، عن عَطَاءِ ابنِ يَسَارٍ، عن ابنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَتِفَ شَاةٍ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ».

188 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ، الْمَعْنَى، قالا: حدَّثنا وَكِيعٌ، عن مِسْعَرٍ، عن أَبِي صَخْرَةَ جَامِعِ بنِ شَدَّادٍ، عن الْمُغِيرَةِ بنِ عَبْدِ اللَّهِ، عن الْمُغِيرَةِ بنِ شُعْبَةَ قال: «ضِفْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ فَأَمَرَ بِجَنْبٍ فَشُوِيَ، وَأَخَذَ الشَّفْرَةَ فَجَعَلَ يَحُزُّ لِي بِهَا مِنْهُ. قال: فَجَاءَ بِلَالٌ فَآذَنَهُ بِالصَّلاَةِ. قال: فَأَلْقَى الشَّفْرَةَ وقال: **«مَا لَهُ؟ تَرِبَتْ يَدَاهُ»**، وَقَامَ يُصَلِّي». زَادَ الأَنْبَارِيُّ: وَكَانَ شَارِبِي وَفَى، فَقَصَّهُ لِي عَلَى سِوَاكٍ، أَوْ قال: **«أَقُصُّهُ لَكَ عَلَى سِوَاكٍ»**.

189 ـ حدّثنا مُسَدَّدٌ قال: حدَّثنا أَبُو الأَحْوَصِ: حدَّثنا سِمَاكٌ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال: «أَكَلَ رَسُولُ اللَّهِ ﷺ كَتِفًا ثُمَّ مَسَحَ يَدَهُ بِمِسْحٍ كَانَ تَحْتَهُ، ثُمَّ قَامَ فَصَلَّى».

190 ـ حدّثنا حَفْصُ بنُ عُمَرَ النَّمَرِيُّ: حدَّثنا هَمَّامٌ، عن قَتَادَةَ، عن يَحْيَى بنِ يَعْمَرَ، عن ابنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ انْتَهَشَ مِن كَتِفٍ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ».

191 ـ حدّثنا إِبْرَاهِيمُ بنُ الْحَسَنِ الْخَثْعَمِيُّ: حدَّثنا حَجَّاجٌ، قال ابنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بنُ الْمُنْكَدِرِ قال: سَمِعْتُ جَابِرَ بنَ عَبْدِ اللَّهِ يقولُ: «قَرَّبْتُ لِلنَّبِيِّ ﷺ خُبْزًا وَلَحْمًا، فَأَكَلَ ثُمَّ دَعَا بِوَضُوءٍ فَتَوَضَّأَ بِهِ، ثُمَّ صَلَّى الظُّهْرَ، ثُمَّ دَعَا بِفَضْلِ طَعَامِهِ، فَأَكَلَ، ثُمَّ قَامَ إِلَى الصَّلاَةِ وَلَمْ يَتَوَضَّأْ».

192 ـ حدّثنا مُوسَى بنُ سَهْلٍ أَبُو عِمْرَانَ الرَّمْلِيُّ: حدَّثنا عَلِيُّ بنُ عَيَّاشٍ: حدَّثنا شُعَيْبُ بنُ أَبِي حَمْزَةَ، عن مُحَمَّدِ بنِ الْمُنْكَدِرِ، عن جَابِرٍ قال: «كَانَ آخِرُ الأَمْرَيْنِ مِن رَسُولِ اللَّهِ ﷺ تَرْكَ الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ».

قال أَبُو دَاوُدَ: وَهَذَا اخْتِصَارٌ مِنَ الْحَدِيثِ الأَوَّلِ.

193 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ: حدَّثنا عَبْدُ الْمَلِكِ بنُ أَبِي كَرِيمَةَ ـ قال ابن السَّرْحِ: ابنُ أبي كَرِيمَةَ مِنْ خِيَارِ الْمُسْلِمِينَ ـ قال: حَدَّثَنِي عُبَيْدُ بنُ ثُمَامَةَ الْمُرَادِيُّ قال: «قَدِمَ عَلَيْنَا مِصْرَ عَبْدُ اللَّهِ بنُ الْحَارِثِ بنِ جَزْءٍ، مِنْ أَصْحَابِ

peace be upon him". I heard him addressing the people in the mosque of Egypt: I was the seventh of seven or the sixth of six with the Messenger of Allah "Allah's blessing and peace be upon him" in the house of a man, when Bilal came upon him and called for the prayer. We came out and passed by a man whose boiling vessel was on the fire. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Has (the meat in) your boiling vessel become ready (for eating)?" he said: "Yes, let my father and mother be sacrificed for you!" he took a piece of it, and he kept licking it until he assumed the prayer, and I was looking at him.

[76] The Severe Forbiddance Of That

194- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering ablution on account of eating what is cooked by the fire (is binding)."

195- It is narrated on the authority of Abu Sufyan Ibn Sa'id Ibn Al-Mughirah that he came to visit Umm Habibah, who gave him a vessel of Sawiq (and when he finished), he asked for water therewith he rinsed his mouth. She said: "O son of my sister! Should you not offer ablution? Verily, the Messenger of Allah "Allah's blessing and peace be upon him" said: "You should offer ablution on account of (eating) what is cooked (or touched) by the fire.""

[77] Offering Ablution On Account Of Drinking Milk

196- It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah "Allah's blessing and peace be upon him" drank milk, and then he asked for water therewith he rinsed his mouth and said: "No doubt, it has fat."

[78] The Concession Pertaining To That

197- It is narrated on the authority of Anas Ibn Malik that once, the Messenger of Allah "Allah's blessing and peace be upon him" drank milk, and then he offered prayer and neither did he rinse his mouth, nor did he repeat ablution.

[79] Offering Ablution On Account Of The Blood

198- It is narrated on the authority of Jabir that he said: We set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him", i.e. in the holy battle of Dhatur-Riqa', where a man killed the wife of one from amongst the pagans, who took an oath that he would not return until he shed blood among the companions of Muhammad. He set out in pursuit of the traces of the Messenger of Allah "Allah's blessing and peace

رَسُولِ اللَّهِ ﷺ، فَسَمِعْتُهُ يُحَدِّثُ فِي مَسْجِدِ مِصْرَ قال: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ، أَوْ سَادِسَ سِتَّةٍ مَعَ رَسُولِ اللَّهِ ﷺ فِي دَارِ رَجُلٍ، فَمَرَّ بِلَالٌ، فَنَادَاهُ بِالصَّلَاةِ، فَخَرَجْنَا فَمَرَرْنَا بِرَجُلٍ وَبُرْمَتُهُ عَلَى النَّارِ، فقالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**أَطَابَتْ بُرْمَتُكَ؟**» قال: نَعَمْ، بِأَبِي أَنْتَ وَأُمِّي، فَتَنَاوَلَ مِنْهَا بَضْعَةً، فَلَمْ يَزَلْ يَعْلُكُهَا حَتَّى أَحْرَمَ بِالصَّلَاةِ وَأَنَا أَنْظُرُ إِلَيهِ».

[ت76/م75] ـ بابُ التَّشدِيدِ في ذلك

194 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن شُعْبَةَ: حَدَّثَنِي أَبُو بَكْرِ بنُ حَفْصٍ، عن الأَغَرِّ، عن أَبِي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**الْوُضُوءُ مِمَّا أَنْضَجَتِ النَّارُ**».

195 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا أَبَانُ، عن يَحْيَى ـ يَعْنِي ابنَ أَبِي كَثِيرٍ ـ عن أَبِي سَلَمَةَ، أَنَّ أَبَا سُفْيَانَ بنَ سَعِيدِ بنِ الْمُغِيرَةِ حَدَّثَهُ: أَنَّهُ دَخَلَ عَلَى أُمِّ حَبِيبَةَ فَسَقَتْهُ قَدَحًا مِنْ سَوِيقٍ، فَدَعَا بِمَاءٍ فَمَضْمَضَ. قَالَتْ: يَا ابْنَ أُخْتِي، أَلَا تَوَضَّأُ؟ إِنَّ النَّبِيَّ ﷺ قال: «**تَوَضَّؤُوا مِمَّا غَيَّرَتِ النَّارُ**»، أو قال: «**مِمَّا مَسَّتِ النَّارُ**».

قال أَبُو دَاوُدَ: فِي حَدِيثِ الزُّهْرِيِّ: يَا ابْنَ أَخِي.

[ت77/م76] ـ بابٌ في الوُضوءِ منَ اللَّبَنِ

196 ـ حدّثنا قُتَيْبَةُ بن سَعِيدٍ: حدَّثنا اللَّيْثُ، عن عُقَيْلٍ، عن الزُّهْرِيِّ، عن عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ، عن ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ شَرِبَ لَبَنًا فَدَعَا بِمَاءٍ فَتَمَضْمَضَ ثُمَّ قال: «**إِنَّ لَهُ دَسَمًا**».

[ت78/م77] ـ بابُ الرُّخصةِ في ذلكَ

197 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ، عن زَيْدِ بنِ الْحُبَابِ، عن مُطِيعِ بنِ رَاشِدٍ، عن تَوْبَةَ الْعَنْبَرِيِّ أَنَّهُ سَمِعَ أَنَسَ بنَ مَالِكٍ يقول: «إِنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَنًا فَلَمْ يُمَضْمِضْ وَلَمْ يَتَوَضَّأْ وَصَلَّى».

قال زَيْدٌ: دَلَّنِي شُعْبَةُ عَلَى هَذَا الشَّيْخِ.

[ت79/م78] ـ بابُ الوُضوءِ منَ الدَّمِ

198 ـ حدّثنا أَبُو تَوْبَةَ الرَّبِيعُ بنُ نَافِعٍ: حدَّثنا ابن الْمُبَارَكِ، عن مُحَمَّدِ بنِ إِسْحَاقَ: حَدَّثَنِي صَدَقَةُ بنُ يَسَارٍ، عن عَقِيلِ بنِ جَابِرٍ، عن جَابِرٍ قال: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ ـ يَعْنِي فِي غَزْوَةِ ذَاتِ الرِّقَاعِ ـ فَأَصَابَ رَجُلٌ امْرَأَةَ رَجُلٍ مِنَ

be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" encamped at a place, and said: "Who should guard us?" One from amongst the Emigrants and another from the Ansar were chosen for this task. He said to them: "Adhere to the opening of the mountain pass." When they went to the opening of the mountain pass, the Emigrant lay on the ground (and went on sleeping), and the Ansari stood for prayer. At the same time, the pagan came, and when he saw him (the Ansari), he came to know that he was acting as sentinel for the people, thereupon he shot him with an arrow, and harmed him. He removed it, and he (the pagan kept throwing him) until he shot him with three arrows. He (the Muslim kept patient and motionless until he) offered bowing and then he fell in prostration before his companion made sense to him. When he (the pagan) became sure they saw him, he ran away. When the Emigrant saw the blood on the body of the Ansari he said to him: "Glorified be Allah! Why have you not notified me at his first shot?" he said: "I was reciting a Surah (from the Qur'an), and I disliked to interrupt it."

[80] Offering Ablution Because Of Sleep

199- It is narrated on the authority of Abdullah Ibn Umar that one night, the Messenger of Allah "Allah's blessing and peace be upon him" was occupied, and he delayed the Isha prayer, to the extent that we lay in the mosque, then we got up, then we slept once again, then we got up, and went on sleeping (for the third time), before he came out to us and said: "There is no one (on the surface of the earth at that time) expecting for the prayer other than you."

200- It is narrated on the authority of Anas that he said: The companions of the Messenger of Allah "Allah's blessing and peace be upon him" happened to (sit in the mosque, in) expectation for the Isha prayer until their heads would slant down (because of slumber), and then they would offer the prayer (once the Messenger of Allah "Allah's blessing and peace be upon him" would come out to them), without repeating the ablution.

Abu Dawud says: The same is narrated on the authority of Qatadah, through another chain of transmitters.

201- It is narrated on the authority of Anas Ibn Malik that he said: Once, the prayer was established and a man stood up and said: "O Messenger of Allah! I have a need (from you to fulfill)." He spoke to him privately for a long time that the people or some of the people were seized by slumber, after which he led the prayer, and none of them repeated the ablution.

الْمُشْرِكِينَ، فَحَلَفَ أَنْ لاَ أَنْتَهِي حَتَّى أُهَرِيقَ دَمًا فِي أَصْحَابِ مُحَمَّدٍ، فَخَرَجَ يَتْبَعُ أَثَرَ النَّبِيِّ ﷺ، فَنَزَلَ النَّبِيُّ ﷺ مَنْزِلاً، فقالَ: «**مَنْ رَجُلٌ يَكْلَؤُنَا؟**»، فَانْتَدَبَ رَجُلٌ مِنَ الْمُهَاجِرِينَ وَرَجُلٌ مِنَ الأَنْصَارِ فقال: «**كُونَا بِفَمِ الشِّعْبِ**». قال: فَلَمَّا خَرَجَ الرَّجُلاَنِ إِلَى فَمِ الشِّعْبِ اضْطَجَعَ الْمُهَاجِرِيُّ وَقَامَ الأَنْصَارِيُّ يُصَلِّي، وَأَتَى الرَّجُلُ، فَلَمَّا رَأَى شَخْصَهُ عَرَفَ أَنَّهُ رَبِيئَةٌ لِلْقَوْمِ، فَرَمَاهُ بِسَهْمٍ فَوَضَعَهُ فِيهِ، فَنَزَعَهُ، حَتَّى رَمَاهُ بِثَلاَثَةِ أَسْهُمٍ ثُمَّ رَكَعَ وَسَجَدَ، ثُمَّ انْتَبَهَ صَاحِبُهُ، فَلَمَّا عَرَفَ أَنَّهُمْ قَدْ نَذِرُوا بِهِ هَرَبَ، فَلَمَّا رَأَى الْمُهَاجِرِيُّ مَا بِالأَنْصَارِيِّ مِنَ الدِّمَاء قال: سُبْحَانَ اللَّهِ! أَلاَ أَنْبَهْتَنِي أَوَّلَ مَا رَمَى؟ قال: كُنْتُ فِي سُورَةٍ أَقْرَؤُهَا فَلَمْ أُحِبَّ أَنْ أَقْطَعَهَا».

[ت80/م79] ـ بابُ الوضوءِ منَ النَّومِ

199 ـ حدّثنا أحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: حدَّثنا ابنُ جُرَيْجٍ، أخبرَني نَافِعٌ: حَدَّثَنِي عَبْدُ اللَّهِ بنُ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ شُغِلَ عَنْهَا لَيْلَةً فَأَخَّرَهَا حَتَّى رَقَدْنَا فِي الْمَسْجِدِ، ثُمَّ اسْتَيْقَظْنَا ثُمَّ رَقَدْنَا، ثُمَّ اسْتَيْقَظْنَا ثُمَّ رَقَدْنَا، ثُمَّ خَرَجَ عَلَيْنَا فقال: «**لَيْسَ أَحَدٌ يَنْتَظِرُ الصَّلاَةَ غَيْرَكُمْ**».

200 ـ حدّثنا شَاذُ بنُ فَيَّاضٍ: حدَّثنا هِشَامٌ الدَّسْتَوَائِيُّ، عن قَتَادَةَ، عن أَنَسٍ قال: «كَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَنْتَظِرُونَ الْعِشَاءَ الآخِرَةَ حَتَّى تَخْفِقَ رُؤُوسُهُمْ ثُمَّ يُصَلُّونَ وَلاَ يَتَوَضَّؤُونَ».

قال أَبُو دَاوُدَ: وَزَادَ فِيهِ شُعْبَةُ عن قَتَادَةَ قال: «كُنَّا نَخْفِقُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

قال أَبُو دَاوُدَ: وَرَوَاهُ ابنُ أَبِي عَرُوبَةَ عن قَتَادَةَ بِلَفْظٍ آخَرَ.

201 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ وَدَاوُدُ بنُ شَبِيبٍ قالا: حدَّثنا حَمَّادُ بنُ سَلَمَةَ، عن ثَابِتٍ الْبُنَانِيِّ أَنَّ أَنَسَ بنَ مَالِكٍ قال: «أُقِيمَتِ صَلاَةُ الْعِشَاءِ فَقَامَ رَجُلٌ فقال: يَا رَسُولَ اللَّهِ، إِنَّ لِي حَاجَةً، فَقَامَ يُنَاجِيهِ حَتَّى نَعَسَ الْقَوْمُ أَوْ بَعْضُ الْقَوْمِ، ثُمَّ صَلَّى بِهِمْ وَلَمْ يَذْكُرْ وُضُوءًا».

202- It is narrated on the authority of Ibn Abbas that sometimes the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration, and then slept and even snored (and the voice of his breaths was heard), and then, he got up and offered prayer, without repeating the ablution. I said to him: "No doubt, you've offered prayer without performing ablution, and you fell asleep (while prostrating)." He said: "Indeed, offering ablution is binding upon such as falls asleep while lying (and not while being in the posture of prostration)." That's because if one lies, the muscles which produces such evil (as wind or sound) relax.

Abu Dawud says: The majority of religious scholars reject the narration which implies the statement "Indeed, offering ablution is binding upon such as falls asleep while lying", for it is a well-known fact that the Messenger of Allah "Allah's blessing and peace be upon him" was protected (to break ablution even while being asleep by Allah Almighty). In this context, A'ishah narrated that the Prophet "Allah's blessing and peace be upon him" said about himself: "Although my eyes sleep, my heart never sleeps."

203- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The eye (during wakefulness) acts as a strap with which the anus is tied up: so, if one sleeps (and thus this tie becomes of no effect), he should then offer ablution (when he gets up and intends to perform prayer)."

[81] When One Tramples The Filthy Things

204- It is narrated on the authority of Abdullah that he said: We never offered ablution on account of trampling anything (with sandals no matter filthy it might be), nor did we tuck up both our hair and garments (during the prayer).

[82] When One Breaks Ablution During The Prayer

205- It is narrated on the authority of Ali Ibn Talq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you makes wind (or sound) during the prayer, let him turn away, offer ablution, and perform prayer once again."

[83] What About The Pre-Seminal Fluid

206- It is narrated on the authority of Ali that he said: I used to get pre-seminal fluid so much, and I used to take bath so many times until my back was filled with sores. I made a mention of that, or a mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him"

202 ـ حدّثنا يَحْيَى بنُ مُعِينٍ، وَهَنَّادُ بنُ السَّرِيِّ، وَعُثْمَانُ بنُ أَبي شَيْبَةَ، عن عَبْدِ السَّلاَم بنِ حَرْبٍ، وَهَذَا لَفْظُ حَدِيثِ يَحْيَى، عن أَبِي خَالِدٍ الدَّالاَنِيِّ، عن قَتَادَةَ، عن أَبي الْعَالِيَةِ، عن ابنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْجُدُ وَيَنَامُ وَيَنْفُخُ ثُمَّ يَقُومُ فَيُصَلِّي وَلاَ يَتَوَضَّأُ، فَقُلْتُ لَهُ: صَلَّيْتَ وَلَمْ تَتَوَضَّأْ وَقَدْ نِمْتَ! فَقَالَ: «**إِنَّمَا الْوُضُوءُ عَلَى مَنْ نَامَ مُضْطَجِعًا**». زَادَ عُثْمَانُ وَهَنَّادٌ: «**فَإِنَّهُ إِذَا اضْطَجَعَ اسْتَرْخَتْ مَفَاصِلُهُ**».

قال أَبُو دَاوُدَ: قَوْلُهُ: «**الْوُضُوءُ عَلَى مَنْ نَامَ مُضْطَجِعًا**» هُوَ حَدِيثٌ مُنْكَرٌ لَمْ يَرْوِهِ إِلاَّ يَزِيدُ أَبُو خَالِدٍ الدَّالاَنِيُّ عن قَتَادَةَ، وَرَوَى أَوَّلَهُ جَمَاعَةٌ عن ابنِ عَبَّاسٍ، وَلَمْ يَذْكُرُوا شَيْئًا مِنْ هَذَا، وقال: كَانَ النَّبِيُّ ﷺ مَحْفُوظًا، وَقَالَتْ عَائِشَةُ: قالَ النَّبِيُّ ﷺ: «**تَنَامُ عَيْنَايَ وَلاَ يَنَامُ قَلْبِي**».

وقال شُعْبَةُ: إِنَّمَا سَمِعَ قَتَادَةُ، مِن أَبِي الْعَالِيَةِ أَرْبَعَةَ أَحَادِيثَ: حَدِيثَ يُونُسَ بنِ مَتَّى، وَحَدِيثَ ابنِ عُمَرَ فِي الصَّلاَةِ، وَحَدِيثَ: «**الْقُضَاةُ ثَلاَثَةٌ**»، وَحَدِيثَ ابنِ عَبَّاسٍ: «حَدَّثَنِي رِجَالٌ مَرْضِيُّونَ مِنْهُمْ عُمَرُ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ».

قال أَبُو دَاوُدَ: وَذَكَرْتُ حَدِيثَ يَزِيدَ الدَّالاَنِيِّ لأَحْمَدَ بنِ حَنْبَلٍ، فَانْتَهَرَنِي اسْتِعْظَامًا لَهُ وقال: مَا لِيَزِيدَ الدَّالاَنِيِّ يُدْخِلُ عَلَى أَصْحَابِ قَتَادَةَ؟ وَلَمْ يَعْبَأْ بِالْحَدِيثِ.

203 ـ حدّثنا حَيْوَةُ بنُ شُرَيْحٍ الْحِمْصِيُّ فِي آخَرِينَ قالُوا: حدَّثنا بَقِيَّة، عن الْوَضِينِ بنِ عَطَاءٍ، عن مَحْفُوظِ بنِ عَلْقَمَةَ، عن عَبْدِ الرَّحْمَنِ بنِ عَائِذٍ، عن عَلِيِّ بنِ أَبِي طَالِبٍ قال: قال رَسُولُ اللَّهِ ﷺ: «**وِكَاءُ السَّهِ الْعَيْنَانِ، فَمَنْ نَامَ فَلْيَتَوَضَّأْ**».

[ت81/م80] ـ بابٌ في الرجلِ يطأُ الأذى برِجْلِه

204 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ، وَإِبْرَاهِيمُ بنُ أَبِي مُعَاوِيَةَ، عن أبي مُعَاوِيَةَ. (ح) وحدَّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حَدَّثَنِي شَرِيكٌ وَجَرِيرٌ وَابنُ إِدْرِيسَ، عن الأَعْمَشِ، عن شَقِيقٍ قال: قال عَبْدُ اللَّهِ: «كُنَّا لاَ نَتَوَضَّأُ مِنْ مَوْطِىءٍ، وَلاَ نَكُفُّ شَعَرًا وَلاَ ثَوْبًا».

قال أَبُو دَاوُدَ: قال إِبْرَاهِيمُ بنُ أَبِي مُعَاوِيَةَ فيه: عن الأَعْمَشِ، عن شَقِيقٍ، عن مَسْرُوقٍ، أَوْ حَدَّثَهُ عنه قال: قال عَبْدُ اللَّهِ، وقال هَنَّادٌ: عن شَقِيقٍ أَوْ حَدَّثَهُ عنه قال: قال عَبْدُ اللَّهِ.

[ت82/م81] ـ بابٌ فيمن يُحْدِثُ في الصلاةِ

205 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرُ بنُ عَبْدِ الْحَمِيدِ، عن عَاصِمٍ الأَحْوَلِ، عن عِيسَى بنِ حِطَّانَ، عن مُسْلِمِ بنِ سَلاَّمٍ، عن عَلِيِّ بنِ طَلْقٍ قال: قالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا فَسَا أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَنْصَرِفْ فَلْيَتَوَضَّأْ وَلْيُعِدِ الصَّلاَةَ**».

[ت83/م82] ـ بابٌ في المَذْيِ

206 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا عُبَيْدَةُ بنُ حُمَيْدٍ الْحَذَّاءُ، عن الرُّكَيْنِ بنِ الرَّبِيعِ، عن حُصَيْنِ بنِ قَبِيصَةَ، عن عَلِيٍّ رضي الله عنه قال: كُنْتُ رَجُلاً مَذَّاءً، فَجَعَلْتُ

who said: "Do not do so (i.e. do not take bath because of having pre-seminal fluid): it is sufficient for you to wash your penis and then offer ablution like that of the prayer. But if the water (i.e. semen) is ejaculated, then, you should take bath."

207- It is narrated on the authority of Al-Miqdad Ibn Al-Aswad that Ali required him to ask the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement of) a man who would approach his wife and (fondle her but have no sexual relation with her and thus) have no ejaculation: "What should he do? Indeed, his (the Prophet's) daughter (Fatimah) is my wife, and I feel shy of asking him such a question." I asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said: "When anyone of you finds that (secretion discharged before semen), let him then sprinkle water over his private parts, i.e. wash his penis and then offer ablution."

208- It is narrated on the authority of Urwah that Ali Ibn Abu Talib besought Al-Miqdad to ask the Messenger of Allah "Allah's blessing and peace be upon him" about that, and when he asked him the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him wash his penis and both testicles."

Abu Dawud says: The same is narrated on the authority of Hisham Ibn Urwah, from his father from Ali from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

209- It is narrated on the authority of Ali Ibn Abu Talib that he said: I said to Al-Miqdad...and the rest is the same.

Abu Dawud says: The same is narrated on the authority of both Ali Ibn Abu Talib and Al-Miqdad, through a different chain of transmission, with a slight change of wording.

210- It is narrated on the authority of Sahl Ibn Hunaif: I used to get troubled from the pre-seminal fluid, because of which I would take bath so many times. I made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "Offering ablution is sufficient for you (to get rid) of that." I said: "O Messenger of Allah! How could I do with that (secretion) which my garment receives?" he said: "It is sufficient for you to take a handful of water, and sprinkle it over (the very spot) of your garment you think it receives (such a secretion)."

211- It is narrated on the authority of Abdullah Ibn Sahl Al-Ansari that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about such as makes bathing obligatory, and the judgement

أَغْتَسِلُ حَتَّى تَشَقَّقَ ظَهْرِي، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، أَوْ ذُكِرَ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَفْعَل، إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ وَتَوَضَّأْ وُضُوءَكَ لِلصَّلاَةِ، فَإِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ**».

207 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن أَبِي النَّضْرِ، عن سُلَيْمَانَ بنِ يَسَارٍ، عن الْمِقْدَادِ بنِ الأَسْوَدِ قال: إِنَّ عَلِيَّ بنِ أَبِي طَالِبٍ رضي الله عنه أَمَرَهُ أَنْ يَسْأَلَ له رَسُولَ اللَّهِ ﷺ عن الرَّجُلِ إِذَا دَنَا مِنْ أَهْلِهِ فَخَرَجَ مِنْهُ الْمَذْيُ، مَاذَا عَلَيْهِ؟ فَإِنَّ عِنْدِي ابْنَتَهُ وَأَنَا أَسْتَحْيِي أَنْ أَسْأَلَهُ. قال الْمِقْدَادُ: فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عن ذَلِكَ، فَقَالَ: «**إِذَا وَجَدَ أَحَدُكُمْ ذَلِكَ فَلْيَنْضَحْ فَرْجَهُ وَلْيَتَوَضَّأْ وُضُوءَهُ لِلصَّلاَةِ**».

208 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ، عنْ هِشَامِ بنِ عُرْوَةَ، عن عُرْوَةَ أَنَّ عَلِيَّ بنَ أَبِي طَالِبٍ قالَ لِلْمِقْدَادِ. وَذَكَر نَحْوَ هَذَا. فَسَأَلَهُ الْمِقْدَادُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لِيَغْسِلْ ذَكَرَهُ وَأُنْثَيَيْهِ**».

قال أَبُو دَاوُدَ: وَرَوَاهُ الثَّوْرِيُّ وَجَمَاعَةٌ عن هِشَامٍ، عن أَبِيهِ، عن الْمِقْدَادِ، عن عَلِيٍّ، عن النَّبِيِّ ﷺ. وَرَوَاهُ ابنُ إِسْحَاقَ، عن هِشَامٍ، عن أَبِيهِ، عن الْمِقْدَادِ، عن عَلِيٍّ، عن النَّبِيِّ ﷺ قال فيه: وَالأُنْثَيَيْنِ.

209 ـ حدَّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ قال: حدَّثنا أبي، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ، عن حَدِيثٍ حَدَّثَهُ عن عَلِيِّ بنِ أَبِي طَالِبٍ قال: قُلْتُ لِلْمِقْدَادِ... فَذَكَرَ بِمَعْنَاهُ.

قال أَبُو دَاوُدَ: وَرَوَاهُ الْمُفَضَّلُ بنُ فَضَالَةَ وجماعةٌ، وَالثَّوْرِيُّ، وَابنُ عُيَيْنَةَ، عن هِشَامٍ، عن أَبِيهِ، عن عَلِيِّ بنِ أَبِي طَالِبٍ. وَرَوَاهُ ابنُ إِسْحَاقَ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ، عن الْمِقْدَادِ، عن النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ «**أُنْثَيَيْهِ**».

210 ـ حدّثنا مُسَدَّدٌ: حدَّثنا إِسْمَاعِيلُ ـ يَعْنِي ابنَ إِبْرَاهِيمَ ـ: أخبرنا مُحَمَّدُ بنُ إِسْحَاقَ قال: حَدَّثَنِي سَعِيدُ بنُ عُبَيْدِ بنِ السَّبَّاقِ، عن أَبِيهِ، عن سَهْلِ بنِ حُنَيْفٍ قال: كُنْتُ أَلْقَى مِنَ الْمَذْيِ شِدَّةً، وَكُنْتُ أُكْثِرُ منهُ الاغْتِسَالَ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عن ذَلِكَ؟ فقال: «**إِنَّمَا يُجْزِئُكَ مِنْ ذَلِكَ الْوُضُوءُ**». قُلْتُ: يَا رَسُولَ اللَّهِ، فَكَيْفَ بِمَا يُصِيبُ ثَوْبِي مِنْهُ؟ قال: «**يَكْفِيكَ أَنْ تَأْخُذَ كَفًّا مِنْ مَاءٍ فَتَنْضَحَ بِهَا مِنْ ثَوْبِكَ حَيْثُ تُرَى أَنَّهُ أَصَابَهُ**».

211 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى: أخبرنا عَبْدُ اللَّهِ بنُ وَهْبٍ: حدَّثنا مُعَاوِيَةُ

pertaining to the secretion (coming from the penis) other than the water (of semen), thereupon he said: "That's the pre-seminal fluid, and every male organ has such secretion as the pre-seminal fluid: (it is sufficient for) you to wash your penis and both testicles to get rid of that, and then offer ablution like that of the prayer."

212- It is narrated on the authority of Haram Ibn Hakim that his paternal uncle asked the Messenger of Allah "Allah's blessing and peace be upon him": "What is lawful for me from my wife during her menses?" he said: "You could enjoy of (every part of her body provided that it should be) over the lower garment." He made a mention of sharing food with the menstruating woman...and the rest is the same.

213- It is narrated on the authority of Mu'adh Ibn Jabal that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "What is lawful for me from my wife during her menses?" he said: "You could enjoy of (every part of her body provided that it should be) over the lower garment, even though to abstain from that is much better."

[84] Approaching One's Wife Without Ejaculating

214- It is narrated on the authority of Ubai Ibn Ka'b that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to the people (not to take bath on account of the contact of both male and female organs without ejaculation)during the early days of Islam because of their lack of clothes; and after that he cancelled out that concession, and issued the command that taking bath is binding.

Abu Dawud says: He refers to the statement: "Verily, the water (of bathing) is (obligatory for removing only the traces of) the water (of semen)"; and thus it is unnecessary to Take bath (as long as there is no ejaculation of semen).

215- It is narrated on the authority of Ubai Ibn Ka'b that the religious verdict that "Verily, the water (of bathing) is (obligatory for removing only the traces of) the water (of semen)"; and thus there is no necessity for Taking bath (as long as there is no ejaculation of semen) was a concession given by the Messenger of Allah "Allah's blessing and peace be upon him" during the early days of Islam, and afterwards, it was cancelled, and taking bath became binding.

216- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one sits between her four parts (leading to the vagina), and both the male and female organs contact each other, taking bath becomes binding."

ـ يَعْنِي ابنَ صَالِحٍ ـ، عن الْعَلاَءِ بنِ الْحَارِثِ، عن حِزَامِ بنِ حَكِيمٍ، عن عَمِّهِ عَبْدِ اللَّهِ بن سَعْدٍ الأَنْصَارِيِّ قال: «سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَمَّا يُوجِبُ الْغُسْلَ، وَعَن الْمَاءِ يَكُونُ بَعْدَ الْمَاءِ؟ فَقَالَ: «**ذَاكَ الْمَذْيُ، وكلُّ فَحْلٍ يُمْذِي، فَتَغْسِلُ مِنْ ذَلِكَ فَرْجَكَ وَأُنْثَيَيْكَ، وَتَوَضَّأُ وُضُوءَكَ لِلصَّلاَةِ**».

212 ـ حدّثنا هَارُونُ بنُ مُحَمَّدِ بنِ بَكَّارٍ قال: حدَّثنا مَرْوَانُ ـ يَعْنِي ابنَ مُحَمَّدٍ ـ قال: حدَّثنا الْهَيْثَمُ بنُ حُمَيْدٍ: حدَّثنا الْعَلاَءُ بنُ الْحَارِثِ، عن حِزَامِ بنِ حَكِيمٍ، عن عَمِّهِ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ: مَا يَحِلُّ لي مِنَ امْرَأَتِي وَهِيَ حَائِضٌ؟ قال: «**لَكَ مَا فَوْقَ الإِزَارِ**» وَذَكَرَ مُؤَاكَلَةَ الْحَائِضِ أَيْضًا، وَسَاقَ الْحَدِيثَ.

213 ـ حدّثنا هِشَامُ بنُ عَبْدِ الْمَلِكِ الْيَزَنِيُّ: حدَّثنا بَقِيَّةُ بنُ الْوَلِيدِ، عن سَعْدٍ الأَغْطَشِ ـ وَهُوَ ابنُ عَبْدِ اللَّهِ ـ، عن عَبْدِ الرَّحْمَنِ بنِ عَائِذٍ الأَزْدِيِّ، قال هِشَامٌ: هُوَ ابنُ قُرْطٍ أَمِيرُ حِمْصَ، عن مُعَاذِ بنِ جَبَلٍ قال: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَمَّا يَحِلُّ لِلرَّجُلِ مِنَ امْرَأَتِهِ وَهِيَ حَائِضٌ؟ فقال: «**مَا فَوْقَ الإِزَارِ، وَالتَّعَفُّفُ عن ذَلِكَ أَفْضَلُ**».

قال أَبُو دَاوُدَ: لَيسَ هُوَ ـ يَعني الْحَدِيثَ ـ بِقَوِيٍّ.

[ت84/م83] ـ بابٌ في الإكسال

214 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرني عَمْرٌو ـ يَعْنِي ابنَ الْحَارِثِ ـ، عن ابنِ شِهَابٍ: حَدَّثَنِي بَعْضُ مَنْ أَرْضَى أَنَّ سَهْلَ بنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ أَنَّ أُبَيَّ بنَ كَعْبٍ أَخْبَرَهُ «أَنَّ رَسُولَ اللَّهِ ﷺ إِنَّمَا جعَلَ ذَلِكَ رُخْصَةً لِلنَّاسِ فِي أَوَّلِ الإِسلاَمِ لِقِلَّةِ الثِّيَابِ، ثُمَّ أَمَرَ بَالْغُسْلِ وَنَهَى عَنْ ذَلِكَ».

قال أَبُو دَاوُدَ: يَعْنِي: «**الْمَاءُ مِنَ الْمَاءِ**».

215 ـ حدّثنا مُحَمَّدُ بنُ مِهْرَانَ الْبَزَّارُ الرَّازِيُّ: حدَّثنا مُبَشِّرٌ الْحَلَبِيُّ، عن مُحَمَّدٍ أَبي غَسَّانَ، عن أَبِي حَازِمٍ، عن سَهْلِ بنِ سَعْدٍ: حَدَّثَنِي أُبَيُّ بنُ كَعْبٍ «أَنَّ الْفُتْيَا الَّتِي كَانُوا يُفْتُونَ أَنَّ الْمَاءَ مِنَ الْمَاءِ: كَانَتْ رُخْصَةً رَخَّصَهَا رَسُولُ اللَّهِ ﷺ في بَدْءِ الإِسْلاَمِ، ثُمَّ أَمَرَ بِالاغْتِسَالِ بَعْدُ».

216 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ الْفَرَاهِيدِيُّ: حدَّثنا هِشَامٌ وَشُعْبَةُ، عن قَتَادَةَ، عن الْحَسَنِ، عن أَبي رَافِعٍ، عن أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قال: «**إِذَا قَعَدَ بَيْنَ شُعَبِهَا الأَرْبَعِ، وَأَلْزَقَ الْخِتَانَ بِالْخِتَانِ فَقَدْ وَجَبَ الْغُسْلُ**».

217- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The water (of bathing) is (obligatory only) for (removing the traces of) the water (of semen)."

[85] When One In The State Of Ceremonial Impurity Returns To Having Sexual Relation Once Again

218- It is narrated on the authority of Anas that one day, the Messenger of Allah "Allah's blessing and peace be upon him" had sexual relations with all of his wives with a single bathing (he took when he finished from them all).

Abu Dawud says: The same is narrated on the authority of Anas from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmitters.

[86] What About Such As Offers Ablution If He Intends To Have Sexual Relation Once Again (Before Bathing)

219- It is narrated on the authority of Abu Rafi' that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" went round all of his wives on a night, and took a bath in the house of each of them (after having sexual relation with her). I said to him: "O Messenger of Allah! Would you not reduce it to only one bath?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (taking bath after every time of having sexual relation) is more pleasant, much better and purer."

220- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you has sexual relation with his wife, and it seems to him to do the same once again (before bathing), let him offer ablution between both times."

[87] One Could Sleep While Being In The State Of Ceremonial Impurity

221- It is narrated on the authority of Abdullah Ibn Umar that Umar Ibn Al-Khattab mentioned to the Messenger of Allah "Allah's blessing and peace be upon him" that he might become in the state of ceremonial impurity at night (is it permissible for him to sleep without bathing?) The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash your penis, then offer ablution, and go to bed."

217 - حدّثنا أحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرني عَمْرٌو، عن ابنِ شِهَابٍ، عن أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ، عن أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**الْمَاءُ مِنَ الْمَاءِ**»، وَكَانَ أَبُو سَلَمَةَ يَفْعَلُ ذَلِكَ.

[ت85/م84] - بابٌ في الجنُبِ يَعودُ

218 - حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ: حدَّثنا إِسْمَاعِيلُ: حدَّثنا حُمَيْدٌ الطوِيلُ، عن أنسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ ذَاتَ يَوْمٍ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ».

قال أَبُو دَاوُدَ: وَهَكَذَا رَوَاهُ هِشَامُ بنُ زَيْدٍ، عن أنسٍ، وَمَعْمَرٌ عن قَتَادَةَ، عن أَنَسٍ، وَصَالِحُ بْنُ أَبِي الأَخْضَرِ، عن الزُّهْرِيِّ، كُلُّهُمْ عن أَنَسٍ عن النَّبِيِّ ﷺ.

[ت86/م85] - بابٌ في الوُضوءِ لِمَنْ أرادَ أنْ يَعودَ

219 - حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن عَبْدِ الرَّحْمَنِ بن أَبِي رَافِعٍ، عن عَمَّتِهِ سَلْمَى، عن أَبِي رَافِعٍ: أَنَّ النَّبِيَّ ﷺ طَافَ ذَاتَ يَوْمٍ عَلَى نِسَائِهِ يَغْتَسِلُ عِنْدَ هَذِهِ وَعِنْدَ هَذِهِ. قال: فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، أَلاَ تَجْعَلُهُ غُسْلاً وَاحِدًا؟ قال: «**هَذَا أَزْكَى وَأَطْيَبُ وَأَطْهَرُ**».

قال أَبُو دَاوُدَ: وَحَدِيثُ أَنَسٍ أَصَحُّ مِنْ هَذَا.

220 - حدّثنا عَمْرُو بنُ عَوْنٍ: حدَّثنا حَفْصُ بنُ غِيَاثٍ، عن عَاصِمٍ الأَحْوَلِ، عن أبي الْمُتَوَكِّلِ، عن أبي سَعِيدٍ الخُدْرِيِّ، عن النَّبِيِّ ﷺ قال: «**إِذَا أَتَى أَحَدُكُمْ أَهْلَهُ ثُمَّ بَدَا لَهُ أَنْ يُعَاوِدَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وُضوءًا**».

[ت87/م86] - بابٌ في الجُنُبِ يَنامُ

221 - حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن عَبْدِ اللَّهِ بنِ دِينَارٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ، أَنَّهُ قال: ذَكَرَ عُمَرُ بنُ الْخَطَّابِ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ يُصِيبُهُ الْجَنَابَةُ مِنَ اللَّيْلِ، فقالَ له رَسُولُ اللَّهِ ﷺ: «**تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ نَمْ**».

[88] One Could Eat While Being In The State Of Ceremonial Impurity

222- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to sleep while being in the state of ceremonial impurity, he would offer ablution like that of the prayer.

223- The same is narrated on the authority of Az-Zuhri, with the following addition: "And whenever he intended to eat while being in the state of ceremonial impurity, he would wash both his hands (before eating)."

Abu Dawud says: A Hadith like that is narrated on the authority of Az-Zuhri from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmission, with a slight change of wording.

[89] The Opinion That Such As In The State Of Ceremonial Impurity Should Offer Ablution (Before Doing Anything)

224- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to eat or go to bed, i.e. while he was in the state of ceremonial impurity, he would offer ablution.

225- It is narrated on the authority of Ammar Ibn Yasir that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to such as in the state of ceremonial impurity to eat, drink or go to bed (without bathing)on the condition that he should offer ablution.

Abu Dawud says: Ali Ibn Abu Talib, Ibn Umar and Abdullah Ibn Amr are of the opinion that if such as in the state of ceremonial impurity intends to eat (drink or sleep), he should offer ablution.

[90] Such As In The State Of Ritual Impurity Could Delay His Bath

226- It is narrated on the authority of Ghatif Ibn Al-Harith that he said: I asked A'ishah: "Tell me: did the Messenger of Allah "Allah's blessing and peace be upon him" use to take bath because of ceremonial impurity at the first portion or at the last portion of the night?" she said: "Sometimes he did at the first portion, and sometimes at the last portion of the night." I said: "Allah is Greater! Praise be to Allah Who has made it easy (upon the people)!" I said: "Tell me: did the Messenger of Allah "Allah's blessing and peace be upon him" use to perform the Witr prayer at the first portion or at the last portion of the night?" she said: "Sometimes he did at the first

[ت88/م87] ـ بابُ الجُنُبِ يأكُلُ

222 ـ حدّثنا مُسَدَّدٌ وَقُتَيْبَةُ بنُ سَعِيدٍ قالا: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن أبي سَلَمَةَ، عن عَائِشَةَ قَالَتْ: «إنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ».

223 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: حدَّثنا ابنُ الْمُبَارَكِ، عن يُونُسَ، عن الزُّهْرِيِّ بِإِسْنَادِهِ وَمَعْنَاهُ، زَادَ: «وَإِذَا أَرَادَ أَنْ يَأْكُلَ وَهُوَ جُنُبٌ غَسَلَ يَدَيْهِ».

قال أَبُو دَاوُدَ: وَرَوَاهُ ابنُ وَهْبٍ، عن يُونُسَ، فَجَعَلَ قِصَّةَ الأَكْلِ قَوْلَ عَائِشَةَ مَقْصُورًا. وَرَوَاهُ صَالِحُ بنُ أَبِي الأَخْضَرِ، عن الزُّهْرِيِّ، كما قال ابنُ الْمُبَارَكِ، إلاَّ أَنَّهُ قال: عن عُرْوَةَ أَوْ أَبِي سَلَمَةَ. وَرَوَاهُ الأَوْزَاعِيُّ، عن يُونُسَ، عن الزُّهْرِيِّ، عن النَّبِيِّ ﷺ كما قال ابنُ الْمُبَارَكِ.

[ت89/م88] ـ بابُ مَنْ قال: يَتَوَضَّأُ الجُنُبُ

224 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى: حدَّثنا شُعْبَةُ، عن الْحَكَمِ، عن إِبْرَاهِيم، عن الأَسْوَدِ، عن عَائِشَةَ «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ تَوَضَّأَ»، تَعْنِي وَهُوَ جُنُبٌ.

225 ـ حدّثنا مُوسَى ـ يَعْنِي ابنَ إِسْمَاعِيلَ ـ حدَّثنا حَمَّادٌ ـ يَعْنِي ابنَ سَلَمَة ـ: أخبرنا عَطَاءٌ الْخُرَاسَانِيُّ، عن يَحْيَى بنِ يَعْمُرَ، عن عَمَّارِ بنِ يَاسِرٍ «أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلْجُنُبِ إِذَا أَكَلَ أَوْ شَرِبَ أَوْ نَامَ أَنْ يَتَوَضَّأَ».

قال أَبُو دَاوُدَ: بَيْنَ يَحْيَى بنِ يَعْمُرَ وَعَمَّارِ بنِ يَاسِرٍ فِي هَذَا الْحَدِيثِ رَجُلٌ. وقال عَلِيُّ بنُ أَبِي طَالِبٍ وَابنُ عُمَرَ وعَبْد اللَّهِ بْنُ عَمْرٍو: «الْجُنُبُ إِذَا أَرَادَ أَنْ يَأْكُلَ تَوَضَّأَ».

[ت90/م89] ـ بابٌ في الجُنُبِ يؤَخِّرُ الغُسْلَ

226 ـ حدّثنا مُسَدَّدٌ: حدَّثنا مُعْتَمِرٌ. (ح) وحدثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ قالا: حدَّثنا بُرْدُ بنُ سِنَانٍ، عن عُبَادَةَ بنِ نُسَيٍّ، عن غُضَيْفِ بنِ الْحَارِثِ قال: «قُلْتُ لِعَائِشَةَ: أَرَأَيْتِ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ فِي أَوَّلِ

portion, and sometimes at the last portion of the night." I said: "Allah is Greater! Praise be to Allah Who has made it easy (upon the people)!" I further said: "Tell me: did the Messenger of Allah "Allah's blessing and peace be upon him" use to recite the Qur'an aloud or in a low tone?" she said: "Sometimes he did so aloud, and sometimes in a low tone." I said: "Allah is Greater! Praise be to Allah Who has made it easy (upon the people)!"

227- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never enter a house in which there is a picture, a dog, or one in the state of ceremonial impurity."

228- It is narrated on the authority of A'ishah that she said: Sometimes, the Messenger of Allah "Allah's blessing and peace be upon him" went to bed while being in the state of ceremonial impurity, without touching water.

Abu Dawud says: This narration is false.

[91] Could One In The State Of Ceremonial Impurity Read Qur'an?

229- It is narrated on the authority of Abdullah Ibn Salamah that he said: I visited Ali in the company of two men, one belonging to our tribe, and the other to Banu Asad as I think, thereupon Ali sent them to do a job for him and said to them: "No doubt, you are hardy strong persons! Go and defend your religion!" then, he went to the offices of nature (and answered the call of nature), and when he came out he asked for water, from which he took a handful therewith he passed his wet hands over his body, and started reciting the Qur'an. When they received that behaviour disapprovingly he said: (Sometimes) The Messenger of Allah "Allah's blessing and peace be upon him" went to the open space to answer the call of nature, and then set out and ate with us bread and meat, and recited the Qur'an (before he offered ablution); and nothing barring the state of ceremonial impurity detained him (or he said withheld him) from (reciting) the Holy Qur'an.

[92] Could Such As In The State Of Ceremonial Impurity Shake Hands With Others

230- It is narrated on the authority of Hudhaifah that once the Messenger of Allah "Allah's blessing and peace be upon him" met him, and stretched his hand towards him (to shake hands with him), thereupon he said: "I'm in a state of ceremonial impurity." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A Muslim (even though he is in the state of ceremonial impurity) never becomes filthy."

اللَّيْلِ أَوْ فِي آخِرِهِ؟ قَالَتْ: رُبَّمَا اغْتَسَلَ فِي أَوَّلِ اللَّيْلِ، وَرُبَّمَا اغْتَسَلَ فِي آخِرِهِ. قُلْتُ: اللَّهُ أَكْبَرُ!! الْحَمْدُ للَّهِ الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً. قُلْتُ: أَرَأَيْتِ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ أَوَّلَ اللَّيْلِ أَمْ فِي آخِرِهِ؟ قَالَتْ: رُبَّمَا أَوْتَرَ فِي أَوَّلِ اللَّيْلِ، وَرُبَّمَا أَوْتَرَ فِي آخِرِهِ. قُلْتُ: اللَّهُ أَكْبَرُ!! الْحَمْدُ للَّهِ الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً. قُلْتُ: أَرَأَيْتِ رَسُولَ اللَّهِ ﷺ كَانَ يَجْهَرُ بِالْقُرْآنِ أَوْ يُخْفِتُ بِهِ؟ قَالَتْ: رُبَّمَا جَهَرَ بِهِ وَرُبَّمَا خَفَتَ. قُلْتُ: اللَّهُ أَكْبَرُ!! الْحَمْدُ للَّهِ الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً».

227 ـ حدّثنا حَفْصُ بنُ عُمَرَ النَّمَرِيُّ: حدَّثنا شُعْبَةُ، عن عَلِيِّ بنِ مُدْرِكٍ، عن أَبِي زُرْعَةَ بنِ عَمْرِو بنِ جَرِيرٍ، عن عَبْدِ اللَّهِ بنِ نُجَيٍّ، عن أَبِيهِ، عن عَلِيِّ بنِ أَبِي طَالِبٍ رضي الله عنه، عن النَّبِيِّ ﷺ قال: «**لاَ تَدْخُلُ الْملاَئِكَةُ بَيْتًا فِيهِ صُورَةٌ وَلاَ كَلْبٌ وَلاَ جُنُبٌ**».

228 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ قال: أخبرنا سُفْيَانُ، عن أَبِي إِسْحَاقَ، عن الأَسْوَدِ، عن عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَنَامُ وَهُوَ جُنُبٌ مِنْ غَيْرِ أَنْ يَمَسَّ مَاءً».

قال أَبُو دَاوُدَ: حدّثنا الْحَسَنُ بنُ عَلِيٍّ الْوَاسِطِيُّ قال: سَمِعْتُ يَزِيدَ بنَ هَارُونَ يقولُ: هَذَا الْحَدِيثُ وَهَمٌ؛ يَعْنِي حَدِيثَ أَبِي إِسْحَاقَ.

[ت91/م90] ـ بابٌ في الجُنُبِ يقْرَأُ القُرآنَ

229 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن عَمْرِو بنِ مُرَّةَ، عن عَبْدِ اللَّهِ ابنِ سَلَمَةَ قال: «دَخَلْتُ عَلَى عَلِيٍّ أَنَا وَرَجُلاَنِ، رَجُلٌ مِنَّا وَرَجُلٌ مِنْ بَنِي أَسَدٍ أَحْسَبُ؛ فَبَعَثَهُمَا عَلِيٌّ رضي الله عنه وَجْهًا وقال: إِنَّكُمَا عِلْجَانِ فَعَالِجَا عَنْ دِينِكُمَا، ثُمَّ قَامَ فَدَخَلَ الْمَخْرَجَ ثُمَّ خَرَجَ فَدَعَا بِمَاءٍ، فَأَخَذَ مِنْهُ حَفْنَةً فَتَمَسَّحَ بِهَا، ثُمَّ جَعَلَ يَقْرَأُ الْقُرْآنَ، فَأَنْكَرُوا ذَلِكَ، فقالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنَ الْخَلاَءِ فَيُقْرِئُنَا الْقُرْآنَ، وَيَأْكُلُ مَعَنَا اللَّحْمَ، وَلَمْ يَكُنْ يَحْجُبُهُ ـ أَوْ قال: يَحْجُزُهُ ـ عن الْقُرْآنِ شَيْءٌ لَيْسَ الْجَنَابَةَ».

[ت92/م91] ـ بابٌ في الجُنُبِ يُصَافِحُ

230 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن مِسْعَرٍ، عن وَاصِلٍ، عن أَبِي وَائِلٍ، عن حُذَيْفَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فَأَهْوَى إِلَيْهِ، فقال: إِنِّي جُنُبٌ، فقال: «**إِنَّ الْمُسْلِمَ لاَ يَنْجُسُ**».

231- It is narrated on the authority of Abu Hurairah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" met me in one of the streets of Medina, and I was in the state of ceremonial impurity. I slipped away (in order to take bath). When I returned the Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Where have you been O Abu Hurairah?" I said: "O Messenger of Allah! You met me while I was in a state of ceremonial impurity; and I disliked to sit with you before I took bath." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Glory to Allah! No doubt, a Muslim never becomes filthy (even if he is in a state of ceremonial impurity)."

[93] Could One In A State Of Ritual Impurity Enter The Mosque?

232- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came and the gates of the houses of (some of) his companions were facing the mosque, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Turn the gates of those houses) away from the mosque!" then, the Messenger of Allah "Allah's blessing and peace be upon him" entered (his dwelling place); and the people did nothing, in the hope that something might be revealed to give them concession pertaining to that. Some time later, he came out and said: "Turn the gates of those houses away from the mosque, since I never make the mosque lawful for a menstruating woman, or for such as in the state of ceremonial impurity."

[94] When Such As In The State Of Ceremonial Impurity Leads The Prayer Forgetfully

233- It is narrated on the authority of Abu Bakrah that once, the Messenger of Allah "Allah's blessing and peace be upon him" came to lead the Fajr prayer (forgetting that he was in a state of ceremonial impurity, and then he remembered), thereupon he beckoned to the people to remain in their places. (He then went and took bath and offered ablution and) returned with water dripping from his head, and led the prayer.

234- The same is narrated on the authority of Hammad Ibn Salamah, with the same chain of transmission, except that he told here in the first portion that he (the Prophet) said the Takbir (of assuming the prayer), and in the end he told that after the Messenger of Allah "Allah's blessing and peace be upon him" had finished from the prayer he said: "I'm but a human being, and I was in a state of ceremonial impurity (which I forgot when I came to lead the prayer)."

231 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى وَبِشْرٌ، عن حُمَيْدٍ، عن بَكْرٍ، عن أبي رَافِعٍ، عن أَبِي هُرَيْرَةَ قال: لَقِيَنِي رَسُولُ اللَّهِ ﷺ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَأَنَا جُنُبٌ، فَاخْتَنَسْتُ، فَذَهَبْتُ فَاغْتَسَلْتُ، ثُمَّ جِئْتُ فقال: «**أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟**» قال: قُلْتُ: إِنِّي كُنْتُ جُنُبًا فَكَرِهْتُ أَنْ أُجَالِسَكَ عَلَى غَيْرِ طَهَارَةٍ. قال: «**سُبْحَانَ اللَّهِ! إِنَّ الْمُسْلِمَ لاَ يَنْجُسُ**».

وقَالَ: وفي حَدِيثِ بِشْرٍ: حدَّثنا حُمَيْدٌ: حدثَنِي بَكْرٌ.

[ت93/م92] ـ بابٌ في الجُنُبِ يَدخُلُ المَسجِدَ

232 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ: حدَّثنا الأَفْلَتُ بنُ خَلِيفَةَ قال: حَدَّثَتْنِي جَسْرَةُ بِنْتُ دجاجَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: جَاءَ رَسُولُ اللَّهِ ﷺ وَوُجُوهُ بُيُوتِ أَصْحَابِهِ شَارِعَةٌ في الْمَسْجِدِ، فقال: «**وَجِّهُوا هَذِهِ الْبُيُوتَ عن الْمَسْجِدِ**»، ثُمَّ دَخَلَ النَّبِيُّ ﷺ وَلَمْ يَصْنَعِ الْقَوْمُ شَيْئًا رَجَاءَ أَنْ يَنْزِلَ فِيهِمْ رُخْصَةٌ، فَخَرَجَ إِلَيْهِمْ بَعْدُ فقال: «**وَجِّهُوا الْبُيُوتَ عن الْمَسْجِدِ، فَإِنِّي لاَ أُحِلُّ الْمَسْجِدَ لِحَائِضٍ وَلاَ جُنُبٍ**».

قال أَبُو دَاوُدَ: هُوَ فُلَيْتُ الْعَامِرِيُّ.

[ت94/م93] ـ بابٌ في الجُنُبِ يُصلِّي بالقَومِ وهوَ ناسٍ

233 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن زِيَادٍ الأَعْلَمِ، عن الْحَسَنِ، عن أَبِي بَكْرَةَ «أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ فِي صَلاَةِ الْفَجْرِ فَأَوْمَأَ بِيَدِهِ أَنْ مَكَانَكُمْ، ثُمَّ جَاءَ وَرَأْسُهُ يَقْطُرُ فَصَلَّى بِهِمْ».

234 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أخبرنا حَمَّادُ بنُ سَلَمَةَ بِإِسْنَادِهِ وَمَعْنَاهُ، وقال في أَوَّلِهِ: «فَكَبَّرَ»، وقال في آخِرِهِ: فَلَمَّا قَضَى الصَّلاَةَ قال: «**إِنَّمَا أَنَا بَشَرٌ وَإِنِّي كُنْتُ جُنُبًا**».

Abu Dawud says: The same is narrated on the authority of Abu Hurairah in which he told: When he (the Prophet) stood in his praying place (to lead the prayer), we expected him to utter the Takbir (of assuming the prayer), thereupon he turned away and said to us: "Be in your places!"

Abu Dawud says: The same is narrated on the authority of Muhammad from the Messenger of Allah "Allah's blessing and peace be upon him" that he magnified Allah (and assumed the prayer), and then he beckoned with his hands to the people to sit; and then he went and took bath.

Abu Dawud says: The same is narrated on the authority of Ata Ibn Yasar and Ar-Rabie Ibn Muhammad from the Messenger of Allah "Allah's blessing and peace be upon him", in which he mentioned that he uttered the Takbir of assuming the prayer.

235- It is narrated on the authority of Abu Hurairah that he said: Once, the prayer was established and the people aligned in their rows, and then the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, and stood in his praying place (to lead the prayer). Then, he remembered that he had not taken bath (because of the ceremonial impurity), thereupon he said to the people: "Be in your places!" he returned to his house, and then came back to us with his head dripping water, after he had taken bath, while we were still in rows. According to the narration of Ayyash, we kept standing in expectation for him until he came out to us after he had taken bath.

[95] When One Has A Wet Dream, But Detects No Discharge

236- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about such as gets up and detects discharge, and he feels he has not experienced a wet dream, thereupon he said: "Bathing becomes binding upon him"; and he was asked about such as feels he has experienced a wet dream, but he detects no discharge, thereupon he said: "No bathing is binding upon him." Umm Sulaim said: "Then, if a woman detects that: does bathing become binding upon her?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, for indeed, women belong to the same genus to which men belong."

[96] A Woman Detects (In Her Dream) What A Man Detects

237- It is narrated on the authority of A'ishah that she said: Umm Sulaim, the mother of Anas Ibn Malik came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath if she

قال أَبُو دَاوُدَ: رَوَاهُ الزُّهْرِيُّ عن أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عن أَبِي هُرَيْرَةَ قال: «فَلَمَّا قَامَ في مُصَلاَّهُ وَانْتَظَرْنَاهُ أَنْ يُكَبِّرَ انْصَرَفَ ثُمَّ قال: «**كَمَا أَنْتُمْ**».

قال أَبُو دَاوُدَ: وَرَوَاهُ أَيُّوبُ وَابنُ عَوْنٍ وَهِشَامٌ، عن مُحَمَّدٍ مُرْسَلاً، عن النَّبِيِّ ﷺ قال: «فَكَبَّرَ ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى الْقَوْمِ أَنِ اجْلِسُوا، فَذَهَبَ فَاغْتَسَلَ». وَكَذَلِكَ رَوَاهُ مَالِكٌ، عن إِسْمَاعِيلَ بنِ أَبي حَكِيمٍ، عن عَطَاءِ بنِ يَسَارٍ قال: «إِنَّ رَسُولَ اللَّهِ ﷺ كَبَّرَ في صَلاَةٍ».

قال أَبُو دَاوُدَ: وَكَذَلِكَ حَدَّثَنَاهُ مُسْلِمُ بنُ إِبْرَاهِيمَ، قال: حدَّثنا أَبَانُ عن يَحْيَى، عن الرَّبِيعِ بنِ مُحَمَّدٍ، عن النَّبِيِّ ﷺ أَنَّهُ كَبَّرَ.

235 ـ حدَّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا مُحَمَّدُ بنُ حَرْبٍ: حدَّثنا الزُّبَيْدِيُّ. (ح): وحدَّثنا عَيَّاشُ بنُ الأَزْرَقِ: أخبرنا ابْنُ وَهْبٍ، عن يُونُسَ. (ح): وحدَّثنا مُخْلَدُ بنُ خَالِدٍ: حدَّثنا إِبْرَاهِيمُ بنُ خَالِدٍ إِمَامُ مَسْجِدِ صَنْعَاءَ: حدَّثنا رَبَاحٌ، عن مَعْمَرٍ. (ح): وحدَّثنا مُؤَمَّلُ بنُ الْفَضْلِ: حدَّثنا الْوَلِيدُ عن الأوزاعيِّ، كُلُّهُمْ عن الزُّهْرِي، عن أَبِي سَلَمَةَ، عن أَبِي هُرَيْرَةَ قال: «أُقِيمَتِ الصَّلاَةُ وَصَفَّ النَّاسُ صُفُوفَهُمْ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ، حَتَّى إِذَا قَامَ فِي مَقَامِهِ ذَكَرَ أَنَّهُ لَمْ يَغْتَسِلْ، فقال لِلنَّاسِ: «**مَكَانَكُمْ**»، ثُمَّ رَجَعَ إِلَى بَيْتِهِ، فَخَرَجَ عَلَيْنَا يَنْطُفُ رَأْسُهُ وَقَدْ اغْتَسَلَ وَنَحْنُ صُفُوفٌ». وَهَذَا لَفْظُ ابنِ حَرْبٍ، وقال عَيَّاشٌ في حَدِيثِهِ: «فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّى خَرَجَ عَلَيْنَا وَقَدِ اغْتَسَلَ».

[ت95/م94] ـ بابٌ في الرجلِ يجدُ البلَّةَ في منامِه

236 ـ حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا حَمَّادُ بنُ خَالِدٍ الْخَيَّاطُ: حدَّثنا عَبْدُ اللَّهِ الْعُمَرِيُّ، عن عُبَيْدِ اللَّهِ، عن الْقَاسِمِ، عن عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عن الرَّجُلِ يَجِدُ الْبَلَلَ وَلاَ يَذْكُرُ احْتِلاَمًا؟ قال: «**يَغْتَسِلُ**»، وَعَنِ الرَّجُلِ يَرَى أَنْ قد احْتَلَمَ وَلاَ يَجِد الْبَلَلَ؟ قال: «**لاَ غُسْلَ عَلَيْهِ**». فَقَالَتْ أُمُّ سُلَيْمٍ: الْمَرْأَةُ تَرَى ذَلِكَ، أَعَلَيْهَا غُسْلٌ؟ قال: «**نَعَم، إِنَّمَا النِّسَاءُ شَقَائِقُ الرِّجَالِ**».

[ت96/م95] ـ بابٌ في المرأةِ تَرى ما يَرى الرجلُ

237 ـ حدَّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَنْبَسَةُ: حدَّثنا يُونُسَ، عن ابنِ شِهَابٍ قال: قال عُرْوَةُ: عن عَائِشَةَ أَنَّ أُمَّ سُلَيْمٍ الأَنْصَارِيَّةَ ـ وَهِيَ أُمُّ أَنَسِ بنِ مَالِكٍ ـ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ عزَّ وجلَّ لاَ يَسْتَحْيِي مِنَ الْحَقِّ! أَرَأَيْتَ الْمَرْأَةَ إِذَا رَأَتْ

detects in her dream such (a discharge) as a man detects?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, she should take bath if she notices a discharge." A'ishah said : I came towards her and said: "Woe to you! Does a woman detect that?" The Messenger of Allah "Allah's blessing and peace be upon him" came towards me and said: "Let your right hand be in dust (you will not achieve goodness) O A'ishah! why then does the child resemble his mother?"

Abu Dawud says: The same is narrated on the authority of Hisham Ibn Urwah from Zainab, daughter of Abu Salamah, from Umm Salamah that Umm Sulaim came to the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

[97] The Quantity Of Water Therewith It Is Sufficient For One To Take Bath

238- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath because of ceremonial impurity from a utensil having (as much water) as a single Faraq (i.e. 16 pounds).

Abu Dawud says: The same is narrated on the authority of A'ishah in which she said: I and the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from one utensil having (as much water) as a single Faraq (i.e. 16 pounds).

[98] The Way Of Taking Bath (To Get Clean) From The State of Ceremonial Impurity

239- It is narrated on the authority of Jubair Ibn Mut'im that he said: They (the companions) fell into argument about (how to) take bath (to get clean) from the state of ceremonial impurity, in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: "As for me, I pour three handfuls of water over my head (one on the right side, one on the left side, and one on the middle)."

240- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to take bath (to get clean) from the ceremonial impurity, he would ask for something like a vessel in which the she-camel might be milked, from which he would take water with both his hands, and pour first over the right side of his head, then over the left side, and then he would take a handful (of water) and pour over the whole of his head.

فِي النَّوْمِ مَا يَرَى الرَّجُلُ، أَتغْتَسِلُ أَمْ لاَ؟ قَالَتْ عَائِشَةُ: قال النَّبِيُّ ﷺ: «**نَعَمْ، فَلْتَغْتَسِلْ إِذَا وَجَدَتِ الْمَاءَ**».

قَالَتْ عَائِشَةُ: فَأَقْبَلْتُ عَلَيْهَا فَقُلْتُ: أُفٍّ لَكِ، وَهَلْ تَرَى ذَلِكَ الْمَرْأَةُ؟ فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فقال: «**تَرِبَتْ يَمِينُكِ يَا عَائِشَةُ، وَمِنْ أَيْنَ يَكُونُ الشَّبَهُ**؟».

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَى الزُّبَيْدِيُّ وَعُقَيْلٌ وَيُونُس وَابنُ أَخِي الزُّهْرِيِّ، عن الزُّهْرِيِّ، وإبراهيم بنُ أَبِي الْوَزِيرِ، عن مَالِكٍ، عن الزُّهْرِيِّ. وَوافَقَ الزُّهْرِيَّ مُسَافِعٌ الْحَجَبِيُّ قال: عن عُرْوَةَ، عن عَائِشَةَ، وَأَمَّا هِشَامُ بنُ عُرْوَةَ فقال: عن عُرْوَةَ، عن زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ أُمَّ سُلَيْمٍ جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ.

[ت97/م96] ـ بابٌ في مِقْدارِ الماءِ الذي يُجزِىءُ به الغُسلُ

238 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن عُرْوَةَ، عن عَائِشَةَ رضي الله عنها «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ مِنْ إِنَاءٍ وَاحِدٍ ـ هُوَ الْفَرَقُ ـ مِنَ الْجَنَابَةِ».

قال أَبُو دَاوُدَ: وَرَوَى ابنُ عُيَيْنَةَ نَحْوَ حَدِيثِ مَالِكٍ.

قال أَبُو دَاوُدَ: قال مَعْمَرٌ، عن الزُّهْرِيِّ في هَذَا الْحَدِيثِ: قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ فِيهِ قَدْرُ الْفَرَقِ».

قال أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بنَ حَنْبَلٍ يقولُ: الْفَرَقُ: سِتَّةَ عَشَرَ رَطْلاً، وَسَمِعْتُهُ يقولُ: صَاعُ ابنِ أَبِي ذِئْبٍ خَمْسَةُ أَرْطَالٍ وَثُلُثٌ. قال: فَمَنْ قال ثَمَانِيَةُ أَرْطَالٍ؟ قال: لَيْسَ ذَلِكَ بِمَحْفُوظٍ. قال: وَسَمِعْتُ أَحْمَدَ يَقُولُ: مَنْ أَعْطَى في صَدَقَةِ الْفِطْرِ بِرَطْلِنَا هَذَا خَمْسَةَ أَرْطَالٍ وَثُلُثًا فَقَدْ أَوْفَى، قِيلَ: الصَّيْحَانِيُّ ثَقِيلٌ، قالَ: الصَّيْحَانِيُّ أَطْيَبُ؟ قال: لاَ أَدْرِي.

[ت98/م97] ـ بابٌ في الغُسلِ منَ الجَنابَةِ

239 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا أَبُو إِسْحَاقَ: أَخْبَرَنِي سُلَيْمَانُ بنُ صُرَدٍ، عن جُبَيْرِ بنِ مُطْعِمٍ، أَنَّهُمْ ذَكَرُوا عِنْدَ رَسُولِ اللَّهِ ﷺ الْغُسْلَ مِنَ الْجَنَابَةِ، فقال رَسُولُ اللَّهِ ﷺ: «**أَمَا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلاثًا**»، وَأَشَارَ بِيَدَيْهِ كِلْتَيْهِمَا.

240 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا أَبُو عَاصِمٍ، عن حَنْظَلَةَ، عن الْقَاسِمِ، عن عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِشَيْءٍ مِنْ نَحْوِ الْحِلاَبِ، فَأَخَذَ بِكَفَّيْهِ، فَبَدَأَ بِشِقِّ رَأْسِهِ الأَيْمَنِ، ثُمَّ الأَيْسَرِ، ثُمَّ أَخَذَ بِكَفَّيْهِ فقال بِهِمَا عَلَى رَأْسِهِ».

241- It is narrated on the authority of Jami' Ibn Umair, one of the members of Banu Taimullah Ibn Tha'labah that he said: I visited A'ishah in the company of both my mother and maternal aunt, and one of them asked her: "How did you use to do on taking bath (to get clean from ceremonial impurity)?" she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution like that he would offer for the prayer, and then he would pour three handfuls of water over his head. As for us women, we pour five handfuls (over our heads) because of the braids (of hair).

242- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took bath (to get clean) from ceremonial impurity, he would start with pouring with the help of his right hand over his left hand, (or he would wash both his hands, by pouring from the utensil with the help of his right hand) and then he would wash his privates, (or he would pour over his left hand, in reference to the private parts), and then offer ablution like that of the prayer. Then, he would get his hands into the utensil therewith he would rub his hair, making spaces between his fingers, so that the hair would enter in between them until he would feel he reached or cleaned the skin, he would pour three handfuls (of water) over his head. If there was remaining water, he would pour it over his body.

243- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to take bath (to get clean) from ceremonial impurity, he would start with his hands, which he would wash, and then wash the inside parts of his body (such as the armpits, thighs, folds of flesh, etc), and pour water over his body. If he cleaned them (i.e. both his hands), he would rub them in the wall. Then, he would offer ablution and pour the (remaining) water over his head.

244- It is narrated on the authority of Ash-Sha'bi that A'ishah said: If you so like, let me show you the traces of the hand of the Messenger of Allah "Allah's blessing and peace be upon him" in the wall, where he used to take bath (to get clean) from ceremonial impurity.

245- It is narrated on the authority of Ibn Abbas from his maternal aunt Maimunah: I placed water for the bath of the Prophet "Allah's blessing and peace be upon him" to get clean from ceremonial impurity. He turned down the vessel with his left hand on his right hand, and washed his hands twice or thrice and then poured water on his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by snuffing water into his nostrils and blowing it out, washed his face thrice

241 ـ حدّثنا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثنا عَبْدُ الرَّحْمٰنِ ـ يَعْنِي ابنَ مَهْدِيٍّ ـ، عن زَائِدَةَ بنِ قُدَامَةَ، عن صَدَقَةَ: حدَّثنا جُمَيْعُ بنُ عُمَيْرٍ أَحَدُ بَنِي تَيْمِ اللَّهِ بنِ ثَعْلَبَةَ قال: «دَخَلْتُ مَعَ أُمِّي وَخَالَتِي عَلَى عَائِشَةَ فَسَأَلَتْهَا إِحْدَاهُمَا: كَيْفَ كُنْتُمْ تَصْنَعُونَ عِنْدَ الْغُسْلِ؟ فَقَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ وُضُوءَهُ لِلصَّلاَةِ، ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلاَثَ مَرَّاتٍ، وَنَحْنُ نُفِيضُ عَلَى رُؤُوسِنَا خَمْسًا مِنْ أَجْلِ الضُّفُرِ».

242 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ الْوَاشِحِيُّ، وَمُسَدَّدٌ قالا: حدَّثنا حَمَّادٌ، عن هِشَامِ بنِ عُرْوَةَ، عَنْ أَبِيهِ، عن عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ ـ قال سُلَيْمَانُ ـ: يَبْدَأُ فَيُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ ـ وقال مُسَدَّدٌ ـ: غَسَلَ يَدَيْهِ، يَصُبُّ الإِنَاءَ عَلَى يَدِهِ الْيُمْنَى ـ ثُمَّ اتَّفَقَا: ـ فَيَغْسِلُ فَرْجَهُ، ـ وقال مُسَدَّدٌ: يُفْرِغُ عَلَى شِمَالِهِ، وَرُبَّمَا كَنَتْ عن الْفَرْجِ ـ ثُمَّ يَتَوَضَّأُ وُضُوءَهُ لِلصَّلاَةِ، ثُمَّ يُدْخِلُ يَدَيْهِ فِي الإِنَاءِ فَيُخَلِّلُ شَعَرَهُ، حَتَّى إِذَا رَأَى أَنَّهُ قَدْ أَصَابَ الْبَشَرَةَ، أَوْ: أَنْقَى الْبَشَرَةَ، أَفْرَغَ عَلَى رَأْسِهِ ثَلاَثًا، فَإِذَا فَضَلَ فَضْلَةٌ صَبَّهَا عَلَيْهِ».

243 ـ حدّثنا عَمْرُو بنُ عَلِيٍّ الْبَاهِلِيُّ: حدثنا مُحَمَّدُ بنُ أَبِي عَدِيٍّ: حدثنا سَعِيدٌ، عن أَبِي مَعْشَرٍ، عن النَّخَعِيِّ، عن الأَسْوَدِ، عن عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَغْتَسِلَ مِنَ الْجَنَابَةِ بَدَأَ بِكَفَّيْهِ فَغَسَلَهُمَا، ثُم غَسَلَ مَرَافِغَهُ وَأَفَاضَ عَلَيْهِ الْمَاءَ، فَإِذَا أَنْقَاهُمَا أَهْوَى بِهِمَا إِلَى حَائِطٍ، ثُم يَسْتَقْبِلُ الْوُضُوءَ وَيُفِيضُ الْمَاءَ عَلَى رَأْسِهِ».

244 ـ حدّثنا الْحَسَنُ بنُ شَوْكَر: حدَّثنا هُشَيْمٌ، عن عُرْوَةَ الْهَمَدَانِيِّ: حدَّثنا الشَّعْبِيُّ قال: قَالَتْ عَائِشَةُ رضي الله عنها: «لَئِنْ شِئْتُمْ لأُرِيَنَّكُمْ أَثَرَ يَدِ رَسُولِ اللَّهِ ﷺ في الْحَائِطِ حَيْثُ كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ».

245 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ: حدَّثنا عَبْدُ اللَّهِ بنُ دَاوُدَ، عن الأَعْمَشِ، عن سَالِمٍ، عن كُرَيْبٍ: حدَّثنا ابنُ عَبَّاسٍ، عن خَالَتِهِ مَيْمُونَةَ قَالَتْ: «وَضَعْتُ لِلنَّبِيِّ ﷺ غُسْلاً يَغْتَسِلُ بِهِ مِنَ الْجَنَابَةِ فَأَكْفَأَ الإِنَاءَ عَلَى يَدِهِ الْيُمْنَى فَغَسَلَهَا مَرَّتَيْنِ أَوْ ثَلاَثًا، ثُمَّ صَبَّ عَلَى فَرْجِهِ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِيَدِهِ الأَرْضَ فَغَسَلَهَا، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ وَغَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ صَبَّ عَلَى رَأْسِهِ وَجَسَدِهِ، ثُمَّ تَنَحَّى نَاحِيَةً فَغَسَلَ رِجْلَيْهِ،

and both forearms thrice, and then poured water over the whole of his body. Then he withdrew from that place and washed his feet. I gave him a towel (to dry his body), but he did not take it, and instead he started wiping water off his body. I made a mention of that to Ibrahim, who said: They saw no harm in using a towel, but they disliked to make it one of their habits.

246- It is narrated on the authority of Shu'bah, a freed slave of Ibn Abbas that whenever Ibn Abbas took bath (to get clean) from ceremonial impurity, he would pour water with the help of his right hand seven times over his left hand, and wash his privates. Once, he forgot how many times he had poured (over his left hand), and when he asked me, I said: I do not know. He said: Let your mother be bereaved of you! What forbids you to know? Then, he would offer ablution like that of the prayer, and pour water over the skin of his body. He said: As such the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath in order to get clean (from ceremonial impurity).

247- It is narrated on the authority of Abdullah Ibn Umar that he said: At first, the obligatory prayers enjoined (upon the Muslims) were fifty, one should take bath seven times to get clean from ceremonial impurity, and one should wash the urine from his garment seven times; and the Messenger of Allah "Allah's blessing and peace be upon him" kept asking for reduction until the obligatory prayers were reduced to five, bathing to get clean from ceremonial impurity to one time, and washing the urine from the garment to one time.

248- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Underneath every single hair, there is a part of ceremonial impurity (i.e. it affects the whole body covered up by the hair): so, you should wash the hair, and clean the complexion."

249- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves a location of his body (as little as) a hair width, without washing it (to get clean) from ceremonial impurity, he will be punished (in the very location he leaves) as such and such in the fire (of Hell)." Ali commented: "Henceforth, (I came to deal harshly with) my hair (as if it) was an enemy to me." He used to cut off his hair.

[99] Offering Ablution After Bathing

250- It is narrated on the authority of A'ishah that she said: (So many times) the Messenger of Allah "Allah's blessing and peace be upon him"

فَنَاوَلْتُهُ الْمِنْدِيلَ، فَلَمْ يَأْخُذْهُ، وَجَعَلَ يَنْفُضُ الْمَاءَ عَنْ جَسَدِهِ» فَذَكَرْتُ ذَلِكَ لإِبْرَاهِيمَ، فقال: كَانُوا لاَ يَرَوْنَ بِالْمِنْدِيلِ بَأْسًا، وَلَكِنْ كَانُوا يَكْرَهُونَ الْعَادَةَ.

قال أَبُو دَاوُدَ: قال مُسَدَّدٌ: قُلْتُ لِعَبْدِ اللَّهِ بن دَاوُدَ: وكَانُوا يَكْرَهُونَهُ لِلْعَادَةِ؟ فَقَالَ: هَكَذَا هُوَ، وَلَكِنْ وَجَدْتُهُ فِي كِتَابِي هَكَذَا.

246 ـ حدّثنا الْحُسَيْنُ بنُ عِيسَى الْخُرَاسَانِيُّ: حدَّثنا ابنُ أبي فُدَيكٍ، عن ابنِ أَبي ذِئْبٍ، عن شُعْبَةَ قال: «إِنَّ ابنَ عَبَّاسٍ اغْتَسَلَ مِنَ الجَنَابَةِ يُفْرِغُ بِيَدِهِ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى سَبْعَ مِرَارٍ، ثُمَّ يَغْسِلُ فَرْجَهُ، فَنَسِيَ مَرَّةً كَمْ أَفْرَغَ، فَسَأَلَنِي كَمْ أَفْرَغْتُ؟ فَقُلْتُ: لاَ أَدْرِي، فقال: لا أُمَّ لَكَ، وَمَا يَمْنَعُكَ أَنْ تَدْرِي؟ ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ، ثُمَّ يُفِيضُ عَلَى جِلْدِهِ الْمَاءَ، ثُمَّ يقولُ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَطَهَّرُ».

247 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدثنا أَيُّوبُ بنُ جَابِرٍ، عن عَبْدِ اللَّهِ بن عُصْمٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ قال: «كَانَتِ الصَّلاَةُ خَمْسِينَ، وَالْغُسْلُ مِنَ الْجَنَابَةِ سَبْعَ مِرَارٍ، وَغُسْلُ الْبَوْلِ مِنَ الثَّوْبِ سَبْعَ مِرارٍ، فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَسْأَلُ حَتَّى جُعِلَتِ الصَّلاَةُ خَمْسًا، وَالْغُسْلُ مِنَ الْجَنَابَةِ مَرَّةً، وَغُسْلُ الْبَوْلِ مِنَ الثَّوْبِ مَرَّةً».

248 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: حدثنا الْحَارِثُ بنُ وَجِيهٍ: حدَّثنا مَالِكُ بنُ دِينَارٍ، عن مُحَمَّدِ بنِ سِيرِينَ، عن أَبِي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**إِنَّ تَحْتَ كُلِّ شَعَرَةٍ جَنَابَةً، فَاغْسِلُوا الشَّعَرَ وَأَنْقُوا الْبَشَرَ**».

هَذَا الْحَدِيثُ ضَعِيفٌ.

قال أَبُو دَاوُدَ: الْحَارِثُ بنُ وَجِيهٍ حَدِيثُهُ مُنْكَرٌ، وَهُوَ ضَعِيفٌ.

249 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا عَطَاءُ بنُ السَّائِبِ، عن زَاذَانَ، عن عَلِيٍّ [رضي الله عنه] قال: إِنَّ رَسُولَ اللَّهِ ﷺ قال: «**مَنْ تَرَكَ مَوْضِعَ شَعَرَةٍ مِنْ جَنابَةٍ لَمْ يَغْسِلْهَا فُعِلَ بِهَا كَذَا وَكَذَا مِنَ النَّارِ**». قال عَلِيٌّ: فَمِنْ ثَمَّ عَادَيْتُ رَأْسِي، ثَلاَثًا. وَكَانَ يَجُزُّ شَعَرَهُ.

[ت99/م98] ـ بابٌ في الوُضوءِ بعدَ الغُسلِ

250 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا أَبُو إِسْحَاقَ، عن

took bath (to get clean from ceremonial impurity), and then offered the two-rak'ah prayer (before dawn) and the Morning prayer, and I did not observe he offered ablution after bathing.

[100] Should A Woman Undo Her Hair On Bathing

251- It is narrated on the authority of Umm Salamah that she said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" (or I said): "O Messenger of Allah! I always braid my hair, would I undo it whenever I want to take a bath from ceremonial impurity?" he (The Prophet) replied: "No! but, it is sufficient for you to pour three handfuls (of water) over your head, and then pour the water over your body so as to become clean (or and thus you will have become clean)."

252- It is narrated on the authority of Umm Salamah that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him"...and she asked the Messenger of Allah "Allah's blessing and peace be upon him" on her behalf about that...and the rest is the same, with the conclusion: "And press upon your braid with every handful (of water)."

253- It is narrated on the authority of A'ishah that she said: Whenever anyone of us (women) became in the state of ceremonial impurity, she would take three handfuls of water as such (i.e. with her hand) and pour them over her head. She took one with her hand, and poured it over that side of her head, and another over the other side.

254- It is narrated on the authority of A'ishah that she said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we, women, sometimes took bath (because of ceremonial impurity) with the bandages over us, whether we were Muhrims or Non-Muhrims.

255- It is narrated on the authority of Thawban that they asked for the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" concerning (the bath to get clean from) the ceremonial impurity, thereupon he said: "As to the man, let him unwrap his head (so that the water would reach all the hair) and wash it until water reaches the roots of the hair (i.e. the skin of the head); and as to a woman, there is no harm on her not to undo her hair: it is sufficient for her to pour three handfuls of water over the whole of her head with both her hands."

[101] Is It Enough For One In The State Of Ceremonial Impurity To Wash His Head With Khatami (A Pleasant Plant) Instead Of Water

256- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" washed his head with

الأَسْوَدِ، عن عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ وَيُصَلِّي الرَّكْعَتَيْنِ وَصَلاَةَ الْغَدَاةِ، وَلاَ أَرَاهُ يُحْدِثُ وُضُوءًا بَعْدَ الْغُسْلِ».

[ت100/م99] ـ بابٌ في المرأةِ هلْ تنْقُضُ شعَرها عندَ الغُسْلِ؟

251 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ وابنُ السَّرْحِ قالا: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عن أَيُّوبَ بنِ مُوسَى، عن سَعِيدِ بنِ أَبِي سَعِيدٍ، عن عَبْدِ اللَّهِ بنِ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ، عن أُمِّ سَلَمَةَ قَالَتْ: إِنَّ امْرَأَةً مِنَ الْمُسْلِمِينَ ـ وقال زُهَيْرٌ: إِنَّهَا ـ قَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أَشُدُّ ضَفْرَ رَأْسِي، أَفَأَنْقُضُهُ لِلجَنَابَةِ؟ قال: «**إِنَّمَا يَكْفِيكِ أَنْ تَحْفِنِي عَلَيْهِ ثَلاَثًا**». وقال زُهَيْرٌ: «**تَحْثِي عَلَيْهِ ثَلاَثَ حَثَيَاتٍ مِنْ مَاءٍ، ثُمَّ تُفِيضِي عَلَى سَائِرِ جَسَدِكِ، فَإِذَا أَنْتِ قَدْ طَهُرْتِ**».

252 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرحِ: حَدَّثَنا ابنُ نَافِعٍ ـ يَعْني الصَّائِغَ ـ، عن أُسَامَةَ، عن المَقْبُرِيِّ، عن أُمِّ سلَمَةَ قَالَتْ: إِنَّ امْرَأَةً جَاءَتْ إِلَى أُمِّ سَلَمَةَ بِهَذَا الْحَدِيثِ. قَالَتْ: فَسَأَلْتُ لَهَا النَّبِيَّ ﷺ بِمَعْنَاهُ. قَالَ فِيهِ: «**وَاغْمِزِي قُرُونَكِ عِنْدَ كُلِّ حَفْنَةٍ**».

253 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا يَحْيَى بنُ أَبِي بُكَيْرٍ: حدَّثنا إِبْرَاهِيمُ بنُ نَافِعٍ، عن الْحَسَنِ بنِ مُسْلِمٍ، عن صَفِيَّةَ بِنْتِ شَيْبَةَ، عن عَائِشَةَ قَالَتْ: «كَانَتْ إِحْدَانَا إِذَا أَصَابَتْهَا جَنَابَةٌ أَخَذَتْ ثَلاَثَ حَفَنَاتٍ هَكَذَا ـ تَعْنِي بِكَفَّيْهَا جَمِيعًا ـ فَتَصُبُّ عَلَى رَأْسِهَا، وَأَخَذَتْ بِيَدٍ وَاحِدَةٍ فَصَبَّتْهَا عَلَى هَذَا الشِّقِّ، والأُخْرَى عَلَى الشِّقِّ الآخَرِ».

254 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ اللَّهِ بنُ دَاوُدَ، عن عُمَرَ بنِ سُوَيْدٍ، عن عَائِشَةَ بِنْتِ طَلْحَةَ، عن عَائِشَةَ [رضي اللَّهِ عنها] قَالَتْ: «كُنَّا نَغْتَسِلُ وعَلَيْنَا الضِّمَادُ وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ مُحِلاَّتٌ وَمُحْرِمَاتٌ».

255 ـ حدّثنا مُحَمَّدُ بنُ عَوْفٍ قَالَ: قَرَأْتُ فِي أَصْلِ إِسْمَاعِيلَ بنِ عَيَّاشٍ، قَالَ ابنُ عَوْفٍ: وحدَّثنا مُحَمَّدُ بنُ إِسْمَاعِيلَ، عن أَبِيهِ: حَدَّثَنِي ضَمْضَمُ بنُ زُرْعَةَ، عن شُرَيْحِ بنِ عُبَيْدٍ قال: أَفْتَانِي جُبَيْرُ بنُ نُفَيْرٍ عن الْغُسْلِ مِنَ الْجَنَابَةِ: أَنَّ ثَوْبَانَ حَدَّثَهُمْ أَنَّهُمُ اسْتَفْتَوُا النَّبِيَّ ﷺ عَنْ ذَلِكَ فَقَالَ: «**أَمَّا الرَّجُلُ فَلْيَنْشُرْ رَأْسَهُ فَلْيَغْسِلْهُ حَتَّى يَبْلُغَ أُصُولَ الشَّعَرِ، وَأَمَّا الْمَرْأَةُ، فَلاَ عَلَيْهَا أَنْ لا تَنْقُضَهُ، لِتَغْرِفْ عَلَى رَأْسِهَا ثَلاَثَ غَرَفَاتٍ بِكَفَّيْهَا**».

[ت101/م100] ـ بابٌ فِي الجُنُبِ يَغسِلُ رأسَه بالخِطْمِيِّ أَيُجزِئُهُ ذلك؟

256 ـ حدّثنا مُحَمَّدُ بنُ جَعْفَرِ بنِ زِيَادٍ: حدَّثنا شَرِيكٌ، عن قَيْسِ بنِ وهبٍ، عن رَجُلٍ مِنْ بَنِي سَوَاءَةَ بنِ عَامِرٍ، عن عَائِشَةَ، عن النَّبِيِّ ﷺ: «أَنَّهُ كَانَ يَغْسِلُ رَأْسَهُ

Khatami while he was (taking bath to get clean from) the state of ceremonial impurity, seeing it was sufficient instead of letting it touch the water.

[102] Pouring Water Over Both The Man And The Woman (During Taking Bath)

257- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" (so many times) took a handful of water and poured it over my body, and then took another handful and poured it over his body.

[103] Sharing Food And Living With The Menstruating Woman

258- It is narrated on the authority of Anas Ibn Malik that he said: It was the habit among the Jews that when a woman menstruated, they did neither have food, nor did they live with her in the same house. So the Companions of The Prophet "Allah's blessing and peace be upon him" asked The Prophet "Allah's blessing and peace be upon him", and Allah, the Exalted revealed: "They ask you concerning women's courses. Say: they are a hurt and pollution, so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to him constantly and he loves those who keep themselves pure and clean." (The Heifer "Al-Baqarah" 222) The Messenger of Allah "Allah's blessing and peace be upon him" said: "Live with them in the houses, and do everything except sexual intercourse." Learnt that, The Jews said: "This man wants to leave nothing we do but that he would oppose us in it." Usaid Ibn Hudair and Abbad Ibn Bishr came and said: "O Messenger of Allah! The Jews say such-and-such a thing, and such-and-such a thing. Shouldn't we have sexual relation with them during their menses (in opposition to what the Jews do)?" The (colour of the) face of The Messenger of Allah "Allah's blessing and peace be upon him" changed so much that we thought he became angry with them. But when they went out, they received a gift of milk sent to The Messenger of Allah "Allah's blessing and peace be upon him". He (The Prophet) invited and had them drink. In this way, we knew that he was not angry with them.

259- It is narrated on the authority of A'ishah that she said: (Sometimes) I ate flesh from a bone while I was in a state of menstruation, then the Prophet "Allah's blessing and peace be upon him" took it and put his mouth where mine had been. Moreover, I (sometimes) drank from the utensil, then

بِالْخِطْمِيِّ وَهُوَ جُنُبٌ، يَجْتَزِيء بِذَلِكَ، وَلاَ يَصُبُّ عَلَيْهِ الْمَاءَ».

[ت102/م101] ـ بابٌ فيما يَفيضُ بينَ الرجلِ والمرأةِ منَ الماءِ

257 ـ حدّثنا مُحمَّدُ بنُ رَافِع: حدَّثنا يَحْيَى بنُ آدَمَ: حدَّثنا شَرِيك، عن قَيْسِ بنِ وَهْبٍ، عن رَجُلٍ مِنْ بَنِي سَوَاءَةَ بنِ عَامِرٍ، عن عَائِشَةَ فِيمَا يَفِيض بَيْنَ الرَّجُلِ وَالْمَرْأَةِ مِنَ الْمَاءِ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذ كَفًّا مِنْ مَاءٍ يَصُبُّ عليَّ الْمَاءَ ثُمَّ يَأْخُذُ كَفًّا مِنْ مَاءٍ ثُمَّ يَصُبُّهُ عَلَيْهِ».

[ت103/م102] ـ بابٌ في مُؤاكلةِ الحائضِ ومُجامَعتِها

258 ـ حدّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ: حدَّثنا ثَابِتٌ الْبُنَانِيُّ، عن أَنَسِ بنِ مَالِكٍ قَالَ: «إِنَّ الْيَهُودَ كَانَتْ إِذَا حَاضَتْ مِنْهُمْ الْمَرْأَةُ أَخْرَجُوهَا مِنَ الْبَيْتِ، وَلَمْ يُوَاكِلُوها، وَلَمْ يُشَارِبُوهَا، وَلَمْ يُجَامِعُوهَا فِي الْبَيْتِ، فَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ، فَأَنْزَلَ اللَّهُ تَعَالَى ذِكْرُهُ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾ [البقرة: 222] إِلَى آخِرِ الآيَةِ. قَال رسولُ اللَّهِ ﷺ: «جَامِعُوهُنَّ فِي الْبُيُوتِ، وَاصْنَعُوا كُلَّ شَيْءٍ غَيرَ النِّكَاحِ».

قَالَتِ الْيَهُودُ: مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدَعَ شَيْئًا مِنْ أَمْرِنَا إِلاَّ خَالَفَنَا فِيهِ. فَجَاءَ أُسَيْدُ بنُ حُضَيْرٍ وَعَبَّاد بنُ بِشْرٍ إِلَى النَّبِيِّ ﷺ فقالا: يَا رَسُولَ اللَّهِ، إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا، أَفَلاَ نَنْكِحُهُنَّ فِي الْمَحِيضِ؟ فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ حَتَّى ظَنَنَّا أَنْ قَدْ وَجِدَ عَلَيْهِمَا، فَخَرَجَا، فَاسْتَقْبَلَتْهُمَا هَدِيَّةٌ مِنْ لَبَنٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَبَعَثَ فِي آثَارِهِمَا فَسَقَاهُما، فَظَنَنَّا أَنَّهُ لَمْ يَجِدْ عَلَيْهِمَا».

259 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللَّهِ بنُ دَاوُدَ، عن مِسْعَرٍ، عن الْمِقْدَامِ بنِ شُرَيْحٍ، عن أَبِيهِ، عن عَائِشَةَ قَالَتْ: «كُنْتُ أَتَعَرَّقُ الْعَظْمَ وَأَنَا حَائِض، فَأُعْطِيهُ النَّبِيَّ ﷺ، فَيَضَعُ فَمَهُ فِي الْمَوْضِعِ الَّذِي فِيهِ وَضَعْتُهُ، وَأَشْرَبُ الشَّرَابَ فَأُنَاوِلُهُ فَيَضَعُ فَمَهُ فِي

the Prophet "Allah's blessing and peace be upon him" took it and put his mouth from where I was drinking.

260- It is narrated on the authority of A'ishah that she said: (Sometimes) the Messenger of Allah "Allah's blessing and peace be upon him" placed his head in my lap and recited the Qur'an, while I was menstruating.

[104] Could A Menstruating Woman Take Anything From The Mosque

261- It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Bring me the mat from the mosque." I said: "I'm in a state of menstruation." He said: "No doubt, your menses is not in your hand."

[105] The Menstruating Woman Does Not Offer The Prayer Which She Misses During Her Menses

262- It is narrated on the authority of Mu'adhah that a woman asked A'ishah: "Is it obligatory for the menstruating woman to offer the prayers she misses during her menses?" A'ishah said: "Are you from (the village of) Harura? Whenever anyone of us got her menses during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him" she would not be ordered to offer them (the prayers missed during the menses)."

263- The same is narrated on the authority of Mu'adhah Al-Adawiyyah through another chain of transmitters, with the following addition: "And we would be ordered to observe the missed fasts, even though we would not be commanded to offer the missed prayers."

[106] What About Approaching The Menstruating Woman

264- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to such as has sexual relation with his wife while she is menstruating: "He should give a Dinar or half a Dinar in charity."

265- It is narrated on the authority of Ibn Abbas that he said: If one has sexual relation with his menstruating wife while the blood is flowing strongly at the first portion (of the menses), let him give a Dinar in charity; and if he does during its pause let it be half a Dinar."

266- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man has sexual relation with his wife while she is menstruating, let him give half a Dinar in charity."

الْمَوْضِعِ الَّذِي كُنْتُ أَشْرَبُ مِنْهُ».

260 ـ حدَّثنا مُحمَّدُ بنُ كَثِيرٍ: حدَّثنا سُفْيَانُ، عن مَنْصُورِ بنِ عَبْدِ الرَّحْمَنِ، عن صَفِيَّةَ، عن عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِي فَيَقْرَأُ وَأَنَا حَائِضٌ».

[ت104/م103] ـ بابٌ في الحائضِ تُناوِلُ منَ المَسجِدِ

261 ـ حدَّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ: حدَّثنا أبو مُعَاوِيَةَ، عن الأَعْمَشِ، عن ثَابِتِ بنِ عُبَيْدٍ، عَنِ الْقَاسِمِ، عَنِ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ»**. قُلْتُ: إِنِّي حَائِضٌ. فقال رَسُولُ اللَّهِ ﷺ: **«إِنَّ حَيْضَتَكِ لَيْسَتْ فِي يَدِكِ»**.

[ت105/م104] ـ بابٌ في الحائضِ لا تَقْضِي الصلاةَ

262 ـ حدَّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا أَيُّوبُ، عن أَبِي قِلَابَةَ، عن مُعَاذَةَ قَالَتْ: «إِنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ: أَتَقْضِي الحَائِضُ الصَّلَاةَ؟ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟! لَقَدْ كُنَّا نَحِيضُ عِنْدَ رسولَ اللَّهِ ﷺ فلا نَقْضِي وَلَا نُؤْمَرُ بِالْقَضَاءِ».

263 ـ حدَّثنا الْحَسَنُ بنُ عَمْرٍو: أخبرنا سُفْيَانُ ـ يَعْنِي ابنَ عَبْدِ المَلِكِ ـ، عن ابنِ المُبَارَكِ، عن مَعْمَرٍ، عن أَيُّوبَ، عن مُعَاذَةَ الْعَدَوِيَّةِ، عن عَائِشَةَ بِهَذَا الْحَدِيثِ.

قال أبو داود: وَزَادَ فِيهِ: «فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا نُؤْمَرُ بقَضَاءِ الصَّلَاةِ».

[ت106/م105] ـ بابٌ في إتيانِ الحائضِ

264 ـ حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن شُعْبَةَ: حَدَّثَنِي الْحَكَمُ، عن عَبْدِ الْحَمِيدِ بنِ عَبْدِ الرَّحْمَنِ، عن مِقْسَمٍ، عن ابن عَبَّاسٍ، عن النَّبِيِّ ﷺ فِي الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ قال: **«يَتَصَدَّقُ بِدِينَارٍ أَوْ نِصْفِ دِينَارٍ»**.

قال أَبُو دَاوُدَ: هَكَذَا الرِّوَايَةُ الصَّحِيحَةُ قال: **«دِينَارٍ أَوْ نِصْفِ دِينَارٍ»**، وَرُبَّمَا لَمْ يَرْفَعْهُ شُعْبَةُ.

265 ـ حدَّثنا عَبْدُ السَّلَامِ بنُ مُطَهَّرٍ: حدَّثنا جَعْفَرٌ ـ يَعْنِي ابنَ سُلَيْمَانَ ـ، عن عَلِيِّ بنِ الْحَكَمِ الْبُنَانِيِّ، عن أَبِي الْحَسَنِ الْجَزَرِيِّ، عن مِقْسَمٍ، عن ابنِ عَبَّاسٍ قال: «إِذَا أَصَابَهَا فِي أَوَّلِ الدَّمِ فَدِينَارٌ، وَإِذَا أَصَابَهَا فِي انْقِطَاعِ الدَّمِ فَنِصْفُ دِينَارٍ».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ قَال ابنُ جُرَيْجٍ، عن عَبْدِ الْكَرِيمِ، عن مِقْسَمٍ.

266 ـ حدَّثنا مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: حدَّثنا شَرِيكٌ، عن خَصِيفٍ، عن مِقْسَمٍ، عن ابنِ عَبَّاسٍ، عن النَّبِيِّ ﷺ قال: **«إِذَا وَقَعَ الرَّجُلُ بِأَهْلِهِ وَهِيَ حَائِضٌ فَلْيَتَصَدَّقْ بِنِصْفِ دِينَارٍ»**.

Abu Dawud says: The same is narrated on the authority of more than one from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "Let him give two-fifths a Dinar in charity."

[107] When One Has From His Wife What Is Less Than The Full Sexual Intercourse

267- It is narrated on the authority of Maimunah that the Messenger of Allah "Allah's blessing and peace be upon him" (so many times) approached such of his wives as he pleased while menstruating in case she had a lower garment down to half her thighs or knees, which she would tie round her waist.

268- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" (so many times) ordered such of us (his wives) as he pleased, in case she was menstruating, to have her lower garment from over which he would approach or sleep with her (if he so liked).

269- It is narrated on the authority of A'ishah that she said: It happened that both I and the Messenger of Allah "Allah's blessing and peace be upon him" slept under the same sheet, while I was menstruating; and if his garment was affected by anything (like the blood) from me, he would wash only the affected spot and no more, and then he would offer prayer in it.

270- It is narrated on the authority of Imarah Ibn Ghurab that one of his paternal aunts asked A'ishah: "Anyone of us (women) might get her menses, and there is but a single bed for her and her husband (what could she do?)" A'ishah said: "Let me tell you of what the Messenger of Allah "Allah's blessing and peace be upon him" had done in this respect. Once, he entered and went to the praying place (in his house), and he did not turn away until I was overpowered by slumber, and the severe cold troubled him. He said to me: "Come near me!" I said: "I'm menstruating." He said: "Even though (come near me): uncover your thighs!" I uncovered my thighs, and he placed both his cheek and breast over my thigh, and I inclined to him until he became warm."

271- It is narrated on the authority of A'ishah that she said: Whenever I got my menses, I would came down from the bed to the straw mat, and we (his wives) would not come close to the Messenger of Allah "Allah's blessing and peace be upon him" until we get clean.

272- It is narrated on the authority of Ikrimah from one of the wives of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever the Messenger of Allah "Allah's blessing and peace be upon

قال أَبُو دَاوُدَ: وَكَذَا قَال عَلِيُّ بنُ بَذِيمَةَ، عن مِقْسَم، عن النَّبيِّ ﷺ مُرْسَلاً. وَرَوَى الأَوْزَاعِيُّ، عن يَزِيدَ بنِ أبي مَالِكٍ، عن عَبْدِ الحَمِيدِ بنِ عَبْدِ الرَّحْمَنِ، عن النَّبيِّ ﷺ قال: «**أَمَرهُ أَنْ يَتَصَدَّقَ بِخُمُسَيْ دِينَارٍ**»، وَهَذَا مُعْضَلٌ.

[ت107/م106] ـ بابٌ في الرجلِ يُصيبُ منها ما دُون الجِماعِ

267 ـ حدّثنا يَزِيدُ بنُ خَالِدِ بنِ عَبْدِ اللَّهِ بنِ مَوْهَبٍ الرَّمْلِيُّ: حدَّثنا اللَّيْثُ بنُ سَعْدٍ، عن ابنِ شِهَابٍ، عن حَبِيبٍ مَوْلَى عُرْوَةَ، عن نُدْبَةَ مَوْلاَةِ مَيْمُونَةَ، عن مَيْمُونَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُبَاشِرُ المَرْأَةَ مِنْ نِسَائِهِ وَهِيَ حَائِضٌ، إِذَا كَانَ عَلَيْهَا إِزَارٌ إِلَى أَنْصَافِ الْفَخِذَيْنِ أَوْ الرُّكْبَتَيْنِ تَحْتَجِزُ به».

قال أَبُو دَاوُدَ: قَال يُونُسُ: بُدَيَّةُ، وَقَالَ مَعْمَرٌ: نُدْبَةُ بالرَّفْعِ وبالنَّصْبِ.

268 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا شُعْبَةُ، عن مَنْصُورٍ، عن إِبْرَاهِيمَ، عن الأَسْوَدِ، عن عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ إِحْدَانَا إِذَا كَانَتْ حَائِضًا أَنْ تَتَّزِرَ ثُمَّ يُضَاجِعُهَا زَوْجُهَا». وَقَال مَرَّةً: «يُبَاشِرُهَا».

269 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن جَابِرِ بن صُبْحٍ، سَمِعْتُ خِلاَسًا الْهَجَرِيَّ قال: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تقولُ: «كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَبِيتُ فِي الشِّعَارِ الْوَاحِدِ وَأَنَا حَائِضٌ طَامِثٌ، فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعْدُهُ، ثُمَّ صَلَّى فِيهِ، وَإِنْ أَصَابَ ـ تَعْنِي ثَوْبَهُ ـ مِنْهُ شَيْءٌ، غَسَلَ مَكَانَهُ وَلَمْ يَعْدُهُ، ثُمَّ صَلَّى فِيهِ».

270 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ اللَّهِ ـ يَعْنِي ابنَ عُمَرَ بنِ غَانِمٍ ـ، عن عَبْدِ الرَّحْمَنِ ـ يَعْنِي ابنَ زِيَادٍ ـ، عن عُمَارَةَ بنِ غُرَابٍ قال: «إِنَّ عَمَّةً لَهُ حَدَّثَتْهُ أَنَّهَا سَأَلَتْ عَائِشَةَ قَالَتْ: إِحْدَانَا تَحِيضُ وَلَيْسَ لَهَا وَلِزَوْجِهَا إِلاَّ فِرَاشٌ وَاحِدٌ، قَالَتْ: أُخْبِرُكَ بِمَا صَنَعَ رَسُولُ اللَّهِ ﷺ: دَخَلَ فَمَضَى إِلَى مَسْجِدِهِ ـ قَالَ أَبُو دَاوُدَ: تَعْنِي مَسْجِدَ بَيْتِهِ ـ فَلَمْ يَنْصَرِفْ حَتَّى غَلَبَتْنِي عَيْنِي وَأَوْجَعَهُ الْبَرْدُ، فَقال: «**ادْنِي مِنِّي**»، فَقُلْتُ: إِنِّي حَائِضٌ، فقالَ: «**وإِنْ؛ اكْشِفِي عَن فَخِذَيْكِ**»، فَكَشَفْتُ عن فَخِذَيَّ، فَوَضَعَ خَدَّهُ وَصَدْرَهُ عَلَى فَخِذَي، وَحَنَيْتُ عَلَيْهِ حَتَّى دَفِىءَ وَنَامَ».

271 ـ حدّثنا سَعِيدُ بنُ عَبْدِ الْجَبَّارِ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابنَ مُحَمَّدٍ ـ، عن أبي الْيَمَانِ، عن أُمِّ ذَرَّةَ، عن عَائِشَةَ أَنَّهَا قَالَتْ: «كُنْتُ إِذَا حِضْتُ نَزَلْتُ عن المِثَالِ عَلَى الْحَصِيرِ، فَلَمْ نَقْرَبْ رَسولَ اللَّهِ ﷺ، وَلَمْ نَدْنُ مِنْهُ حَتَّى نَطْهُرَ».

272 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن أَيُّوبَ، عن عِكْرِمَةَ، عن

him" had a desire for (anyone of his wives while she was) menstruating, he would put a garment over her privates (and then approach her).

273- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" commanded (anyone of) us even though at the time the flowing of the blood of the menses was the most abundant, to wear a waist-sheet, then (above which) he would approach her. But, who among you could have control over his desires as the Messenger of Allah "Allah's blessing and peace be upon him" had control over his desires!

[108] The Woman Who Has Persistent Bleeding From The Uterus Counts The Days Of Her Menses

274- It is narrated on the authority of Umm Salamah that she said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, but you can leave it as long as the number of days and nights during which you used to get your menses (every month), and then take a bath, straighten a garment stuffed with a piece of cotton on your privates and offer the prayer."

275- The same is narrated on the authority of Sulaiman Ibn Yasar from Umm Salamah from the Messenger of Allah "Allah's blessing and peace be upon him" through another chain of transmitters, with a slight change of wording.

276- The same is narrated on the authority of Sulaiman Ibn Yasar from one from amongst the Ansar.

277- The same is narrated on the authority of Nafi' with some variations of wording.

278- A Hadith like this is narrated on the authority of Umm Salamah, through a different chain of transmitters, but here a mention is made of the woman who raised such a question, i.e. Fatimah Bint Abu Hubaish.

279- It is narrated on the authority of A'ishah that Umm Habibah (Bint Jahsh) asked the Messenger of Allah "Allah's blessing and peace be upon him" about the persistent bleeding (coming from the uterus). A'ishah said: I saw her washing-tub, and it was full of blood. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Wait (far from the prayer) as long as your menses used to detain you and then take bath (and offer the prayer)."

بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ مِنَ الْحَائِضِ شَيْئًا أَلْقَى عَلَى فَرْجِهَا ثَوْبًا».

273 - حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن الشَّيْبَانِيِّ، عن عَبْدِ الرَّحْمَنِ بن الأَسْوَدِ، عن أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا في فَوْحِ حَيْضَتِنَا أَنْ نَتَّزِرَ ثُمَّ يُبَاشِرُنَا، وَأَيُّكُمْ يَمْلِكُ إِرْبَهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِرْبَهُ؟!».

[ت108/م107] - بابٌ في المرأةِ تُستحاضُ، ومنْ قال: تَدعُ الصلاةَ في عِدةِ الأيامِ التي كانتْ تَحيضُ

274 - حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن نَافِعٍ، عن سُلَيْمَانَ بنِ يَسَارٍ، عنْ أُمِّ سَلَمَةَ زَوجِ النَّبِيِّ ﷺ: أَنَّ امْرَأَةً كَانَتْ تُهَرَاقُ الدِّمَاءَ عَلَى عَهْدِ رَسولِ اللَّهِ ﷺ، فَاسْتَفْتَتْ لَهَا أُمُّ سَلَمَةَ رَسُولَ اللَّهِ ﷺ، فقال: **«لِتَنْظُرْ عِدَّةَ اللَّيَالِي وَالأَيَّامِ الَّتِي كَانَتْ تَحِيضُهُنَّ مِنَ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا، فَلْتَتْرُكِ الصَّلاَةَ قَدْرَ ذَلِكَ مِنَ الشَّهْرِ، فَإِذَا خَلَّفَتْ ذَلِكَ فَلْتَغْتَسِلْ، ثُمَّ لِتَسْتَثْفِرْ بِثَوْبٍ، ثُمَّ لِتُصَلِّ فِيهِ»**.

275 - حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ وَيَزِيدُ بنُ خَالِدِ بن يَزِيدَ بن عَبْدِ اللَّهِ بن مَوْهَبٍ قالا: حدَّثنا اللَّيْثُ، عن نَافِعٍ، عن سُلَيْمَانَ بن يَسَارٍ أَنَّ رَجُلاً أَخْبَرَهُ عن أُمِّ سَلَمَةَ: أَنَّ امْرَأَةً كَانَت تُهَرَاقُ الدَّمَ، فَذَكَرَ مَعْنَاهُ، قَالَ: **«فَإِذَا خَلَّفَتْ ذَلِكَ وَحَضَرَتِ الصَّلاَةُ فَلْتَغْتَسِلْ»**، بِمَعْنَاهُ.

276 - حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا أَنَسٌ، يَعْنِي ابنَ عِيَاضٍ -، عن عُبَيْدِ اللَّهِ، عن نَافِعٍ، عن سُلَيْمَانَ بنِ يَسَارٍ، عن رَجُلٍ مِنَ الأَنْصَارِ: أَنَّ امْرَأَةً كَانَتْ تُهَرَاقُ الدِّمَاءَ، فَذَكَرَ مَعْنَى حَدِيثِ اللَّيْثِ، قَالَ: **«فَإِذَا خَلَّفَتْهُنَّ وَحَضَرَتِ الصَّلاَةُ فَلْتَغْتَسِلْ»**، وَسَاقَ الحديث بمعناه.

277 - حدّثنا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ مَهْدِيٍّ: حدَّثنا صَخْرُ بنُ جُوَيْرِيَةَ، عن نَافِعٍ، بِإِسْنَادِ اللَّيْثِ وبمعناه، قال: **«فَلْتَتْرُكِ الصَّلاَةَ قَدْرَ ذَلِكَ، ثُمَّ إِذَا حَضَرَتِ الصَّلاَةُ، فَلْتَغْتَسِلْ وَلْتَسْتَذْفِرْ بِثَوْبٍ، ثُمَّ تُصَلِّي»**.

278 - حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا أَيُّوبُ، عن سُلَيْمَانَ بنِ يَسَارٍ، عن أُمِّ سَلَمَةَ بِهَذِهِ الْقِصَّةِ، قال فيه: **«تَدَعُ الصَّلاَةَ وَتَغْتَسِلُ فِيمَا سِوَى ذَلِكَ وَتَسْتَذْفِرُ بِثَوْبٍ وَتُصَلِّي»**.

قال أَبُو دَاوُدَ: وَسَمَّى المَرْأَةَ الَّتِي كَانَتِ اسْتُحِيضَتْ حَمَّادُ بنُ زَيْدٍ عن أَيُّوبَ في هَذَا الْحَدِيثِ، قال: فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ.

279 - حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن يَزِيدَ بن أبي حَبِيبٍ، عن جَعْفَرٍ، عن عِرَاكٍ، عن عُرْوَةَ، عن عَائِشَةَ أَنَّها قالت: إِنَّ أُمَّ حَبِيبَةَ سَأَلَتِ النَّبِيَّ ﷺ عن الدَّمِ، فقالت عَائِشَةُ: فَرَأَيْتُ مِرْكَنَهَا مَلآنَ دَمًا، فقال لَهَا رَسُولُ اللَّهِ ﷺ: **«امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ ثُمَّ اغْتَسِلِي»**.

قال أَبُو دَاوُدَ: وَرَوَاهُ قُتَيْبَةُ بَيْنَ أَضْعَافِ حَدِيثِ جَعْفَرِ بنِ رَبِيعَةَ فِي آخِرِهَا. وَرَوَاهُ عَلِيُّ بنُ عَيَّاشٍ وَيُونُسُ بنُ مُحَمَّدٍ عَنِ اللَّيْثِ فقالا: جَعْفَرُ بنُ رَبِيعَةَ.

280- It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Abu Hubaish told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered a persistent bleeding from the uterus (according to which she would not become clean). Allah's Apostle "Allah's blessing and peace be upon him" replied: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses lasts) and when it finishes wash off the blood (by taking a bath) and offer your prayers in the period between one menses and another."

281- It is narrated on the authority of Urwah Ibn Az-Zubair that he said: Fatimah Bint Abu Hubaish told me that she asked Asma', (or Asma' told me that Fatimah Bint Abu Hubaish asked her) to seek the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter, thereupon he ordered her to stay for the days her normal menses used to last after which she would take bath (and offer prayers and observe fasts).

Abu Dawud says: It is narrated on the authority of Urwah Ibn Az-Zubair that Zainab, daughter of Abu Salamah, told him that Umm Habibah Bint Jahsh suffered from persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to remain (far from prayer and fasting) for the period which her usual menses used to last, after which she should take bath and offer prayer.

Abu Dawud says: It is narrated on the authority of Ibn Uyainah from Az-Zuhri from Urwah from A'ishah that Umm Habibah Bint Jahsh had persistent bleeding from the uterus, and when she asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, he ordered her to leave the prayer as long as is the period of her usual menses. But Abu Dawud says that this narration of Ibn Uyainah is false.

Abu Dawud says: It is narrated on the authority of Qumair Bint Amr, the wife of Masruq from A'ishah that she said: "Such as has persistent bleeding from the uterus should leave the prayer for the period her usual menses used to last, after which she should take bath (and offer prayer)."

Abu Dawud says: The same is narrated on the authority of Abd Ar-Rahman Ibn Al-Qasim from the Messenger of Allah "Allah's blessing and peace be upon him", with a slight change of wording.

Abu Dawud says: It is narrated on the authority of Ikrimah that Umm Habibah Bint Jahsh had persistent bleeding from the uterus, and she asked

280 - حدّثنا عِيسَى بنُ حَمَّادٍ: أخبرنا اللَّيْثُ، عن يَزِيدَ بنِ أبي حَبِيبٍ، عن بُكَيْرِ بنِ عَبْدِ اللَّهِ، عن المُنْذِرِ بنِ المُغِيرَةِ، عن عُرْوَةَ بن الزُّبَيْرِ: أنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ حَدَّثَتْهُ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا ذَلِكَ عِرْقٌ، فَانْظُرِي إِذَا أَتَى قَرْؤُكِ فَلاَ تُصَلِّي، فَإِذَا مَرَّ قَرْؤُكِ فَتَطَهَّرِي، ثُمَّ صَلِّي مَا بَيْنَ الْقَرْءِ إِلَى الْقَرْءِ**».

281 - حدّثنا يُوسُفُ بنُ مُوسَى: حدَّثنا جَرِيرٌ، عن سُهَيْلٍ -يَعْنِي ابنَ أبي صَالِحٍ-، عن الزُّهْرِيِّ، عن عُرْوَةَ بنِ الزُّبَيْرِ قال: «حَدَّثَتْنِي فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ أَنَّهَا أَمَرَتْ أَسْمَاءَ أَوْ أَسْمَاءُ حَدَّثَتْنِي أَنَّها أَمَرَتْهَا فَاطِمَةُ بِنْتُ أبي حُبَيْشٍ أَنْ تَسْأَلَ رَسولَ اللَّهِ ﷺ، فَأَمَرَهَا أن تَقْعُدَ الأَيَّامَ الَّتِي كَانَتْ تَقْعُدُ ثُمَّ تَغْتَسِلَ».

قال أَبو دَاوُدَ: وَرَوَاهُ قَتَادَةُ عن عُرْوَةَ بنِ الزُّبَيْرِ، عن زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ «أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ اسْتُحِيضَتْ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَدَعَ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلَ وَتُصَلِّي».

the Messenger of Allah "Allah's blessing and peace be upon him" about that...and the rest is the same.

Abu Dawud says: It is narrated on the authority of Adi Ibn Thabit from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as has persistent bleeding from the uterus leaves the prayer as long as the period her usual menses used to last, after which she should take bath and offer prayer."

Abu Dawud says: It is narrated on the authority of Abu Ja'far that Sawdah had persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gave her the command that when the days (of her usual menses) elapsed, she should take bath and offer prayer.

Abu Dawud says: It is narrated on the authority of Ibn Abbas, Ali and A'ishah that such as has persistent bleeding from the uterus should remain (far from the prayer) as long as is the period of her normal menses (after which she should take bath and offer prayer).

Abu Dawud says: This is the opinion accredited by Al-Hasan, Sa'id Ibn Al-Musayyab, Ata', Makhul, Ibrahim, Salim and Al-Qasim, i.e. that the woman who has persistent bleeding from the uterus should leave the prayer as long as her usual menses would last.

[109] When The Menses Comes To An End, The Prayer Should Not Be Abandoned

282- It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Abu Hubaish told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered persistent bleeding from the uterus (according to which she would not become clean). Allah's Apostle "Allah's blessing and peace be upon him" replied: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses lasts) and when it finishes wash off the blood (by taking a bath) and then pray."

283- The same is narrated on the authority of Malik from Hisham, through another chain of transmitters.

[110] When The Menses Comes, One Should Leave The Prayer

284- It is narrated on the authority of Bahiyyah that she said: I heard a woman having asked A'ishah about a woman whose menses turned to be persistent bleeding from the uterus, thereupon she said: "The Messenger of Allah "Allah's blessing and peace be upon him" told me to order her to

قال أَبُو دَاوُدَ: لَمْ يَسْمَعْ قَتَادَةُ مِنْ عُرْوَةَ شَيْئًا. وَزَادَ ابنُ عُيَيْنَةَ فِي حَدِيثِ الزُّهْرِيِّ عن عَمْرَةَ، عن عَائِشَةَ: «أَنَّ أُمَّ حَبِيبَةَ كَانَتْ تُسْتَحَاضُ، فَسَأَلَتِ النَّبِيَّ ﷺ، فَأَمَرَهَا أَنْ تَدَعَ الصَّلاَةَ أَيَّام أَقْرَائِهَا».

قال أَبُو دَاوُدَ: وَهَذَا وَهَمٌ من ابن عُيَيْنَةَ، لَيْسَ هَذَا في حَدِيثِ الْحُفَّاظِ عن الزُّهْرِيِّ إِلاَّ مَا ذَكَرَ سُهَيْلُ بنُ أَبِي صَالِحٍ. وَقَدْ رَوَى الْحُمَيْدِيُّ هَذَا الْحَدِيث عن ابنِ عُيَيْنَةَ، لَمْ يَذْكُرْ فيه «تَدَعُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا». وَرَوَتْ قَمِيرُ بِنْتُ عَمْرٍو زَوْجُ مَسْرُوقٍ، عن عَائِشَةَ: «الْمُسْتَحَاضَةُ تَتْرُكُ الصَّلاَةَ أَيَّام أَقْرَائِهَا ثُمَّ تَغْتَسِلُ». وَقَالَ عَبْدُ الرَّحْمَنِ بن الْقَاسِمِ، عن أبيهِ «إِنَّ النَّبِيَّ ﷺ أَمَرَهَا أَنْ تَتْرُكَ الصَّلاَةَ قَدْرَ أَقْرَائِهَا». وَرَوَى أَبُو بِشْرٍ جَعْفَرُ بنُ أَبِي وَحْشِيَّةَ، عن عِكْرِمَةَ، عن النَّبِيِّ ﷺ: «أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ اسْتُحِيضَتْ» فَذَكَرَ مِثْلَهُ. وَرَوَى شَرِيكٌ عن أبي الْيَقْظَانِ، عن عَدِيِّ بنِ ثَابِتٍ، عن أَبِيهِ، عن جَدِّهِ، عن النَّبِيِّ ﷺ: «**الْمُسْتَحَاضَةُ تَدَعُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ وَتُصَلِّي**». وَرَوَى الْعَلاَءُ بنُ الْمُسَيَّبِ، عن الْحَكَمِ، عن أبي جَعْفَرٍ «أَنَّ سَوْدَةَ اسْتُحِيضَتْ فَأَمَرَهَا النَّبِيُّ إِذَا مَضَتْ أَيَّامُهَا اغْتَسَلَتْ وَصَلَّتْ». وَرَوَى سَعِيدُ بنُ جُبَيْرٍ عن عَلِيٍّ وَابنِ عَبَّاسٍ: «الْمُسْتَحَاضَةُ تَجْلِسُ أَيَّامَ قَرْئِهَا». وَكَذَلِكَ رَوَاهُ عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ وَطَلْقُ بنُ حَبِيبٍ عن ابنِ عَبَّاسٍ. وَكَذَلِكَ رَوَاهُ مَعْقِلٌ الْخَثْعَمِيُّ عن عَلِيٍّ رضي اللَّهِ عنه. وَكَذَلِكَ رَوَى الشَّعْبِيُّ عن قَمِيرَ امْرَأَةِ مَسْرُوقٍ، عن عَائِشَةَ رَضِيَ اللَّه عنها.

قال أَبُو دَاوُدَ: وَهُوَ قَوْلُ الْحَسَنِ وَسَعِيدِ بنِ الْمُسَيَّبِ وَعَطَاءٍ وَمَكْحُولٍ وَإِبْرَاهِيمَ وَسَالِمٍ وَالْقَاسِمِ: «أَنَّ الْمُسْتَحَاضَةَ تَدَعُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا».

قال أَبُو دَاوُدَ: لَمْ يَسْمَعْ قَتَادَةُ مِنْ عُرْوَةَ شَيْئًا.

[ت109/م108] ـ بابُ مَنْ رَوى أنَّ الحيضَةَ إذا أدبَرتْ لا تَدَعُ الصلاة

282 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ وَعَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ قالا: حدَّثنا زُهَيْرٌ: حدَّثنا هِشَامُ بنُ عُرْوَةَ، عن عُرْوَةَ، عن عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ جَاءَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلاَ أَطْهُرُ، أفأَدَعُ الصَّلاَةَ؟ قال: «**إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بالحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلاَةَ، فَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي**».

[خ: 228، 306، 320، 325، 331. م: 333]

283 ـ حدّثنا عبدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عن مَالِكٍ، عن هِشَام بِإِسْنَادِ زُهَيْرٍ وَمَعْنَاهُ، وقَالَ: «**فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَاتْرُكِي الصَّلاَةَ، فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي الدَّمَ عَنْكِ وَصَلِّي**».

[ت110/م109] ـ بابُ مَنْ قال: إذا أقبلتِ الحيضةُ تدعُ الصلاةَ

284 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا أَبُو عَقِيلٍ، عن بُهَيَّةَ قالت: «سَمِعْتُ امْرَأَةً تَسْأَلُ عَائِشَةَ عن امْرَأَةٍ فَسَدَ حَيْضُهَا وَأُهَرِيقَتْ دَمًا، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ آمُرَهَا

calculate the period which her usual menses used to last every month, and then regard her menses as equal to those days, during which she should leave the prayer, and then, she should take bath, straighten a garment (of cotton) round her waist, and offer prayer.

285- It is narrated on the authority of Urwah Ibn Az-Zubair and Amrah Bint Abd Ar-Rahman that A'ishah reported: Umm Habibah Bint Jahsh, (the sister-in-law of the Messenger of Allah "Allah's blessing and peace be upon him" because she was the sister of Zainab Bint Jahsh the wife of the Messenger of Allah "Allah's blessing and peace be upon him" and) she was the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus for seven years. She asked for the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel. So, you should take bath and offer prayer."

Abu Dawud says: The same is narrated on the authority of A'ishah with the following addition: Umm Habibah Bint Jahsh, the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus for seven years. The Messenger of Allah "Allah's blessing and peace be upon him" commanded her saying: "When the menses starts, give up the prayer, and when it finishes, take a bath (to purify yourself from the menses) and then perform the prayer."

286- It is narrated on the authority of Fatimah Bint Abu Hubaish that she used to get persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "If it is the blood of menses, it is famous for its darkness, and if it is the case, you should leave the prayer; and when (it finishes and gives room for) the other kind,, you should (take bath and) perform ablution and then offer the prayer, for in that case, it is just persistent bleeding from the uterus."

Abu Dawud says: It is narrated on the authority of A'ishah that Fatimah got persisting bleeding from the uterus...and the rest is the same.

Abu Dawud says: It is narrated on the authority of Ibn Abbas that he said: If a woman sees the dark blood (of menses), she should leave the prayer; and if she sees herself clean (after many days) even for an hour, she should then take bath and offer prayer." Makhul says: "No doubt, women are able to distinguish well the blood of menses, which is thick and dark. So, when that is over, and it is inclined to be yellow and light, she then has

فَلْتَنْظُرْ قَدْرَ مَا كَانَتْ تَحِيضُ فِي كُلِّ شَهْرٍ وَحَيْضُهَا مُسْتَقِيمٌ، فَلْتَعْتَدَّ بِقَدْرِ ذَلِكَ مِنَ الأَيَّامِ، ثُمَّ لِتَدَعِ الصَّلاَةَ فِيهِنَّ أَوْ بِقَدْرِهِنَّ، ثُمَّ لْتَغْتَسِلْ، ثُمَّ لْتَسْتَذْفِرْ بِثَوْبٍ، ثُمَّ لْتُصَلِّي».

285 ـ حدّثنا ابنُ أبي عقيلٍ ومُحَمَّدُ بنُ سَلَمَةَ المِصْرِيَّانِ قالا: حدّثنا ابنُ وَهْبٍ، عن عَمْرِو بنِ الْحَارِثِ، عن ابن شِهَابٍ، عن عُرْوَةَ بن الزُّبَيْرِ وَعَمْرَةَ، عَن عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ ـ خَتَنَةَ رسولِ اللَّهِ ﷺ وَتَحتَ عَبدِالرَّحْمٰنِ بنِ عَوْفٍ ـ: اسْتُحِيضَتْ سَبْعَ سِنِينَ، فَاسْتَفْتَتْ رسولَ اللَّهِ ﷺ، فقال رسولُ اللَّهِ ﷺ: «**إِنَّ هَذِهِ لَيْسَتْ بِالْحَيْضَةِ، وَلَكِنْ هَذَا عِرْقٌ فَاغْتَسِلِي وَصَلِّي**».

قال أَبُو دَاوُدَ: زَادَ الأَوْزَاعِيُّ في هَذَا الحديثِ عن الزُّهْرِيِّ، عن عُرْوَةَ وَعَمْرَةَ، عن عَائِشَةَ قالت: «اسْتُحِيضَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ ـ وَهِيَ تَحْتَ عَبدِ الرَّحْمَنِ بنِ عَوْفٍ ـ سَبْعَ سِنِينَ، فَأَمَرَهَا النَّبيُّ ﷺ قال: «**إِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعي الصَّلاَةَ، فَإِذَا أَدْبَرَتْ، فَاغْتَسِلِي وَصَلِّي**».

قال أَبُو دَاوُدَ: وَلَمْ يَذْكُرْ هَذَا الكَلاَمَ أَحدٌ مِنْ أَصْحَابِ الزُّهْرِي، غَيْرُ الأَوْزَاعِيِّ. وَرَوَاهُ عن الزُّهْرِيِّ: عَمْرُو بنُ الْحَارِثِ، وَاللَّيْثُ، وَيُونُسُ، وَابنُ أبي ذِئْبٍ، وَمَعْمَرٌ، وَإِبْرَاهِيمُ بنُ سَعْدٍ، وَسُلَيْمَانُ بنُ كَثِيرٍ، وَابنُ إسْحَاقَ، وَسُفْيَانُ بنُ عُيَيْنَةَ، وَلَمْ يَذْكُرُوا هذا الكلامَ.

قال أَبُو دَاوُدَ: وَإِنَّمَا هَذَا لَفْظُ حَدِيثِ هِشَام بنِ عُرْوَةَ عن أَبِيهِ، عن عَائِشَةَ.

قال أَبُو دَاوُدَ: وَزَادَ ابنُ عُيَيْنَةَ فيهِ أيضًا «أَمَرَهَا أَنْ تَدَعَ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا»، وَهُوَ وَهَمٌ من ابنِ عُيَيْنَةَ. وَحَدِيثُ مُحَمَّدِ بنِ عَمْرٍو عن الزُّهْرِيِّ فيه شَيْءٌ يَقْرُبُ مِنَ الَّذِي زَادَ الأَوْزَاعِيُّ في حَدِيثِهِ.

286 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا مُحَمَّدُ بنُ أبي عَدِيٍّ، عن مُحَمَّدٍ ـ يَعْنِي ابنَ عَمْرٍو ـ قال: حدَّثَنِي ابنُ شِهَابٍ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن فَاطِمَةَ بِنْتِ أبي حُبَيْشٍ قال: إِنَّهَا كَانَتْ تُسْتَحَاضُ، فقال لَهَا النَّبِيُّ ﷺ: «**إِذَا كَانَ دَمُ الْحَيْضَةِ فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عَنِ الصَّلاَةِ، فَإِذَا كَانَ الآخَرُ، فَتَوَضَّئِي وَصَلِّي، فَإِنَّمَا هُوَ عِرْقٌ**».

قال أَبُو دَاوُدَ: وَقَالَ ابنُ الْمُثَنَّى: حدثنا بِهِ ابنُ أبي عَدِيٍّ من كِتَابِهِ هَكَذَا، ثُمَّ حَدَّثَنا بِهِ بَعْدُ حِفْظًا، قال: حَدَّثَنا مُحَمَّدُ بنُ عَمْرٍو، عن الزهْرِيِّ، عن عُرْوَةَ، عن عَائِشَةَ قالت: «إِنَّ فَاطِمَةَ كَانَتْ تُسْتَحَاضُ». فَذَكَرَ مَعْنَاهُ.

قال أَبُو دَاوُدَ: وَرَوَى أَنَسُ بنُ سِيرِينَ، عن ابنِ عَبَّاسٍ في الْمُسْتَحَاضَةِ قالَ: «إِذَا رَأَتِ الدَّمَ الْبَحْرَانِيَّ فَلاَ تُصَلِّي، وَإِذَا رَأَتِ الطُّهْرَ وَلَوْ سَاعَةً، فَلْتَغْتَسِلْ وَتُصَلِّي». وقال مَكْحُولٌ: «إِنَّ النِّسَاءَ لا تَخْفَى عَلَيْهِنَّ الْحَيْضَةُ، إِنَّ دَمَهَا أَسْوَدُ غَلِيظٌ، فَإِذَا ذَهَبَ ذَلِكَ

got persistent bleeding from the uterus, and in that case, let her take bath and offer prayer."

Abu Dawud says: It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: "If the menses comes, let her leave the prayer, and when it is over, let her take bath and pray." He added: "Let her remain (far from the prayer) as long as the days her usual menses used to last."

Abu Dawud says: It is narrated on the authority of Al-Hasan that he said: "If the flow of blood of a menstruating woman remains uninterruptedly, let her wait for a day or two after (the period of her) usual menses (and if it continues), then, she has got persistent bleeding from the uterus (with which she should take bath and offer prayer)." According to Qatadah, if the flow of the blood keeps on five days after (the period of) a woman's usual menses, let her (take bath and) offer prayer. At-Taimi said: I kept asking him about the reduction of those days to two, thereupon he said: "If they are two days, they will be out of her menses (and not because of persistent bleeding from the uterus)." When Ibn Sirin was asked about that he said: "Indeed, women have better knowledge of that matter."

287- It is narrated on the authority of Imran Ibn Talhah that his mother Hamnah Bint Jahsh (the sister of Zainab Bint Jahsh, the wife of the Prophet) reported: I had persistent bleeding in abundance from the uterus; and I came to the Messenger of Allah "Allah's blessing and peace be upon him" to ask for his religious verdict pertaining to that, and I found him in the house of my sister Zainab Bint Jahsh. I said: "I have a persistent bleeding from the uterus, so much profuse and strong that it hindered me from offering prayers and observing fasts: what is your verdict concerning it?" He said: "I advise you to stuff your (privates) with cotton which causes the blood to stop." I said: "It (the blood) is too abundant to (stop with the help of cotton)." He said: "Then, straighten a garment round your waist." I said: "It is too abundant (to stop with the help of that): Indeed, it flows in great quantity." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm going to give you two advices, and whichever you do will be sufficient for you (from doing the other), and if you have power to do both, it is good from you." He further said to her: "This is but an evil from Satan: tie your (privates with a piece of cloth) and regard yourself in the state of menses for six or seven days every month, according to Allah's Knowledge (and Judgement), and then you should take bath until you see you become clean (and regard yourself in a state of cleanness) for twenty-three or twenty-four (days, during which) you could offer prayer and

وَصَارَتْ صُفْرَةً رَقِيقَةً، فَإِنَّهَا مُسْتَحَاضَةٌ، فَلْتَغْتَسِلْ وَلْتُصَلِّي».

قال أَبُو دَاوُدَ: وَرَوَى حَمَّادُ بنُ زَيْدٍ، عن يَحْيَى بنِ سَعِيدٍ، عن الْقَعْقَاعِ بنِ حَكِيمٍ، عن سَعِيدِ بنِ الْمُسَيَّبِ في الْمُسْتَحَاضَةِ: «إِذَا أَقْبَلَتِ الْحَيْضَةُ تَرَكَتِ الصَّلَاةَ، وَإِذا أَدْبَرَتِ اغْتَسَلَتْ وَصَلَّتْ». وَرَوَى سُمَيٌّ وَغَيْرُهُ عن سَعِيدِ بنِ الْمُسَيَّبِ: «تَجْلِسُ أَيَّامَ أَقْرَائِهَا». وَكَذَلِكَ رَوَاهُ حَمَّادُ بنُ سَلَمَةَ، عن يَحْيَى بنِ سَعِيدٍ، عن سَعِيدِ بنِ الْمُسَيَّبِ.

قال أَبُو دَاوُدَ: وَرَوَى يُونُسُ عن الْحَسَنِ: «الْحائِضُ إِذَا مَدَّ بِهَا الدَّمُ تُمْسِكُ بَعْدَ حَيْضَتِهَا يَوْمًا أَوْ يَوْمَيْنِ، فَهِيَ مُسْتَحَاضَةٌ». وقال التَّيْمِيُّ: عن قَتَادَةَ: «إِذَا زَادَ عَلَى أَيَّامِ حَيْضِهَا خَمْسَةُ أَيَّامٍ فَلْتُصَلِّي». قال التَّيْمِيُّ: فَجَعَلْتُ أَنْقُصُ حَتَّى بَلَغْتُ يَوْمَيْنِ، فقال: إِذَا كَانَ يَوْمَيْنِ، فَهُوَ مِنْ حَيْضِهَا. وَسُئِلَ ابنُ سِيرِينَ عنه فقال: النِّسَاءُ أَعْلَمُ بِذَلِكَ.

287 - حدّثنا زُهَيْرُ بنُ حَرْبٍ وَغَيْرُهُ قالا: حدَّثنا عَبْدُ الْمَلِكِ بنُ عَمْرٍو: حدَّثنا زُهَيْرُ بنُ مُحَمَّدٍ، عن عَبْدِ اللَّهِ بنِ مُحَمَّدِ بن عَقِيلٍ، عن إِبْرَاهِيمَ بنِ مُحَمَّدِ بنِ طَلْحَةَ، عن عَمِّهِ عِمْرَانَ بنِ طَلْحَةَ، عن أُمِّهِ حَمْنَةَ بِنْتِ جَحْشٍ قالت: «كُنْتُ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً، فَأَتَيْتُ رَسولَ اللَّهِ ﷺ أَسْتَفْتِيهِ وَأُخْبِرُهُ، فَوَجَدْتُهُ فِي بَيْتِ أُخْتِي زَيْنَبَ بِنْتِ جَحْشٍ، فَقُلْتُ: يا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً، فَمَا تَرَى فِيها، قد مَنَعَتْنِي الصَّلَاةَ وَالصَّوْمَ؟ فقال: **«أَنْعَتُ لَكِ الْكُرْسُفَ، فَإِنَّهُ يُذْهِبُ الدَّمَ»**. قالت: هُوَ أَكْثَرُ مِنْ ذَلِكَ. قالَ: **«فَاتَّخِذِي ثَوْبًا»**. فقالت: هُوَ أَكْثَرُ مِنْ ذَلِكَ، إِنَّمَا أَثُجُّ ثَجًّا. قال رسول اللَّهِ ﷺ: **«سَآمُرُكِ بِأَمْرَيْنِ أَيَّهُمَا فَعَلْتِ أَجْزَأَ عَنْكِ مِنَ الآخَرِ، فَإِنْ قَوِيتِ عَلَيْهِمَا فَأَنْتِ أَعْلَمُ.»** قال لَهَا: **«إِنَّمَا هَذِهِ رَكْضَةٌ مِنْ رَكَضَاتِ الشَّيْطَانِ، فَتَحَيَّضِي سِتَّةَ أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ في عِلْمِ اللَّهِ تَعَالَى، ثُمَّ اغْتَسِلِي، حَتَّى إِذَا رَأَيْتِ أَنَّكِ قَدْ طَهُرْتِ وَاسْتَنْقَأْتِ، فَصَلِّي ثَلَاثًا وَعِشْرِينَ لَيْلَةً، أَوْ أَرْبَعًا وَعِشْرِينَ لَيْلَةً، وَأَيَّامَهَا، وَصُومِي، فَإِنَّ ذَلِكَ**

observe fasts. You should then do every month as women who get menses and then become clean, as long as are the periods of their menses and cleanness. On the other hand, if You could, delay (offering) the Zhuhr prayer and hasten to offer the Asr prayer (when it is due, as early as you can), and take one bath for both; and also you could delay the Maghrib prayer, and hasten to offer the Isha prayer (when it is due, as early as you can), and take one bath for both, and then take bath on offering the Fajr prayer. Furthermore, you could observe fasts if you have power to do so." The Messenger of Allah "Allah's blessing and peace be upon him" added: "This is much dearer to me."

Abu Dawud says: The same is narrated on the authority of Ibn Aqil with the exception that he attributes the statement "This is much dearer to me" to Hamnah, and not to the Messenger of Allah "Allah's blessing and peace be upon him".

[111] Such As Has Persistent Bleeding From Uterus Takes Bath For Every (Obligatory) Prayer

288- It is narrated on the authority of Urwah Ibn Az-Zubair and Amrah Bint Abd Ar-Rahman that A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" reported: Umm Habibah Bint Jahsh, (the sister-in-law of the Messenger of Allah because she was the sister of Zainab Bint Jahsh the wife of the Messenger of Allah and) she was the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus for seven years. She asked for the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel. So, when the menses starts, give up the prayer, and when it finishes, take a bath (to purify yourself from the menses) and then perform the prayer." A'ishah resumed: She (Umm Habibah) used to take bath in a washing tub belonging to her sister Zainab Bint Jahsh, and (the blood was so abundant that) the redness of the blood would prevail the water.

289- The same is narrated on the authority of Amrah Bint Abd Ar-Rahman from Umm Habibah, according to which A'ishah reported that she used to take bath for every (obligatory) prayer.

290- The same is narrated on the authority of A'ishah, in which she said: "She (Umm Habibah) used to take bath for every prayer."

Abu Dawud says: The same is narrated on the authority of Amrah from both A'ishah and Umm Habibah Bint Jahsh, through many chains of

يُجْزِئُكِ، وَكَذَلِكَ فَافْعَلِي فِي كلِّ شَهْرٍ، كَمَا تَحِيضُ النِّسَاءُ وَكَمَا يَطْهُرْنَ، مِيقَاتَ حَيْضِهِنَّ وَطُهْرِهِنَّ، فَإِنْ قَوِيتِ عَلَى أَنْ تُؤَخِّرِي الظُّهْرَ وَتُعَجِّلِي العَصْرَ فَتَغْتَسِلِينَ، وَتَجْمَعِينَ بَيْنَ الصَّلاَتَيْنِ: الظُّهْرِ وَالْعَصْرِ، وَتُؤَخِّرِينَ المَغْرِبَ وَتُعَجِّلِينَ الْعِشَاءَ، ثُمَّ تَغْتَسِلِينَ وَتَجْمَعِينَ بَيْنَ الصَّلاَتَيْنِ، فَافْعَلِي، وَتَغْتَسِلِينَ مَعَ الْفَجْرِ، فَافْعَلِي، وَصُومِي، إِنْ قَدَرْتِ عَلَى ذَلِكَ». قال رسولُ اللَّهِ ﷺ: **«وَهَذَا أَعْجَبُ الأَمْرَيْنِ إِلَيَّ»**.

قال أَبُو دَاوُدَ: وَرَوَاهُ عَمْرُو بن ثَابِتٍ، عن ابنِ عَقِيلٍ قالَ: قالت حَمْنَةُ: فقلت: هَذَا أَعْجَبُ الأَمْرَيْنِ إِلَيَّ، لَمْ يَجْعَلْهُ قَوْلَ النَّبِيِّ ﷺ، جَعَلَهُ كَلاَمَ حَمْنَةَ.

قال أَبُو دَاوُدَ: وعَمْرُو بن ثابتٍ رَافِضِيٌّ رَجُلُ سُوءٍ، وَلكنَّه كان صَدُوقًا فِي الحديثِ، وثَابِتُ ابْنُ المِقْدَامِ رَجُلٌ ثِقَةٌ، وَذَكَرَهُ عن يَحْيَى بنِ مَعِينٍ.

قال أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ يقولُ: حَدِيثُ ابنِ عَقِيلٍ فِي نَفْسِي مِنْهُ شَيْءٌ.

[ت111/م110] ـ بابُ مَنْ رَوى أنَّ المستحاضةَ تغتسِلُ لكلِّ صلاةٍ

288 ـ حدّثنا ابنُ أبي عَقِيلٍ وَمُحَمَّدُ بنُ سَلَمَةَ المُرَادِيُّ قالا: حدَّثنا ابنُ وَهْبٍ، عن عَمْرِو بنِ الحارِثِ، عن ابنِ شِهَابٍ، عن عُرْوَةَ بنِ الزُّبَيْرِ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عن عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: «أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ ـ خَتَنَةَ رَسُولِ اللَّهِ ﷺ وَتَحْتَ عَبْدِ الرَّحْمَنِ بنِ عَوْفٍ ـ اسْتُحِيضَتْ سَبْعَ سِنِينَ، فَاسْتَفْتَتْ رسولَ اللَّهِ ﷺ فِي ذَلِكَ فقال رَسولُ اللَّهِ ﷺ: **«إِنَّ هَذِي لَيْسَتْ بالحَيْضَةِ، وَلَكِنْ هَذَا عِرْقٌ فَاغْتَسِلِي وَصَلِّي»**. قالت عائشةُ: فَكَانَتْ تَغْتَسِلُ في مِرْكَنٍ في حُجْرَةِ أُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ، حَتَّى تَعْلُو حُمْرَةُ الدَّمِ المَاءَ».

289 ـ حدّثنا أَحْمَدُ بنُ صَالحٍ: حدثنا عَنْبَسَةُ: حدَّثنا يُونُسُ، عن ابنِ شِهَابٍ قال: أَخْبَرَتْنِي عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ، عن أُمِّ حَبِيبَةَ بِهَذَا الحديثِ: قالت عَائِشَةُ رَضِيَ اللَّهُ عَنْها: **«فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ»**.

290 ـ حدّثنا يَزِيدُ بنُ خَالِدِ بنِ عَبْدِ اللَّهِ بنِ مَوْهَبٍ الْهَمْدَانِيُّ، حَدَّثني اللَّيْثُ بنُ سَعْدٍ، عن ابنِ شِهَابٍ، عن عُرْوَةَ، عن عَائِشَةَ بِهَذَا الحَدِيث قالَ فيه: **«فَكَانَتْ تَغْتَسِلُ لِكلِّ صَلاَةٍ»**.

قال أَبُو دَاوُدَ: قال الْقَاسِمُ بنُ مَبْرُورٍ، عن يُونُسَ، عن ابنِ شِهَابٍ، عن عَمْرَةَ، عن عَائِشَةَ، عن أُمِّ حبيبَةَ بِنْتِ جَحْشٍ. وَكَذَلِكَ رَوَاهُ مَعْمَرٌ عن الزُّهْرِيِّ، عن عَمْرَةَ، عن عَائِشَةَ، وَرُبَّمَا قال مَعْمَرٌ، عن عَمْرَةَ، عن أُمِّ حَبِيبَةَ بِمَعْنَاهُ. وَكَذَلِكَ رَوَاهُ إِبْرَاهِيمُ بن سَعْدٍ وَابنُ عُيَيْنَةَ عن الزُّهْرِيِّ، عن عَمْرَةَ، عن عَائِشَةَ. وقال ابنُ عُيَيْنَةَ في

transmission, and in the narration of Ibn Uyainah, no mention is made of the fact that the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to take bath for every prayer. In the narration of Al-Awza'i, A'ishah told that she used to take bath for every prayer.

291- It is narrated on the authority of A'ishah that Umm Habibah Bint Jahsh got persistent bleeding from uterus for seven years, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to take bath; and she used to take bath for every prayer.

292- It is narrated on the authority of A'ishah that Umm Habibah Bint Jahsh got persistent bleeding from the uterus during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he ordered her to take bath for every prayer...and the rest is the same.

Abu Dawud says: It is narrated on the authority of A'ishah that she said: Zainab Bint Jahsh got persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Take bath for every prayer"...and the rest is the same.

Abu Dawud says: The same is narrated through another chain of transmitters, according to which he said to her: "And perform ablution for every prayer." Abu Dawud says that this narration is false.

293- It is narrated on the authority of Abu Salamah that he said: Zainab Bint Abu Salamah told me that a woman who was the wife of Abd Ar-Rahman Ibn Awf got persisting bleeding in abundance from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to take bath at the time of every (obligatory) prayer, and then offer the prayer. He told me that Umm Bakr reported to him from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to a woman who might see what arouses doubt in her after her cleanness: "This bleeding is out of a blood vessel or vessels." In the narration of Ibn Aqil the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you could, take bath for every prayer." In the narration of Al-Qasim, this opinion is adopted by both Ali and Ibn Abbas.

[112] Combining Two Prayers And Taking A Single Bath For Both

294- It is narrated on the authority of A'ishah that she said: A woman got persistent bleeding from the uterus during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she was ordered to hasten to offer the Asr prayer, and delay offering the Zhuhr prayer, and take one bath for both, and to delay offering the Maghrib prayer and hasten to offer the Isha prayer, and take one bath for both; and to take

حَدِيثِهِ: وَلَمْ يَقُلْ إِنَّ النَّبِيَّ ﷺ أَمَرَهَا أَنْ تَغْتَسِلَ، وكذلك رَوَاهُ الأَوْزَاعِيُّ أيضاً، قَال فيه: قالتْ عَائِشَةُ: فكانتْ تَغْتَسلُ لِكلِّ صَلاةٍ.

291 ـ حدّثنا مُحَمَّدُ بنُ إِسْحَاقَ المُسَيَّبِيُّ: حدثَني أبي، عن ابنِ أبي ذِئْب، عن ابنِ شِهَابٍ، عن عُرْوَةَ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عن عَائِشَةَ قالت: «إِنَّ أُمَّ حَبِيبَةَ اسْتُحِيضَتْ سَبْعَ سِنِينٍ، فأمَرَهَا رسولُ اللَّهِ ﷺ أن تَغْتَسِلَ، فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ».

292 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ، عن عَبْدَةَ، عن ابنِ إِسْحَاقَ، عن الزُّهْرِيِّ، عن عُرْوَةَ، عن عَائِشَةَ: «أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ اسْتُحِيضَتْ في عَهْدِ رَسولِ اللَّهِ ﷺ، فَأَمَرَهَا بِالْغُسْلِ لِكُلِّ صَلاَةٍ»، وَسَاقَ الحديثَ.

قال أَبُو دَاوُدَ: وَرَوَاهُ أَبُو الوَلِيدِ الطَّيَالِسِيُّ، وَلَم أَسْمَعْهُ مِنْهُ، عن سُلَيْمَانَ بنِ كَثِيرٍ، عن الزُّهْرِيِّ، عن عُرْوَةَ، عن عَائِشَةَ قالت: اسْتُحِيضَتْ زَيْنَبُ بِنْتُ جَحْشٍ، فقال لها النَّبِيُّ ﷺ: **«اغْتَسِلِي لِكُلِّ صَلاَةٍ»**، وَسَاقَ الحَدِيثَ.

قال أَبُو دَاوُدَ: وَرَوَاهُ عَبْدُ الصَّمَدِ، عن سُلَيْمَانَ بن كَثِيرٍ قال: **«تَوَضَّئِي لِكُلِّ صَلاَةٍ»**.

قال أَبُو دَاوُدَ: وَهَذا وَهَمٌ مِنْ عَبْدِ الصَّمَدِ، وَالْقَوْلُ فِيهِ قَوْلُ أبي الْوَلِيدِ.

293 ـ حدّثنا عَبْدُ اللَّهِ بنُ عَمْرِو بنِ أبي الحَجَّاجِ أبو مَعْمَرٍ: حدَّثنا عَبْدُ الوَارِثِ، عن الْحُسَيْنِ، عن يَحْيَى بنِ أبي كَثِيرٍ، عن أبي سَلَمَةَ قال: «أخبرتْنِي زَيْنَبُ بِنْتُ أبي سَلَمَةَ أَنَّ امْرَأَةً كَانَتْ تُهَرَاقُ الدَّمَ وَكَانَتْ تَحتَ عَبْدِ الرَّحْمَنِ بن عَوْفٍ: أَنَّ رَسولَ اللَّهِ ﷺ أمَرَهَا أَنْ تَغتَسِلَ عِنْدَ كُلِّ صَلاَةٍ وَتُصَلِّي».

وأَخْبَرَنِي أَنَّ أُمَّ بَكْرٍ أَخْبَرَتْهُ أَنَّ عَائِشَةَ قالت: إِنَّ رَسولَ اللَّهِ ﷺ قال في المرأة تَرَى ما يَرِيبُهَا بَعْدَ الطُّهْرِ: **«إِنَّمَا هِيَ»**، أَوْ قال: **«إِنَّمَا هُوَ عِرْقٌ»**، أو قال: **«عُرُوقٌ»**.

قال أَبُو دَاوُدَ: في حَدِيثِ ابنِ عَقِيلِ الأَمْرَانِ جَمِيعًا، قال: **«إِنْ قَوِيتِ فَاغْتَسِلِي لِكُلِّ صَلاَةٍ، وَإِلاَّ فَاجْمَعِي»**، كما قال الْقَاسِمُ في حَدِيثِهِ. وقد رُوِيَ هذا الْقَوْلُ عن سَعِيدِ بن جُبَيْرٍ، عن عَلِيٍّ وَابنِ عَبَّاسٍ رَضي اللَّهِ عنهم.

[ت112/م111] ـ بابُ منْ قال: تَجْمَعُ بينَ الصلاتَينِ وتَغْتَسِلُ لهما غُسلاً

294 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أبي، عن شُعْبَةَ، عن عَبْدِ الرَّحْمٰنِ بن الْقَاسِمِ، عن أبيه، عن عَائِشَةَ قالت: «اسْتُحِيضَتِ امْرَأَةٌ عَلَى عَهْدِ رَسولِ اللَّهِ ﷺ، فَأُمِرَتْ أَنْ تُعَجِّلَ الْعَصْرَ وَتُؤَخِّرَ الظُّهْرَ وَتَغْتَسِلَ لَهُمَا غُسلاً، وَأَنْ تُؤَخِّرَ المَغْرِبَ

bath for the Fajr prayer. I asked Abd Ar-Rahman: Have you really heard it from the Messenger of Allah "Allah's blessing and peace be upon him"? He said: I do not relate anything to you but from the Messenger of Allah "Allah's blessing and peace be upon him".

295- It is narrated on the authority of A'ishah that Sahlah Bint Suhail got persistent bleeding from the uterus, and when she came to the Messenger of Allah "Allah's blessing and peace be upon him" (and complained to him of that) he ordered her to take bath for every (obligatory) prayer. But, when she was put to trouble because of that, he ordered her to combine both Zhuhr and Asr with one bath, both Maghrib and Isha with one bath, and to take bath for the Fajr prayer.

Abu Dawud says: It is narrated on the authority of Al-Qasim that a woman got persistent bleeding from the uterus, and when she asked the Messenger of Allah "Allah's blessing and peace be upon him" about that he ordered her to do the same (as in the previous narration).

296- It is narrated on the authority of Asma' Bint Umais that she said: I said: "O Messenger of Allah! Fatimah Bint Abu Hubaish got persistent bleeding from the uterus from such and such a time, and since that she did not offer prayer." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Glory be to Allah! This is from the Evil One! Let her sit in a washing tub: if she detects yellowish discharge over the water, let her then take one bath for both Zhuhr and Asr prayers, and one bath for both Maghrib and Isha prayers, and take bath for the Fajr prayer, and further to perform ablution in the periods between them."

Abu Dawud says: The same is narrated on the authority of Ibn Abbas, in which he said: When (the repeated times of) taking bath became hard on her, he ordered her to combine each two prayers (with a single bath).

[113] The Opinion That It Is Sufficient For Her To Take Bath From Her Cleanness (From The Current Menses) To Her Cleanness (From The Coming One)

297- It is narrated on the authority of Adi Ibn Thabit from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said, concerning such as gets persistent bleeding from the uterus: "Let her leave offering the prayer during the days of her usual menses, after which she should take bath and offer prayer; and let her perform ablution for every prayer."

Abu Dawud says: In the narration of Uthman, she should then offer prayer and observe fasts. But anyway, it is a weak narration.

وَتُعَجِّلَ الْعِشَاءَ وَتَغْتَسِلَ لَهُمَا غُسْلاً، وَتَغْتَسلَ لِصَلاَةِ الصُّبْحِ غُسلاً». فَقُلْتُ لِعَبْدِ الرَّحْمَنِ: عن النَّبيِّ ﷺ؟ فقال: لاَ أُحَدِّثُكَ عن النَّبِيِّ ﷺ بِشَيْءٍ.

295 ـ حدّثنا عَبْدُ الْعَزيزِ بنُ يَحْيَى: حدثنا مُحَمَّدٌ ـ يَعْنِي ابنَ سَلَمَةَ ـ، عن مُحَمَّد بن إِسْحَاقَ، عن عَبْدِ الرَّحْمَنِ بنِ الْقَاسِمِ، عن أبِيهِ، عن عَائِشَةَ «أَنَّ سَهْلَةَ بِنْتَ سُهَيْلٍ اسْتُحِيضَتْ، فَأَتَتِ النَّبيَّ ﷺ، فَأمَرَهَا أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلاَةٍ، فَلَمَّا جَهَدَهَا ذَلِكَ أَمَرَهَا أَنْ تَجْمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ بِغُسلٍ، وَالمَغْرِبِ وَالعِشَاءِ بِغُسْلٍ، وَتَغْتَسِلَ لِلصُّبْحِ».

قال أَبُو دَاوُدَ: وَرَوَاهُ ابنُ عُيَيْنَةَ، عن عَبْدِ الرَّحْمَنِ بن الْقَاسِمِ، عن أَبِيهِ قال: «إِنَّ امْرَأَةً اسْتُحِيضَتْ فَسَأَلَتْ رسولَ الله ﷺ فَأَمَرَهَا» بِمَعْنَاهُ.

296 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ: أخبرنا خَالِدٌ، عن سُهَيْلٍ ـ يَعْنِي ابنَ أبي صَالِحٍ ـ، عن الزُّهْرِيِّ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن أَسْمَاءَ بِنْتِ عُمَيْسٍ قالت: قُلْتُ: يا رسولَ اللَّهِ، إنَّ فَاطِمَةَ بِنْتَ أبي حُبَيْشٍ اسْتُحِيضَتْ مُنْذُ كَذَا وَكَذَا، فَلَمْ تُصَلِّ. فقال رسولُ اللَّهِ ﷺ: «**سُبْحَانَ اللَّهِ! إِنَّ هَذَا مِنَ الشَّيْطَانِ، لِتَجْلِسْ في مِرْكَنٍ، فَإِذَا رَأَتْ صُفْرَةً فَوْقَ الْمَاءِ، فَلْتَغْتَسِلْ لِلظُّهْرِ والعَصْرِ غُسْلاً وَاحِدًا، وَتَغْتَسِلْ لِلْمَغْرِبِ وَالْعِشَاءِ غُسْلاً وَاحِدًا، وَتَغْتَسِلْ لِلْفَجْرِ غُسْلاً وَاحِدًا، وَتَتَوَضَّأْ فِيمَا بَيْنَ ذَلِكَ**».

قال أَبُو دَاوُدَ: رَوَاهُ مُجَاهِدٌ عن ابنِ عَبَّاسٍ: «لَمَّا اشْتَدَّ عَلَيْهَا الْغُسْلُ أَمَرَهَا أَنْ تَجْمَعَ بَيْنَ الصَّلاَتَيْنِ».

قال أَبُو دَاوُدَ: وَرَوَاهُ إِبْرَاهِيمُ عن ابنِ عَبَّاسٍ، وَهُوَ قَوْلُ إِبْرَاهِيمَ النَّخَعِيِّ وَعَبْدِ اللَّهِ بن شَدَّادٍ.

[ت113/م112] ـ بابُ مَنْ قال: تَغتسلُ مِن طُهرٍ إلى طُهرٍ

297 ـ حدّثنا مُحَمَّدُ بنُ جَعْفَرِ بنِ زِيَادٍ. ح. وحدثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا شَرِيكٌ، عن أبي الْيَقْظَانِ، عن عَدِيِّ بنِ ثَابِتٍ، عن أبيهِ، عن جَدِّهِ، عن النَّبِيِّ ﷺ في المُسْتَحَاضَةِ «**تَدَعُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا، ثُمَّ تَغْتَسِلُ وَتُصَلِّي، وَالْوُضُوءُ عِنْدَ كُلِّ صَلاَةٍ**».

قال أَبُو دَاوُدَ: زَادَ عُثْمَانُ: «**وَتَصُومُ وَتُصَلِّي**». وقَال: هُوَ حَدِيثٌ ضَعِيفٌ.

298- It is narrated on the authority of A'ishah that she said: Fatimah Bint Abu Hubaish came to the Messenger of Allah "Allah's blessing and peace be upon him"...and the same is mentioned here, with the following conclusion that he said: "Take bath and then you can offer prayers, but you should perform ablution for every prayer."

299- It is narrated on the authority of Umm Kulthum that A'ishah said, concerning such as gets persistent bleeding from the uterus: "Let her take bath, i.e. one is sufficient, and then perform ablution (for every prayer) until the days of her coming menses."

300- A Hadith like this is narrated on the authority of A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him". Abu Dawud says: This narration is weak.

Abu Dawud says: The same is narrated on the authority of both Ali and Ibn Abbas.

Abu Dawud says: It is narrated on the authority of Qumair from A'ishah that he said: "Perform ablution for every prayer." It is further narrated on the same authority: "You should take bath at least once every day."

Abu Dawud says: It is narrated on the authority of Hisham Ibn Urwah from his father that she should perform ablution at the time of every prayer.

[114] The Opinion That Such As Gets Persistent Bleeding From The Uterus Takes Bath From Noon To Noon

301- It is narrated on the authority of Sumai, the freed slave of Abu Bakr, that both Al-Qa'qa' and Zaid Ibn Aslam sent him to Sa'id Ibn Al-Musayyab, in order to ask him how a woman who got persistent bleeding from the uterus should take bath (to get purified), thereupon he said: "Let her take bath from noon to noon; and if the blood prevails, let her perform ablution for every prayer, and straighten a garment round her privates."

Abu Dawud says: The same is narrated on the authority of both Ibn Umar, Anas Ibn Malik, and A'ishah, with the following addition: "Let her take bath from noon to noon everyday."

Abu Dawud says: According to Malik, this narration is false, and it is more right to say that she should take bath from cleanness (from the current menses) to cleanness (from her coming menses)." This is the narration of Miswar Ibn Abd Al-Malik Ibn Sa'id Ibn Abd Ar-Rahman Ibn Yarbu'.

298 ـ حدّثنا عُثمانُ بنُ أبي شَيْبَةَ: حدَّثنا وَكِيعٌ، عن الأعْمَشِ، عن حَبِيبِ بنِ أبي ثَابِتٍ، عن عُرْوَةَ، عن عَائِشَةَ قالت: «جَاءَتْ فَاطِمَةُ بِنْتُ أبي حُبَيْشٍ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ خَبرَهَا، وقال: «**ثُمَّ اغْتَسِلِي ثُمَّ تَوَضَّئِي لِكُلِّ صَلاَةٍ وَصَلِّي**».

299 ـ حدّثنا أَحْمَدُ بنُ سِنَانٍ الْقَطَّانُ الواسِطِيُّ: حدَّثنا يَزِيدُ، عن أَيُّوبَ بنِ أبي مِسْكِينٍ، عن الحَجَّاجِ، عن أُمِّ كُلْثُوم، عن عَائِشَةَ في المُسْتَحَاضَةِ: «تَغْتَسِلُ ـ تَعْنِي مَرَّةً وَاحِدَةً ـ ثُمَّ تَوَضَّأُ إِلَى أَيَّامِ أَقْرَائِهَا».

300 ـ حدّثنا أَحْمَدُ بنُ سِنَانٍ القَطَّانُ الوَاسِطِيُّ: حدثنا يَزِيدُ، عن أَيُّوبَ أبي الْعَلاَءِ، عن أبي شُبْرُمَةَ، عن امْرأَةِ مَسْرُوقٍ، عن عَائِشَةَ، عن النَّبِيِّ ﷺ مِثْلَهُ.

قال أَبُو دَاوُدَ: وَحَدِيثُ عَدِيِّ بنِ ثَابِتٍ وَالأعْمَشِ، عن حَبِيبٍ، وَأَيُّوبَ أبي الْعَلاَءِ: كُلُّهَا ضَعِيفَةٌ لا تَصِحُّ. وَدَلَّ عَلَى ضَعْفِ حَدِيثِ الأعْمَشِ عَنْ حَبِيبٍ هَذَا الحَدِيثُ؛ أَوْقَفَهُ حَفْصُ بنُ غِيَاثٍ عن الأعْمَشِ. وَأَنْكَرَ حَفْصُ بنُ غِيَاثٍ أَنْ يَكُونَ حَدِيثُ حَبِيبٍ مَرْفُوعًا. وَأَوْقَفَهُ أَيْضًا أَسْبَاطُ عن الأعْمَشِ، مَوْقُوفٌ عن عَائِشَةَ.

قال أَبُو دَاوُدَ: وَرَوَاهُ ابنُ دَاوُدَ عن الأعْمَشِ مَرْفُوعًا أَوَّلُهُ، وَأَنْكَرَ أَنْ يَكُونَ فيه الْوُضُوءُ عِنْدَ كُلِّ صَلاَةٍ. وَدَلَّ عَلَى ضَعْفِ حَدِيثِ حَبِيبٍ هَذَا أَنَّ رِوَايَةَ الزُّهْرِيِّ، عن عُرْوَةَ، عن عَائِشَةَ قالت: «فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلاَةٍ» في حَدِيثِ المُسْتَحَاضَةِ، وَرَوَى أبُو الْيَقْظَانِ عن عَدِيِّ بن ثَابِتٍ، عن أبيه، عن عَلِيٍّ رضي اللَّهُ عنه، وَعَمَّارٍ مَوْلَى بَنِي هَاشِم، عن ابن عَبَّاسٍ. وَرَوَى عَبْدُ المَلِكِ بنُ مَيْسَرَةَ، وَبَيَانٌ، وَمُغِيرَةُ، وَفِرَاسٌ وَمُجَالِدٌ، عن الشَّعْبِيِّ، عن حديثِ قَمِيرَ، عن عَائِشَةَ «تَوَضَّئِي لِكُلِّ صَلاَةٍ». وَرِوَايَةُ دَاوُدَ وَعَاصِم، عن الشَّعْبِيِّ، عن قَمِيرَ، عن عَائِشَةَ «تَغْتَسِلُ كُلَّ يَوْم مَرَّةً». وَرَوَى هِشَامُ بنُ عُرْوَةَ عن أبيهِ «المُسْتَحَاضَةُ تَتَوَضَّأُ لِكُلِّ صَلاَةٍ». وهذه الأحاديثُ كُلُّهَا ضَعِيفَةٌ إِلاَّ حَدِيثَ قَمِيرَ وحديثَ عَمَّارٍ مَوْلَى بَنِي هَاشِمٍ وَحَدِيثَ هِشَام بنِ عُرْوَةَ عن أبيهِ، وَالْمَعْرُوفُ عن ابنِ عَبَّاسٍ الْغُسْلُ.

[ت114/م...] ـ بابُ مَنْ قال: المستحاضةُ تغتسلُ مِن ظُهرٍ إلى ظُهرٍ

301 ـ حدّثنا عبدُ اللَّهِ بنُ مَسْلَمَةَ القَعْنَبِيُّ، عن مَالِكٍ، عن سُمَيٍّ مَوْلَى أبي بَكْرٍ «أَنَّ الْقَعْقَاعَ وَزَيْدَ بنَ أَسْلَمَ أَرْسَلاَهُ إِلَى سَعِيدِ بنِ المُسَيَّبِ يَسْأَلُهُ: كَيْفَ تَغْتَسِلُ المُسْتَحَاضَةُ؟ فقال: تَغْتَسِلُ مِنْ ظُهْرٍ إِلَى ظُهْرٍ، وَتَتَوَضَّأُ لِكُلِّ صَلاَةٍ، فَإِنْ غَلَبَهَا الدَّمُ اسْتَثْفَرَتْ بِثَوْبٍ».

قال أبُو دَاوُدَ: وَرُوِيَ عن ابنِ عُمَرَ وَأَنَسِ بنِ مَالِكٍ «تَغْتَسِلُ مِنْ ظُهْرٍ إِلَى ظُهْرٍ». وَكَذَلِكَ رَوَى دَاوُدُ وَعَاصِمٌ عن الشَّعْبِيِّ، عن امْرَأَتِهِ، عن قَمِيرَ، عن عَائِشَةَ، إِلاَّ أَنَّ دَاوُدَ قال: «كلَّ يَوْمٍ»، وفي حديثِ عَاصِمٍ: «عِنْدَ الظُّهْرِ»، وَهُوَ قَوْلُ سَالِمِ بنِ عَبْدِ اللَّهِ وَالْحَسَنِ وَعَطَاء.

قال أبُو دَاوُدَ: قال مَالِكٌ: إِنِّي لا أَظُنُّ حديثَ ابنِ المُسَيَّبِ إِنَّمَا هُوَ «مِنْ طُهْرٍ إِلَى طُهْرٍ»، وَلَكِنَّ الْوَهَمَ دَخَلَ فيه فَقَلَبَهَا النَّاسُ فقالوا: «مِنْ ظُهْرٍ إِلَى ظُهْرٍ»! وَرَوَاهُ مِسْوَرُ بنُ عَبْدِ المَلِكِ بنِ سَعِيدِ بنِ عَبْدِ الرَّحْمَنِ بن يَرْبُوعٍ قال فيه «مِنْ طُهْرٍ إِلَى طُهْرٍ»، فَقَلَبَهَا النَّاسُ «مِنْ ظُهْرٍ إِلَى ظُهْرٍ».

[115] The Opinion That She Should Take Bath Once Everyday

302- It is narrated on the authority of Ali that he said: Such as gets persistent bleeding from the uterus should take bath once everyday whenever (the period of) her menses is over, and she further should straighten a piece of wool drenched in butter or oil (round her waist)

[116] The Opinion That She Should Take Bath From Time To Time

303- It is narrated on the authority of Muhammad Ibn Uthman that he asked Al-Qasim Ibn Muhammad about the woman who gets persistent bleeding from the uterus, thereupon he said to him: "Let her leave offering the prayer during the days of her normal menses after which she should take bath and offer prayer, and let her take bath (during the period of her cleanness) from time to time."

[117] The Opinion That She Should Perform Ablution For Every (Obligatory) Prayer

304- It is narrated on the authority of Fatimah Bint Abu Hubaish that she used to get persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "If it is the blood of menses, it is well-known for its blackness, and if it is the case, stop from offering the prayer; and if it is the other (kind of blood which is light and yellowish), you then should (take bath and) perform ablution and pray."

Abu Dawud says: The same is narrated on the authority of A'ishah from Fatimah, as well as on the authority of Abu Ja'far from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "and perform ablution for every prayer."

[118] The Opinion That No Ablution Is Binding Unless It Is Broken

305- It is narrated on the authority of Ikrimah that Umm Habibah Bint Jahsh got persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to wait until the days of her normal menses would be over, and then take bath and offer prayer; and if she detected something suspicious afterwards, let her perform ablution and offer prayer.

306- It is narrated on the authority of Rabie'ah that he was of the opinion that no ablution for every prayer should be binding upon such as got persistent bleeding from the uterus unless her ablution was broken by something else other than the blood, for which she should perform ablution. (This is the opinion adopted by Malik Ibn Anas, according to Abu Dawud).

[ت115/م113] ـ بابُ منْ قال: تغتسلُ كلَّ يومٍ مرةً، ولم يَقُل: عندَ الظُّهرِ

302 ـ حدّثنا أحمدُ بن حَنْبَلٍ: حدَّثنا عَبْدُ اللَّهِ بنُ نُمَيْرٍ، عن مُحَمَّدِ بنِ أبي إسْمَاعِيلَ ـ وَهُوَ مُحَمَّدُ بنُ رَاشِدٍ ـ عن مَعْقِلٍ الْخَثْعَمِيِّ، عن عَلِيٍّ رضي اللَّهُ عنه قال: «الْمُسْتَحَاضَةُ إِذَا انْقَضَى حَيْضُهَا اغْتَسَلَتْ كُلَّ يَوْمٍ، وَاتَّخَذَتْ صُوفَةً فِيهَا سَمْنٌ أَوْ زَيْتٌ».

[ت116/م114] ـ بابُ منْ قال: تغتسلُ بينَ الأيامِ

303 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابنَ مُحَمَّدٍ ـ، عن مُحَمَّدِ بن عُثْمَانَ «أَنَّهُ سَأَلَ الْقَاسِمَ بن مُحَمَّدٍ عن الْمُسْتَحَاضَةِ؟ قال: تَدَعُ الصَّلاَةَ أَيَّامَ أَقْرَائِهَا، ثُمَّ تَغْتَسِلُ فَتُصَلِّي، ثُمَّ تَغْتَسِلُ فِي الأَيَّامِ».

[ت117/م115] ـ بابُ منْ قالَ: توضَّأُ لكلِّ صلاةٍ

304 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا ابنُ أبي عَدِيٍّ، عن مُحَمَّدٍ ـ يَعْنِي ابنَ عَمْرٍو ـ قال: حَدَّثَنِي ابنُ شِهَابٍ، عن عُرْوَةَ بن الزُّبَيْرِ، عن فَاطِمَةَ بِنْتِ أبي حُبَيْشٍ: أَنَّهَا كَانَتْ تُسْتَحَاضُ، فقال لَهَا النَّبِيُّ ﷺ: **«إِذَا كَانَ دَمُ الحَيْض فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عن الصَّلاَةِ، فَإِذَا كَانَ الآخَرُ، فَتَوَضَّئِي وَصَلِّي»**.

قال أَبُو دَاوُدَ: قال ابنُ الْمُثَنَّى: وحدّثنا به ابنُ أبي عَدِيٍّ حِفْظًا فقال: عن عُرْوَةَ، عن عَائِشَةَ أَنَّ فَاطِمَةَ...

قال أَبُو دَاوُدَ: وَرُوِيَ عن الْعَلاَءِ بنِ الْمُسَيَّبِ وَشُعْبَةَ عن الْحَكَمِ، عن أبي جَعْفَرٍ، قال الْعَلاَءُ: عن النَّبِيِّ ﷺ، وَأَوْقَفَهُ شُعْبَةُ عَلَى أبي جَعْفَرٍ: تَوَضَّأُ لِكُلِّ صَلاَةٍ.

[ت118/م116] ـ بابُ منْ لم يَذكُرِ الوُضوءَ إلا عندَ الحدَثِ

305 ـ حدّثنا زِيَادُ بنُ أَيُّوبَ: حدَّثنا هُشَيْمٌ: أخبرنا أَبُو بِشْرٍ، عن عِكْرِمَةَ: «أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ اسْتُحِيضَتْ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَنْتَظِرَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلَ وَتُصَلِّيَ، فَإِنْ رَأَتْ شَيْئًا مِنْ ذَلِكَ تَوَضَّأَتْ وَصَلَّتْ».

قال أَبُو دَاوُدَ: وَهَذَا قَوْلُ مَالِكٍ وَرَبِيعَةَ رَحِمَهُمَا اللَّهُ.

306 ـ حدّثنا عَبْدُ المَلِكِ بنُ شُعَيْبٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أخبرنا اللَّيْثُ، عن رَبِيعَةَ «أَنَّهُ كَانَ لا يَرَى عَلَى الْمُسْتَحَاضَةِ وُضوءًا عِنْدَ كُلِّ صَلاَةٍ إِلاَّ أَنْ يُصِيبَهَا حَدَثٌ غَيْرَ الدَّمِ فَتَوَضَّأُ».

قال أَبُو دَاوُدَ: هَذَا قَوْلُ مَالِكٍ، يَعْنِي ابنَ أَنَسٍ.

[119] When A Woman Detects Yellowish Discharge After The Cleanness From Menses

307- It is narrated on the authority of Umm Atiyyah, and she gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him", that she said: We used to regard the yellowish discharge detected after the cleanness from menses something of no significance.

308- A Hadith like this is narrated on the authority of Muhammad Ibn Sirin from Umm Atiyyah, through another chain of transmitters.

[120] Such As Gets Persistent Bleeding From The Uterus Has Her Husband Approach Her

309- It is narrated on the authority of Ikrimah that Umm Habibah (daughter of Jahsh) got persistent bleeding from the uterus, and her husband used to have sexual relation with her.

310- It is narrated on the authority of Ikrimah that Hamnah Bint Jahsh got persistent bleeding from the uterus, and her husband used to have sexual relation with her.

[121] The Postpartum Period

311- It is narrated on the authority of Umm Salamah that she said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" the postpartum period for a confined woman was forty days, during which we would smear our faces with Wars (a plant cultivated in Yemen to remove the traces) of blackness (on the temple).

312- It is narrated on the authority of Bussah Al-Azdiyyah that she said: I performed Hajj, and I came to visit Umm Salamah and asked her: "O Mother of Believers! Samurah Ibn Jundub commands women to offer the prayers they miss during their menses." On that she said: "They should not offer them! A woman from amongst the wives of the Messenger of Allah "Allah's blessing and peace be upon him" spent her forty-night period of postpartum; and the Prophet "Allah's blessing and peace be upon him" did not order her to offer the prayers she missed during that period.

[122] Taking Bath (To Get Clean) From Menses

313- It is narrated on the authority of Umayyah, daughter of Abu As-Salt from a woman belonging to Banu Ghifar, and her name was mentioned to me that she said: The Messenger of Allah "Allah's blessing and peace be upon him" made me ride behind him on the saddlebag of his mount, and by Allah, the Messenger of Allah "Allah's blessing and peace be upon him"

[ت119/م117] ـ بابٌ في المرأةِ تَرى الكُدرةَ والصفرةَ بعدَ الطُّهرِ

307 ـ حدّثنا مُوسَى بن إِسْمَاعِيلَ: أخبرنا حَمَّادٌ، عن قَتَادَةَ، عن أُمِّ الْهُذَيْلِ، عن أُمِّ عَطِيَّةَ ـ وَكَانَتْ بَايَعَتِ النَّبِيَّ ﷺ ـ قالت: «كُنَّا لا نَعُدُّ الْكُدْرَةَ وَالصُّفْرَةَ بَعْدَ الطُّهْرِ شَيْئًا».

308 ـ حدّثنا مُسَدَّدٌ: حدثنا إِسْمَاعِيلُ: أخبرنا أَيُّوبُ، عن مُحمَّدِ بنِ سِيرِينَ، عن أُمِّ عَطِيَّةَ بِمِثْلِهِ.

قال أَبُو دَاوُدَ: أُمُّ الْهُذَيْلِ هِيَ حَفْصَةُ بِنْتُ سِيرِينَ كَانَ ابْنُهَا اسْمُهُ: هُذَيْلٌ، وَاسْمُ زَوْجِهَا: عَبْدُ الرَّحْمَنِ.

[ت120/م118] ـ بابُ المستحاضةِ يَغشاها زَوجُها

309 ـ حدّثنا إبراهِيمُ بنُ خَالِدٍ: حدَّثنا مُعَلَّى بنُ مَنْصُورٍ، عن عَلِيِّ بنِ مُسْهِرٍ، عن الشَّيْبَانِيِّ، عن عِكْرِمَةَ قال: «كَانَتْ أُمُّ حَبِيبَةَ تُسْتَحَاضُ، فَكَانَ زَوْجُهَا يَغْشَاهَا».

قال أَبُو دَاوُدَ: وقال يَحْيَى بنُ مَعِينٍ: مُعَلَّى ثِقَةٌ، وَكَانَ أَحْمَدُ بنُ حَنْبَلٍ لا يَرْوِي عَنْهُ، لأَنَّهُ كَانَ يَنْظُرُ في الرَّأْيِ.

310 ـ حدّثنا أَحْمَدُ بنُ أَبِي سُرَيْجٍ الرَّازِيُّ: أخبرنا عَبْدُ اللَّهِ بنُ الْجَهْمِ: حدّثنا عَمْرُو بنُ أبي قَيْسٍ عَنْ عَاصِمٍ، عن عِكْرِمَةَ، عن حَمْنَةَ بِنْتِ جَحْشٍ «أَنَّهَا كَانَتْ مُسْتَحَاضَةً وَكَانَ زَوْجُهَا يُجَامِعُهَا».

[ت121/م119] ـ بابُ ما جاءَ في وَقتِ النُّفساءِ

311 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: أخبرنا زُهَيْرٌ: حدَّثنا عَلِيُّ بنُ عَبْدِ الأَعْلَى، عن أَبِي سَهْلٍ، عن مُسَّةَ، عن أُمِّ سَلَمَةَ قالت: «كَانَتِ النُّفَسَاءُ عَلَى عَهْدِ رَسولِ اللَّهِ ﷺ تَقْعُدُ بَعْدَ نِفَاسِهَا أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ لَيْلَةً، وَكُنَّا نَطْلِي عَلَى وُجُوهِنَا الْوَرْسَ ـ تَعْنِي مِنَ الْكَلَفِ».

312 ـ حدّثنا الْحَسَنُ بنُ يَحْيَى: أخبرنا مُحَمَّدُ بنُ حَاتِمٍ ـ يَعْنِي حِبِّي ـ حدثنا عَبْدُ اللَّهِ بنُ الْمُبَارَكِ، عن يُونُسَ بن نَافِعٍ، عن كَثِيرِ بنِ زِيَادٍ قال: حَدَّثَتْنِي الأَزْدِيَّةُ ـ يَعْنِي مُسَّةَ ـ قالت: «حَجَجْتُ، فَدَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ، إِنَّ سَمُرَةَ بنَ جُنْدُبٍ يَأْمُرُ النِّسَاءَ يَقْضِينَ صَلاَةَ الْمَحِيضِ! فقالت: لا يَقْضِينَ، كَانَتِ الْمَرْأَةُ مِنْ نِسَاءِ النَّبِيِّ ﷺ تَقْعُدُ في النِّفَاسِ أَرْبَعِينَ لَيْلَةً لا يَأْمُرُهَا النَّبِيُّ ﷺ بِقَضَاءِ صَلاَةِ النِّفَاسِ».

قال مُحَمَّدٌ ـ يَعْنِي ابنَ حَاتِمٍ ـ: واسْمُهَا مُسَّةُ، تُكْنَى أُمَّ بُسَّةَ.

قال أَبُو دَاوُدَ: كَثِيرُ بنُ زِيَادٍ، كُنْيَتُهُ: أَبُو سَهْلٍ.

[ت122/م120] ـ بابُ الاغتسالِ منَ الحيضِ

313 ـ حدّثنا مُحَمَّدُ بنُ عَمْرٍو الرَّازِيُّ: حدَّثنا سَلَمَةُ ـ يَعْنِي ابنَ الْفَضْلِ ـ: أخبرنا مُحَمَّدٌ ـ يَعني ابنَ إِسْحاق ـ، عن سُلَيْمَانَ بن سُحَيْمٍ، عن أُمَيَّةَ بِنْتِ أبي الصَّلْتِ، عن امْرَأَةٍ مِنْ بَنِي غِفَارٍ قَدْ سَمَّاهَا لِي قالت: «أَرْدَفَنِي رَسولُ اللَّهِ ﷺ عَلَى حَقِيبَةِ رَحْلِهِ،

kept (me as such) until morning when he made his mount kneel down, and I dismounted from the saddlebag, and behold! It had blood from me, and this was the first menses I've ever got. I stuck to the she-camel and felt shy. When the Messenger of Allah "Allah's blessing and peace be upon him" observed (the traces of shyness) on me, and saw the blood, he said: "What is wrong with you? Perhaps, you've got menses!" I answered in the affirmative, thereupon he said: "Make up yourself, and take a utensil full of water, and put salt in it, therewith wash the traces of blood off the saddlebag, and then return to your riding place." She further said: When the Messenger of Allah "Allah's blessing and peace be upon him" conquered Khaibar, he gave us out of the booty he gained with no fight. Furthermore, she never got clean from menses but that she would put salt in (the water she used in) her purification, and she recommended that it should be used in the water of her bath when she died.

314- It is narrated on the authority of A'ishah that she said: Asma' (daughter of Shakal, or of Yazid Ibn As-Sakan) visited the Messenger of Allah "Allah's blessing and peace be upon him" and asked him: "O Messenger of Allah! How does anyone of us (women) take bath to get clean from menses?" He said: "Let anyone of you (O women who intend to get clean from menses) take her water mixed with (the leaves of) the lote tree and purify herself, i.e. offer ablution perfectly until she would pour water on her head and rub it strongly till it reaches the roots of the hair. Then she should pour water on her (body). She should take a piece of cotton (or cloth and purify herself with it." Asma' asked: "How should I purify myself with it?" He (The Prophet) said: "Glory be to Allah! Purify yourself with it!" A'ishah said: I came to know what the Messenger of Allah "Allah's blessing and peace be upon him" intended, thereupon I said to her: "Apply it to the traces of blood."

315- It is narrated on the authority of Safiyyah Bint Shaibah that A'ishah praised the women of Ansar, and spoke good of them, and said: A woman belonging to them came to visit the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, with the change that he said: "a piece of cotton (or cloth) with musk."

316- It is narrated on the authority of Safiyyah Bint Shaibah from A'ishah that Asma' asked the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, in which he said: "She should take a piece of cotton (or cloth) with musk and purify herself with it." Asma' asked: "How should I purify myself with it?" He (The Prophet)

قالت: فَوَاللَّهِ لَنَزَلَ رَسولُ اللَّهِ ﷺ إِلَى الصُّبْحِ، فَأَنَاخَ وَنَزَلْتُ عَنْ حَقِيبَةِ رَحْلِهِ، فَإِذَا بِهَا دَمٌ مِنِّي، وَكَانَتْ أَوَّلَ حَيْضَةٍ حِضْتُهَا. قالت: فَتَقَبَّضْتُ إِلَى النَّاقَةِ وَاسْتَحْيَيْتُ، فَلَمَّا رَأَى رَسولُ اللَّهِ ﷺ مَا بِي وَرَأَى الدَّمَ قَالَ: «**مَا لَكِ؟ لَعَلَّكِ نُفِسْتِ؟**» قُلْتُ: نَعَمْ. قَالَ: «**فَأَصْلِحِي مِنْ نَفْسِكِ، ثُمَّ خُذِي إِنَاءً مِنْ مَاءٍ فَاطْرَحِي فِيهِ مِلْحًا ثُمَّ اغْسِلِي مَا أَصَابَ الْحَقِيبَةَ مِنَ الدَّمِ ثُمَّ عُودِي لِمَرْكَبِكِ**». قَالَتْ: فَلَمَّا فَتَحَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ رَضَخَ لَنَا مِنَ الْفَيْءِ. قالت: وَكَانَتْ لا تَطَّهَّرُ مِنْ حَيْضَةٍ إِلاَّ جَعَلَتْ فِي طَهُورِهَا مِلْحًا، وَأَوْصَتْ بِهِ أَنْ يُجْعَلَ فِي غُسْلِهَا حِينَ مَاتَتْ».

314 ـ حدّثنا عُثْمانُ بنُ أبي شَيْبَةَ: أخبرنا سَلاَّمُ بنُ سُلَيْمٍ، عن إِبْرَاهِيمَ بنِ مُهَاجِرٍ، عن صَفِيَّةَ بِنْتِ شَيْبَةَ، عن عَائِشَةَ قالت: «دَخَلَتْ أَسْمَاءُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، كَيْفَ تَغْتَسِلُ إِحْدَانَا إِذَا طَهُرَتْ مِنَ الْمَحِيضِ؟ قَالَ: «**تَأْخُذُ سِدْرَهَا وَمَاءَهَا فَتَوَضَّأُ، ثُمَّ تَغْسلُ رَأْسَهَا وَتَدْلُكُهُ حَتَّى يَبْلُغَ الْمَاءُ أُصُولَ شَعْرِهَا، ثُمَّ تُفِيضُ عَلَى جَسَدِهَا ثُمَّ تَأْخُذُ فِرْصَتَهَا فَتَطَّهَّرُ بِهَا**». قالت: يا رَسولَ اللَّهِ، كَيْفَ أَتَطَهَّرُ بِهَا؟ قالت عَائِشَةُ: فَعَرَفْتُ الَّذِي يُكْنِي عَنْهُ رَسولُ اللَّهِ. فَقُلْتُ لَهَا: تَتَبَّعِينَ بِهَا آثَارَ الدَّمِ».

315 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ: أخبرنا أَبُو عَوَانَةَ، عن إِبْرَاهِيمَ بنِ مُهَاجِرٍ، عن صَفِيَّةَ بِنْتِ شَيْبَةَ، عن عَائِشَةَ أَنَّها ذَكَرَتْ نِسَاءَ الأَنْصَارِ فَأَثْنَتْ عَلَيْهِنَّ وَقَالَتْ لَهُنَّ مَعْرُوفًا. وَقَالَتْ: دَخَلَتِ امْرَأَةٌ مِنْهُنَّ عَلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرَ مَعْنَاهُ، إِلاَّ أَنَّهُ قال: «**فِرْصَةً مُمَسَّكَةً**». قال مُسَدَّدٌ: كَانَ أَبُو عَوَانَةَ يَقولُ: فِرْصَةً، كَانَ أَبُو الأَحْوَصِ يقولُ: قَرْصَةً.

316 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ العَنْبَرِيُّ: أخبرنا أبي، عن شُعْبَةَ، عن إبراهِيمَ ـ يَعْنِي ابنَ مُهَاجِرٍ ـ، عن صَفِيَّةَ بِنْتِ شَيْبَةَ، عن عائِشَةَ «أَنَّ أَسْمَاءَ سَأَلَتِ النَّبِيَّ ﷺ

said: “Glory be to Allah! Purify yourself with it!” A'ishah said in a low tone: “Apply it to the traces of blood.” She (Asma’) then further asked about bathing from the ceremonial impurity (because of sexual intercourse). He (The Prophet) said: “Let anyone of you take her water mixed with the (leaves of the) lot tree and purify herself, i.e. offer ablution well or complete the ablution until she would pour water on her head and rub it till it reaches the roots of the hair. Then she should pour water on her body.” A'ishah said: “What good women those of Ansar are that their shyness does not prevent them from getting religious knowledge.”.

[123] Practicing Tayammum

317- It is narrated on the authority of A’ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” sent Usaid Ibn Hudair with some people in search for a collar A’ishah missed, and when the prayer was due, they (were forced to) offer prayer with no ablution (since there was no water). Then, they came to the Messenger of Allah “Allah’s blessing and peace be upon him” and made a mention of that to him, thereupon the Holy Verse of Tayammum was revealed. According to the narration of Ibn Nufail, Usaid Ibn Hudair said to her: “Allah’s Mercy be upon you! You never receive anything which you dislike but that Allah makes in it a cause of relief for the Muslims and you.”

318- It is narrated on the authority of Ammar Ibn Yasir that when they performed Tayammum while they were in the company of the Messenger of Allah “Allah’s blessing and peace be upon him” with the help of the clean earth for the Fajr prayer, they struck the earth with their hands therewith they wiped their faces once. Then, they struck the earth with their palms once again, therewith they wiped the backs of their hands up to the shoulders and from the palms of their hands up to the armpits.

319- The same is narrated on the authority of Ibn Wahb, in which he said: The Muslims stood and struck the earth with their hands, but their hands grasped nothing of the dust. No mention of both shoulders and armpits is made. According to the narration of Ibn Laith, they wiped up to the area over the elbows.

320- It is narrated on the authority of Ammar Ibn Yasir that he said: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” alighted and spent the night with the army at some place, and he had A’ishah with him. A’ishah lost a necklace belonging to her, made of beads of Zifar, thereupon the people were detained (from departure) in search for this necklace of her until the dawn broke, and they had no water with

بِمَعْنَاهُ قال: «**فِرْصَةً مُمَسَّكَةً**». فَقَالَتْ: كَيْفَ أَتَطَهَّرُ بِهَا؟ قال: «**سُبْحَانَ اللَّهِ! تَطَهَّرِي بِهَا**». وَاسْتَتَرَ بِثَوْبٍ، وَزَادَ: وَسَأَلَتْهُ عن الْغُسْلِ مِنَ الْجَنَابَةِ، قال: «**تَأْخُذِينَ مَاءَكِ فَتَطَهَّرِينَ أَحْسَنَ الطُّهُورِ وَأَبْلَغَهُ، ثُمَّ تَصُبِّينَ عَلَى رَأْسِكِ الْمَاءَ، ثُمَّ تَدْلُكِينَهُ حَتَّى يَبْلُغَ شُؤُونَ رَأْسِكِ، ثُم تُفِيضِينَ عَلَيْكِ الْمَاءَ**». وَقَالَتْ عَائِشَةُ: نِعْمَ النِّسَاءُ نِسَاءُ الأَنْصَارِ، لَمْ يَكُنَّ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَسْأَلْنَ عن الدِّينِ، وَأَنْ يَتَفَقَّهْنَ فِيهِ».

[ت123/م121] ـ بابُ التيممِ

317 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. (ح) وحدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: أخبرنا عَبْدَةُ ـ المَعْنَى وَاحِدٌ ـ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ، عن عَائِشَةَ قَالَتْ: «بَعَثَ رَسُولُ اللَّهِ ﷺ أُسَيْدَ بنَ حُضَيْرٍ وَأُنَاسًا مَعَهُ في طَلَبِ قِلَادَةٍ أَضَلَّتْهَا عَائِشَةُ، فَحَضَرَتِ الصَّلَاةُ، فَصَلَّوا بِغَيْرِ وُضُوءٍ. فَأَتَوُا النَّبِيَّ ﷺ، فَذَكَرُوا ذَلِكَ لَهُ، فَأُنْزِلَتْ آيَةُ التَّيَمُّمِ. زَادَ ابنُ نُفَيْلٍ: فقال لَهَا أُسَيْدُ بْنُ حُضَيْرٍ: يَرْحَمُكِ اللَّهُ، مَا نَزَلَ بِكِ أَمْرٌ تَكْرَهِينَهُ إِلاَّ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ وَلَكِ فِيهِ فَرَجًا».

318 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أخبرني يُونُسُ، عن ابنِ شِهَابٍ، عن عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ: حَدَّثَهُ عن عَمَّارِ بنِ يَاسِرٍ «أَنَّهُ كَانَ يُحَدِّثُ أَنَّهُمْ تَمَسَّحُوا وَهُمْ مَعَ رَسولِ اللَّهِ ﷺ بالصَّعِيدِ لِصَلَاةِ الْفَجْرِ، فَضَرَبُوا بِأَكُفِّهِمُ الصَّعِيدَ، ثُمَّ مَسَحُوا وُجُوهَهُمْ مَسْحَةً وَاحِدَةً، ثُمَّ عَادُوا فَضَرَبُوا بِأَكُفِّهِمُ الصَّعِيدَ مَرَّةً أُخْرَى، فَمَسَحُوا بِأَيْدِيهِمْ كُلِّهَا إِلَى المَنَاكِبِ وَالآبَاطِ مِنْ بُطُونِ أَيْدِيهِمْ».

319 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ المَهْرِيُّ، وَعَبْدُ المَلِكِ بنُ شُعَيْبٍ، عن ابنِ وَهْبٍ نَحْوَ هَذَا الحديثِ، قال: «قَامَ المُسْلِمُونَ فَضَرَبُوا بِأَكُفِّهِمُ التُّرَابَ، وَلَمْ يَقْبِضُوا مِنَ التُّرَابِ شَيْئًا»، فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرِ المَنَاكِبَ وَالآبَاطَ. قال ابنُ اللَّيْثِ: إِلَى مَا فَوْقَ المِرْفَقَيْنِ.

320 ـ حدّثنا مُحَمَّدُ بنُ أَحْمَدَ بنِ أَبِي خَلَفٍ، وَمُحَمَّدُ بنُ يَحْيَى النَّيْسَابُورِيُّ في آخَرِينَ قالوا: حدّثنا يَعْقُوبُ: أخبرنا أبي، عن صَالحٍ، عن ابنِ شِهَابٍ: حَدَّثَني عُبَيْدُ اللَّهِ بنُ عَبْدِ اللَّه، عن ابنِ عَبَّاسٍ، عن عَمَّارِ بنِ يَاسِرٍ «أَنَّ رَسولَ اللَّهِ ﷺ عَرَّسَ بِأُولَاتِ الْجَيْشِ وَمَعَهُ عَائِشَةُ، فَانْقَطَعَ عِقْدٌ لَهَا مِنْ جَزْعِ ظِفَارٍ، فَحَبَسَ النَّاسَ ابْتِغَاءَ

them, which provoked the anger of Abu Bakr strongly with her, and said: "She detained the people, and there is no water with them." On that occasion, Allah revealed to the Messenger of Allah "Allah's blessing and peace be upon him" the concession of purification with the clean earth, i.e. His saying: "If you are ill, or on a journey, or one of you cometh from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands." (Al-Ma'idah 6) the Muslims stood up with the Messenger of Allah "Allah's blessing and peace be upon him", and struck the earth with their hands, and raised their hands grasping nothing of the dust, therewith they wiped their faces and the backs of their hands up to the shoulders, and from the palms of their hands up to the armpits.

321- It is narrated on the authority of Shaqiq (Ibn Salamah): I was sitting down with Abdullah (Ibn Mas'ud) and Abu Musa Al-Ash'ari when the latter asked the former: "Tell me O Abu Abd Ar-Rahman: If a person becomes in the state of ceremonial impurity and does not find water for one month, can he practice Tayammum and offer his prayer? "He replied in the negative. Abu Musa said: "What do you say about this verse: "But if you are ill, or on a journey, or one of you cometh from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands"?" (Al-Ma'idah 6)? Abdullah replied: "If we allow it, then they would probably practice Tayammum with clean earth, even though water is available but cold." Abu Musa said: "Then, have you forbidden it only for that reason?" he answered in the affirmative, thereupon Abu Musa said: "Haven't you heard the statement of Ammar? He said: I was sent out by Allah's Apostle "Allah's blessing and peace be upon him" for some job and I became in the state of ritual impurity. I could not find water so I rolled myself over the dust (clean earth) like an animal does. When I returned and told the Messenger of Allah "Allah's blessing and peace be upon him" of that he said: "Like this would have been sufficient. " The Messenger of Allah "Allah's blessing and peace be upon him" (while saying so) lightly struck the earth with his hand once, then passed his left hand over the back of his right hand and his right hand over the back of his left hand, therewith he wiped his palms and face." So Abdullah said to Abu Musa: "Don't you know that Umar was not satisfied with Ammar's statement?"

322- It is narrated on the authority of Abd Ar-Rahman Ibn Abza: I was sitting with Umar when a man came to him and said: "We sometimes

عِقْدِهَا ذَلِكَ، حَتَّى أَضَاءَ الْفَجْرُ وَلَيْسَ مَعَ النَّاسِ مَاءٌ، فَتَغَيَّظَ عَلَيْهَا أَبُو بَكْرٍ رَضِيَ اللَّهِ عَنْهُ وقال: حَبَسْتِ النَّاسَ وَلَيْسَ مَعَهُمْ مَاءٌ! فَأَنْزَلَ اللَّهُ تَعَالَى ذِكْرُهُ عَلَى رَسُولِهِ ﷺ رُخْصَةَ التَّطَهُّرِ بالصَّعِيدِ الطَّيِّبِ، فَقَامَ الْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ فَضَرَبُوا بِأَيْدِيهِمْ إِلَى الأَرْضِ، ثُمَّ رَفَعُوا أَيْدِيَهُمْ وَلَمْ يَقْبِضُوا مِنَ التُّرَابِ شَيْئًا، فَمَسَحُوا بِهَا وُجُوهَهُمْ وَأَيْدِيَهُمْ إِلَى المَنَاكِبِ، وَمِنْ بُطُونِ أَيْدِيهِمْ إِلَى الآبَاطِ». زَادَ ابنُ يَحْيَى فِي حَدِيثِهِ: قَالَ ابنُ شِهَابٍ فِي حَدِيثِهِ: وَلاَ يَعْتَبِرُ بِهَذَا النَّاسُ.

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ ابنُ إِسْحَاقَ، قال فيه: عن ابنِ عَبَّاسٍ، وَذَكَر ضَرْبَتَيْنِ كَمَا ذَكَرَ يُونُسُ. وَرَوَاهُ مَعْمَرٌ عن الزُّهْرِيِّ: ضَرْبَتَيْنِ. وَقال مَالِكٌ: عن الزُّهْرِيِّ، عن عُبَيْدِ اللَّهِ بن عَبْدِ اللَّهِ، عن أبيهِ، عن عَمَّارٍ. وَكَذَلِكَ قال أبو أُوَيْسٍ عن الزُّهْرِيِّ. وَشَكَّ فيه ابنُ عُيَيْنَةَ، قال مَرَّةً: عن عُبَيْدِ اللَّهِ، عن أَبِيهِ، أَوْ: عَنْ عُبَيْدِ اللَّهِ، عن ابنِ عَبَّاسٍ، وَمَرَّةً قال: عن أَبِيهِ، وَمَرَّةً قال: عن ابنِ عَبَّاسٍ. اضْطَرَبَ ابنُ عُيَيْنَةَ فيه وفي سَمَاعِهِ عن الزُّهْرِيِّ، وَلم يَذْكُرْ أَحَدٌ مِنْهُمْ في هذا الحديثِ الضَّرْبَتَيْنِ إلاَّ مَنْ سَمَّيْتُ.

321 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا أَبُو مُعَاوِيَةَ الضَّرِيرُ، عن الأَعْمَشِ، عن شَقِيقٍ قال: «كُنْتُ جَالِسًا بَيْنَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، فقال أَبُو مُوسَى: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَرَأَيْتَ لَوْ أَنَّ رَجُلاً أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْرًا، أَمَا كَانَ يَتَيَمَّمُ؟ فقال: لاَ، وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْرًا. فقال أَبُو مُوسَى: فَكَيْفَ تَصْنَعُونَ بِهَذِهِ الآيَةِ الَّتِي فِي سُورَةِ الْمَائِدَةِ ﴿**فَلَمْ تَجِدُوا مَآءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا**﴾ [المائدة: 6]؟ فقال عَبْدُ اللَّهِ: لَوْ رُخِّص لَهُمْ فِي هَذَا لأَوْشَكُوا إِذَا بَرَدَ عَلَيْهِمُ المَاءُ أَنْ يَتَيَمَّمُوا بالصَّعِيد. فقال له أَبُو مُوسَى: وَإِنَّمَا كَرِهْتُمْ هَذَا لِهَذَا؟ قال: نَعَمْ. فقال لَهُ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ، فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّغْتُ في الصَّعِيدِ كما تَتَمَرَّغُ الدَّابَةُ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ، فقال: «**إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هَكَذَا**»، فَضَرَبَ بِيَدِهِ عَلَى الأَرْضِ فَنَفَضَهَا، ثُمَّ ضَرَبَ بِشِمَالِهِ عَلَى يَمِينِهِ، وَبِيَمِينِهِ عَلَى شِمَالِهِ عَلَى الْكَفَّيْنِ، ثُمَّ مَسَحَ وَجْهَهُ. فَقَالَ لَهُ عَبْدُ اللَّهِ: أَفَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ؟».

322 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ الْعَبْدِيُّ: حدّثنا سُفْيَانُ، عن سَلَمَةَ بنِ كُهَيْلٍ، عن أبي مَالِكٍ، عن عَبْدِ الرَّحْمَنِ بنِ أَبْزَى قال: «كُنْتُ عِنْدَ عُمَرَ فَجَاءَهُ رَجُلٌ فقال: إِنَّا

spend a month or two in a place (where there is no water to take bath from ceremonial impurity: what should we do?)" Umar said to him: "As for me, I would not offer prayer unless I find water (to take bath from ceremonial impurity and perform ablution for the prayer)." Upon this, Ammar Ibn Yasir said to Umar Ibn Al-Khattab: "Do you remember, O Commander of The Believers, that you and I were together on a journey and we became in a state of ceremonial impurity (after sexual intercourse) and we had no water; and (you didn't pray but) I rolled myself on the ground and prayed? Then when we came to the Messenger of Allah "Allah's blessing and peace be upon him", and I informed him of that he "Allah's blessing and peace be upon him" said: "It would have been sufficient for you to do such and such!" he struck the earth with his hands and blew it (the dust) off them, then wiped his face and hands up to half the arms."" Umar said to Ammar: "Fear Allah O Ammar (and keep silent for perhaps you forgot because I was with you and did hear nothing of it)". Ammar replied: "If you like, by Allah, I would not tell anyone of it." Umar said: "No! We would make you responsible for what you say".

323- The same is narrated on the authority of Abd Ar-Rahman Ibn Abza, with the same chain of transmitters, in which he said: "O Ammar! It would have been sufficient for you to do such and such!" he struck the earth with both his hands, and struck one over the other, therewith he wiped both his face and arms up to their halves.

Abu Dawud says: The same is narrated on the authority of Salamah Ibn Kuhail from Abd Ar-Rahman Ibn Abza.

324- The same is narrated on the authority of Abd Ar-Rahman Ibn Abza from Ammar Ibn Yasir in which he said: "It would have been sufficient for you to do as such." The Messenger of Allah "Allah's blessing and peace be upon him" struck the earth with his hand and then blew the dust off it therewith he wiped both his faces and hands.

325- The same is narrated on the authority of Shu'bah with the same chain of transmission, in which he said: "And then he blew dust off it therewith he wiped his face and hands up to the elbows (or to the upper part of the arms). Shu'bah says: Salamah used to relate: Both hands, face and both arms, until Mansur said to him one day: Consider what you say! None other than you makes a mention of the arms.

326- The same is narrated on the authority of Ammar, in which he told that he, i.e. the Messenger of Allah "Allah's blessing and peace be upon

نَكُونُ بالمَكَانِ الشَّهرَ أَوِ الشَّهْرَيْنِ. فقال عُمَرُ: أَمَّا أَنَا فَلَمْ أَكُنْ أُصَلِّي حَتَّى أَجِدَ الْمَاءَ. قال: فقال عَمَّارٌ: يَا أَمِيرَ المُؤْمِنِينَ، أَمَا تَذْكُرُ إِذْ كُنْتُ أَنَا وَأَنْتَ فِي الإِبلِ فَأَصَابَتْنَا جَنَابَةٌ، فَأَمَّا أَنَا فَتَمعَّكْتُ فَأَتَيْنَا النَّبيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «**إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هَكَذَا**»، وَضَرَبَ بِيَدَيْهِ إِلَى الأَرْضِ، ثُمَّ نَفَخَهُمَا، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَيَدَيْهِ إِلَى نِصْفِ الذِّرَاعِ؟ فقال عُمَرُ: يَا عَمَّارُ، اتَّقِ اللَّهِ! فقال: يا أَمِيرَ المُؤْمِنِينَ، إِنْ شِئْتَ وَاللَّهِ لَمْ أَذْكُرْهُ أَبَدًا. فقال عُمَرُ: كَلاَّ، وَاللَّهِ لَنُوَلِّيَنَّكَ مِنْ ذَلِكَ مَا تَوَلَّيْتَ».

323 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا حَفْصٌ: حدَّثنا الأعمَشُ، عن سَلَمَةَ بنِ كُهَيْلٍ، عن ابنِ أَبْزَى، عن عَمَّارِ بنِ يَاسِرٍ في هَذا الحديثِ فقال: «**يا عَمَّارُ، إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا**»، ثُمَّ ضَرَبَ بِيَدَيْهِ الأَرْضَ، ثُمَّ ضَرَب إِحْدَاهُمَا عَلَى الأُخْرَى، ثُمَّ مَسَحَ وَجْهَهُ وَالذِّرَاعَيْنِ إِلَى نِصْفِ السَّاعِدَيْنِ، وَلَمْ يَبْلُغِ المِرْفَقَيْنِ: ضَرْبَةً وَاحِدَةً».

قال أَبُو دَاوُدَ: وَرَوَاهُ وَكِيع، عن الأَعْمَشِ، عن سَلَمَةَ بنِ كُهَيْلٍ، عن عَبْدِ الرَّحْمَنِ بن أَبْزَى. وَرَوَاهُ جَرِيرٌ عن الأعمَشِ، عن سَلَمَةَ بن كُهَيْلٍ، عن سَعِيدِ بنِ عَبْدِ الرَّحْمَنِ بنِ أَبْزَى، يَعْنِي عن أَبِيهِ.

324 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا مُحَمَّدٌ ـ يَعْنِي ابنَ جَعْفَرٍ ـ: أخبرنا شُعْبَةُ، عن سَلَمَةَ، عن ذَرٍّ، عن ابنِ عَبْدِ الرَّحْمَنِ بنِ أَبْزَى، عن أبيهِ، عن عَمَّارٍ بِهَذِهِ الْقِصَّةِ فقال: «**إِنَّمَا كَانَ يَكْفِيكَ**». وَضَرَب النَّبيُّ ﷺ بِيَدِهِ إِلَى الأَرْضِ، ثُمَّ نَفَخَ فِيهَا وَمَسَحَ بِهَا وَجْهَهُ وَكَفَّيْهِ. شَكَّ سَلَمَةُ وقال: لاَ أَدْرِي فيهِ «إِلَى المِرْفَقَيْنِ ـ يَعْنِي ـ أو إلى الْكَفَّيْنِ».

325 ـ حدّثنا عَلِيُّ بنُ سَهْلٍ الرَّمْلِيُّ: حدَّثنا حَجَّاجٌ ـ يَعْنِي الأَعْوَرَ ـ: حَدَّثَنِي شُعْبَةُ بِإِسْنَادِهِ بِهَذَا الحَدِيثِ قال: «ثُمَّ نَفَخَ فِيهَا وَمَسَحَ بِهَا وَجْهَهُ وَكَفَّيْهِ إِلَى المِرْفَقَيْنِ، أو: إلى الذِّرَاعَيْنِ. قال شُعْبَةُ: كَانَ سَلَمَةُ يقولُ: الْكَفَّيْنِ وَالْوَجْهَ وَالذِّرَاعَيْنِ. فقال لهُ مَنْصُورُ ذَاتَ يَوْمٍ: انْظُرْ مَا تَقُولُ، فَإِنَّهُ لاَ يَذْكُرُ الذِّرَاعَيْنِ غَيْرُكَ».

326 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن شُعْبَةَ، قال: حَدَّثَنِي الْحَكَمُ عن ذَرٍّ، عن ابنِ عَبْدِ الرَّحْمَنِ بن أَبْزَى، عن أَبِيهِ، عن عَمَّارٍ في هذا الحَدِيثِ قال: فقال:

him" said: "It would have been sufficient for you to strike your hands in the earth, therewith to wipe your face and hands...and the rest is the same.

Abu Dawud says: A Hadith like this is narrated on the authority of Shu'bah from Husain from Abu Malik who said: I heard Ammar...and the rest is the same.

327- It is narrated on the authority of Ammar Ibn Yasir that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about the way of practicing Tayammum, thereupon he ordered me to strike the earth once for face and both hands.

328- It is narrated on the authority of Qatadah that he was asked about practicing Tayammum on journey, thereupon he said: Somebody narrated to me from Ash-Sha'bi from Abd Ar-Rahman Ibn Abza from Ammar Ibn Yasir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Up to the elbows."

[124] Practicing Tayammum On Residence

329- It is narrated on the authority of Ibn Abbas that he said: I and Abdullah Ibn Yasar, the freed slave of Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", came to visit Abu Al-Juhaim Ibn Al-Harith Ibn As-Summah Al-Ansari who said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came from the direction of Bir-Jamal, and a man met him and saluted him with peace, but the Messenger of Allah "Allah's blessing and peace be upon him" did not want (to return the greeting to him) until he came upon a wall, and wiped both his hands and face, and then he returned the greeting to him."

330- It is narrated on the authority of Nafi' that he said: I went in the company of Ibn Umar to Ibn Abbas for a need; and when Ibn Umar fulfilled his need, he said among what he said on that day: A man passed by the Messenger of Allah "Allah's blessing and peace be upon him" in one of the streets after he had come out from the offices of nature, and when he greeted him, he gave no reply. The man was about to disappear in the street by the time the Messenger of Allah "Allah's blessing and peace be upon him" struck the wall with his hands, therewith he wiped his face, and then made another strike, therewith he wiped both his arms, after which he returned the greeting to the man and said: "Nothing prevented me from returning to you the greeting but that I was not in a state of ablution."

331- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had come

ـ يَعني النَّبيَّ ﷺ ـ: «**إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ بِيَدَيْكَ إِلَى الأَرْضِ وَتَمْسَحَ بِهِمَا وَجْهَكَ وَكَفَّيْكَ**» وَسَاقَ الحديثَ.

قال أَبُو دَاوُدَ: وَرَوَاهُ شُعْبَةُ، عن حُصَيْنٍ، عن أبي مَالِكٍ قال: سَمِعْتُ عَمَّارًا يَخْطُبُ بِمِثْلِهِ، إِلاَّ أَنَّهُ قالَ: لَمْ يَنْفُخْ. وَذَكَرَ حُسَيْنُ بنُ مُحَمَّدٍ عن شُعْبَةَ عن الحَكَمِ في هذا الحديث قال: «فَضرَبَ بِكَفَّيهِ إِلَى الأَرْضِ وَنَفَخَ».

327 ـ حدّثنا مُحَمَّدُ بنُ المِنْهَالِ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ، عن سَعِيدٍ، عن قَتَادَةَ، عن عَزْرَةَ، عن سَعِيدِ بنِ عَبْدِ الرَّحْمَنِ بنِ أَبْزَى، عَنْ أَبِيهِ، عن عَمَّارِ بنِ يَاسِرٍ قال: «سَأَلْتُ النَّبيَّ ﷺ عن التَّيَمُّم، فَأَمَرَنِي ضَرْبَةً وَاحِدَةً لِلْوَجْهِ وَالْكَفَّيْنِ».

328 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا أَبَانُ قال: سُئِلَ قَتَادَةُ عن التَّيَمُّم في السَّفَرِ فقال: حَدَّثَني مُحَدِّثٌ عن الشَّعْبِيِّ، عن عَبْدِ الرَّحْمَنِ بنِ أَبْزَى، عن عَمَّارِ بن يَاسِرٍ: أَنَّ رَسولَ اللَّهِ ﷺ قال: «**إِلَى المِرْفَقَيْنِ**».

[ت124/م122] ـ بابُ التيممِ في الحَضَرِ

329 ـ حدّثنا عَبْدُ المَلِكِ بنُ شُعَيْبِ بنِ اللَّيْثِ قال: حَدَّثَنِي أبي، عن جَدِّي، عن جَعْفَرِ بنِ رَبِيعَةَ، عن عَبْدِ الرَّحْمَنِ بن هُرْمُزَ، عن عُمَيْرٍ مَوْلَى ابنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يقولُ: «أَقْبَلْتُ أَنَا وَعَبْدُ اللَّهِ بنُ يَسَارٍ مَوْلَى مَيْمُونَةَ زَوجِ النَّبيِّ ﷺ حَتَّى دَخَلْنَا عَلَى أبي الْجُهَيْم بن الْحَارِثِ بن الصِّمَّةِ الأَنْصَارِيِّ، فقال أَبُو الجُهَيْم: أَقْبَلَ رسولُ اللَّهِ ﷺ من نَحْوِ بِئْرِ جَمَلٍ، فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ رسولُ اللَّهِ ﷺ عليه السَّلاَمَ، حَتَّى أَتَى عَلَى جِدَارٍ، فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلاَمَ».

330 ـ حدّثنا أَحْمَدُ بنُ إِبراهِيمَ المَوْصِلِيُّ أبو عَلِيٍّ: أخبرنا مُحَمَّدُ بنُ ثَابِتٍ الْعَبْدِيُّ: أخبرنا نَافِعٌ قال: انْطَلَقْتُ مَعَ ابنِ عُمَرَ في حَاجَةٍ إِلَى ابنِ عَبَّاسٍ، فَقَضَى ابنُ عُمَرَ حَاجَتَهُ، وَكَانَ من حَدِيثِهِ يَوْمَئِذٍ أَنْ قَالَ: مَرَّ رَجُلٌ عَلَى رَسولِ اللَّهِ ﷺ في سِكَّةٍ مِنَ السِّكَكِ وَقَدْ خَرَجَ مِنْ غَائِطٍ أَوْ بَوْلٍ، فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ، حَتَّى إِذَا كَادَ الرَّجُلُ أَنْ يَتَوَارَى في السِّكَّةِ، فَضَرَبَ بِيَدَيْهِ عَلَى الحَائِطِ وَمَسَحَ بِهِمَا وَجْهَهُ، ثُمَّ ضَرَبَ ضَرْبَةً أُخْرَى فَمَسَحَ ذِرَاعَيْهِ، ثُمَّ رَدَّ عَلَى الرَّجُلِ السَّلاَمَ، وقال: «**إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ السَّلاَمَ إِلاَّ أَنِّي لَمْ أَكُنْ عَلَى طُهْرٍ**».

قال أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بنَ حَنْبَلٍ يقولُ: رَوَى مُحَمَّدُ بنُ ثَابِتٍ حَدِيثًا مُنْكَرًا في التَّيَمُّمِ.

قال ابنُ دَاسَه: قال أَبُو دَاوُدَ: لَمْ يُتَابَعْ مُحَمَّدُ بنُ ثَابِتٍ في هذه الْقِصَّةِ عَلَى «ضَرْبَتَيْنِ» عن النَّبيِّ ﷺ، وَرَوَوْهُ فِعْلَ ابنِ عُمَرَ.

331 ـ حدّثنا جَعْفَرُ بنُ مُسَافِرٍ: حدَّثنا عَبْدُ اللَّهِ بنُ يَحْيَى بن الْبُرُلُّسِيُّ: حدَّثنا حَيْوَةُ بنُ شُرَيْحٍ، عن ابنِ الْهَادِ قال: إِنَّ نَافِعًا حَدَّثَهُ عن ابنِ عُمَرَ قال: «أَقْبَلَ

out from the offices of nature by the time a man met him at Bir-Jamal, and greeted him, but the Messenger of Allah "Allah's blessing and peace be upon him" gave no reply until he came towards the wall, placed his hands over it, therewith he wiped his face and both his hands, after which the Messenger of Allah "Allah's blessing and peace be upon him" returned the greeting to the man.

[125] One In The State Of Ritual Impurity Practices Tayammum

332- It is narrated on the authority of Abu Dharr that he said: Some (milch camels of) booty were brought to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked me to take them and go to the desert. I lived in Rabdhah, where I happened to become in the state of ceremonial impurity for five or six days (during which I could not offer prayer, since there was no water to take bath and become clean). I went to the Messenger of Allah "Allah's blessing and peace be upon him" and he said: "Abu Dharr!" I kept silent, and he said once again: "Let your mother be bereaved of you O Abu Dharr!" he ordered that a black slave-girl should bring a vessel full of water, and she screened me with a garment, and I screened myself behind the mount and took a bath; and it seemed as if I threw a (burden of) mountain from me. The Messenger of Allah "Allah's blessing and peace be upon him" then said to me: "Indeed, the clean earth acts as (the instrument of) ablution for a Muslim even though for as long as ten years; and once you find water, make it touch your skin: this is good."

333- It is narrated on the authority of Abu Qilabah from a man belonging to the sons of Amir that he said: I embraced Islam, and I was concerned with (sticking to the principles of) my religion, and I came to Abu Dharr, who said to me: The climate of Medina did not suit me, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that some milch camels and sheep should be given to me, and he said to me: "Drink from their milk (and urine, Hammad was in doubt)." It happened that I became far from (the sources of) water, and my wife was with me, and (as a result of having sexual relation with her) I became in the state of ceremonial impurity, and I offered prayer without performing ablution. I came to the Messenger of Allah "Allah's blessing and peace be upon him" at midday, and he was sitting in the shade of the mosque, among a group of his companions, thereupon he said: "Abu Dharr!" I said: "Yes! I've been ruined O Messenger of Allah." He asked: "What has ruined you?" I said: "It happened that I became far from (the sources of) water, and my

رسولُ اللَّهِ ﷺ مِنَ الْغَائِطِ فَلَقِيَهُ رَجُلٌ عِنْدَ بِئْرِ جَمَلٍ، فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ رَسولُ اللَّهِ ﷺ، حَتَّى أَقْبَلَ عَلَى الْحَائِطِ، فَوَضَعَ يَدَهُ عَلَى الْحَائِطِ، ثُمَّ مَسَحَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى الرَّجُلِ السَّلاَمَ».

[ت125/م123] ـ بابَ الجُنُبِ يَتيمَّمُ

332 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أخبرنا خَالِدٌ الوَاسِطِيُّ، عَن خالِدٍ الحَذَّاءِ، عنْ أَبِي قِلاَبَةَ. (ح) وحدثنا مُسَدَّدٌ قال: أخبرنا خَالِدٌ ـ يَعْنِي ابنَ عَبْدِ اللَّهِ الْوَاسِطِيَّ ـ عن خَالِدٍ الْحَذَّاءِ، عن أبي قِلاَبَةَ، عن عَمْرِو بنِ بُجْدَانَ، عن أبي ذَرٍّ قال: «اجْتَمَعَتْ غُنَيْمَةٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، فقال: «**يَا أَبَا ذَرٍّ أُبْدُ فِيهَا**». فَبَدَوْتُ إِلَى الرَّبَذَةِ، فَكَانَتْ تُصِيبُنِي الْجَنَابَةُ، فَأَمْكُثُ الخَمْسَ وَالسِّتَّ، فَأَتَيْتُ النَّبِيَّ ﷺ فقال: «**أَبُو ذَرٍّ؟**» فَسَكَتُّ، فقال: «**ثَكِلَتْكَ أُمُّكَ أَبَا ذَرٍّ، لأُمِّكَ الْوَيْلُ!**»، فَدَعَا لِي بِجَارِيَةٍ سَوْدَاءَ، فَجَاءَتْ بِعُسٍّ فِيهِ مَاءٌ، فَسَتَرَتْنِي بِثَوْبٍ، وَاسْتَتَرْتُ بالرَّاحِلَةِ وَاغْتَسَلْتُ، فَكَأَنِّي أَلْقَيْتُ عَنِّي جبَلاً. فقال: «**الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ وَلَوْ إِلَى عَشْرِ سِنِينَ، فَاذَا وَجَدْتَ المَاءَ فَأَمِسَّهُ جِلْدَكَ، فَإِنَّ ذَلِكَ خَيْرٌ**». وقال مُسَدَّدٌ: غُنَيْمَةٌ مِنَ الصَّدَقَةِ. قال أَبو دَاوُدَ: وحديثُ عَمْرٍو أَتَمُّ.

333 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: أخبرنا حَمَّادٌ، عن أَيُّوبَ، عن أبي قِلاَبَةَ، عن رَجُلٍ مِنْ بَنِي عَامِرٍ قال: دَخَلْتُ في الإسْلاَمِ فَأَهَمَّنِي دِينِي، فَأَتَيْتُ أَبَا ذَرٍّ، فقال أَبو ذَرٍّ: إِنِّي اجْتَوَيْتُ المَدِينَةَ، فَأَمَرَ لي رسولُ اللَّهِ ﷺ بِذَوْدٍ وَبِغَنَمٍ، فقال لي: «**اشْرَبْ مِنَ أَلْبَانِهَا**» ـ قال حَمَّادٌ: وَأَشُكُّ في «**أَبْوَالِهَا**»، هَذَا قَولُ حَمَّادٍ ـ فقال أَبُو ذَرٍّ: فَكُنْتُ أَعْزُبُ عن المَاءِ وَمَعِي أَهْلِي، فَتُصِيبُنِي الْجَنَابَةُ، فَأُصَلِّي بِغَيْرِ طُهُورٍ، فَأَتَيْتُ رسولَ اللَّهِ ﷺ بِنِصْفِ النَّهَارِ، وَهُوَ في رَهْطٍ مِنْ أَصْحَابِهِ، وَهُوَ في ظِلِّ المَسْجِدِ، فقال ﷺ: «**أَبُو ذَرٍّ؟**» فقلت: نَعَم، هَلَكْتُ يا رَسُولَ اللَّهِ. قال: «**وَمَا أَهْلَكَكَ؟**» قُلْتُ: إِنِّي كُنْتُ أَعْزُبُ عن الْمَاءِ وَمَعِي أَهْلِي فَتُصِيبُنِي الْجَنَابَةُ، فَأُصَلِّي بِغَيْرِ طُهُورٍ، فَأَمَرَ لي رَسُولُ اللَّهِ ﷺ بِمَاءٍ، فَجَاءَتْ بِهِ جَارِيَةٌ

wife was with me, and (as a result of having sexual relation with her) I became in the state of ceremonial impurity, and I offered prayer without performing ablution." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that water should be brought to me, and it was brought in a vessel by a black slave-girl; and it was not full to the brim. I screened myself behind my camel and then took bath. When I returned the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Dharr! No doubt, the clean earth acts as (instrument of) ablution even though you do not find water for as long as ten years; and once you find water, make it touch your skin."

Abu Dawud says: The same is narrated on the authority of Hammad Ibn Zaid from Ayyub, with no mention of the urine.

[126] When Such As In The State Of Ceremonial Impurity Fears (The Risk Of) Cold For Himself, Should He Practice Tayammum (Instead Of Taking Bath)?

334- It is narrated on the authority of Amr Ibn Al-As that he said: I had a nocturnal wet dream on a cold night during the battle of Dhatus-Salasil, and I feared if I took bath, I would be ruined. So, I practiced Tayammum, and then led my companions in the Morning prayer. They made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" who said to me: "O Amr! Have you led the prayer while being in a state of ceremonial impurity?" I told him of the reason why I did not take bath, and said: No doubt, I heard Allah having said (in the Qur'an): "nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful!" (An-Nisa 29) on that the Messenger of Allah "Allah's blessing and peace be upon him" smiled and said nothing to me.

335- It is narrated on the authority of Abu Qais, the freed slave of Amr Ibn Al-As that Amr Ibn Al-As was the leader of a military expedition...and the rest is the same, in which he mentioned that he washed his privates and performed ablution like that of the prayer, and then he led the prayer; and no mention is made of his practicing Tayammum.

Abu Dawud says: The same story is narrated on the authority of Hassan Ibn Atiyyah, in which he told that he had practiced Tayammum.

[127] The Wounded Practices Tayammum (Instead Of Taking Bath)

336- It is narrated on the authority of Jabir that he said: We set out on journey, and one of us was struck by a stone, which wounded him severely. Then, he had a nocturnal wet dream, and asked his companions: "Do you find for me a concession to practice Tayammum (instead of taking bath)?"

سَوْدَاءُ بِعُسٍّ يَتَخَضْخَضُ، مَا هُوَ بِملآنَ، فَتَسَتَّرْتُ إِلَى بَعِيرِي فَاغْتَسَلْتُ، ثُمَّ جِئْتُ، فقال رَسولُ اللَّهِ ﷺ: **«يَا أَبَا ذَرٍّ، إِنَّ الصَّعِيدَ الطَّيِّبَ طَهُورٌ، وَإِنْ لَمْ تَجِدِ الْمَاءَ إِلَى عَشْرِ سِنِينَ، فَإِذَا وَجَدْتَ الْمَاءَ فَأَمِسَّهُ جِلْدَكَ»**.

قال أَبُو دَاوُدَ: وَرَوَاهُ حَمَّادُ بنُ زَيْدٍ عَنْ أَيُّوبَ لَمْ يَذْكُرْ **«أَبْوَالَها»**.

قال أَبُو دَاوُدَ: هَذَا لَيس بِصَحِيحٍ وَلَيس في أَبْوَالِهَا إلاَّ حديثُ أَنسٍ تَفرَّد بِهِ أَهْلُ البَصْرَةِ.

[ت126/م124] ـ بابٌ: إذا خافَ الجنُبُ البردَ أَيَتيممُ؟

334 ـ حدّثنا ابنُ الْمُثَنَّى: أخبرنا وَهْبُ بنُ جَرِيرٍ: أخبرنا أبي قال: سَمِعْتُ يَحْيَى بنَ أَيُّوبَ يُحَدِّثُ عن يَزِيدَ بنِ أبي حَبِيبٍ، عن عِمْرَانَ بن أبي أَنسٍ، عن عَبْدِ الرَّحْمَنِ بن جُبَيْرٍ المِصْرِيِّ، عن عَمْرِو بنِ الْعَاصِ قال: «احْتَلَمْتُ في لَيْلَةٍ بَارِدَةٍ في غَزْوَةِ ذَاتِ السَّلاَسِلِ، فَأَشْفَقْتُ إن اغْتَسَلْتُ أَنْ أَهْلَكَ، فَتَيَمَّمْتُ ثُمَّ صَلَّيْتُ بِأَصْحَابِي الصُّبْحَ، فَذَكَروا ذَلِكَ لِلنَّبِيِّ ﷺ فقال: **«يَا عَمْرُو، صَلَّيْتَ بِأَصْحَابِكَ وَأَنْتَ جُنُبٌ؟»** فَأَخْبَرْتُهُ بِالَّذِي مَنَعَنِي مِنَ الاغْتِسَالِ، وَقُلْتُ: إِنِّي سَمِعْتُ اللَّهَ يقولُ: ﴿وَلَا تَقْتُلُوٓاْ أَنفُسَكُمْۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ۝٢٩﴾ [النساء: 29] فَضَحِكَ رسولُ اللَّهِ ﷺ وَلَمْ يَقُلْ شَيْئًا».

قال أَبُو دَاوُدَ: عَبْدُ الرَّحْمَنِ بنُ جُبَيْرٍ مِصْرِيٌّ مَوْلَى خَارِجَةَ بنِ حُذَافَةَ، وليس هُوَ ابنَ جُبَيْرِ بنِ نُفَيْرٍ.

335 ـ حدّثنا مُحَمَّدُ بنُ سَلَمَةَ الْمُرَادِيّ: أخبرنا ابنُ وَهْبٍ، عن ابنِ لَهِيعَةَ وَعَمْرِو بنِ الْحَارِثِ، عن يَزِيدَ بنِ أبي حَبِيبٍ، عن عِمْرَانَ بنِ أبي أَنسٍ، عن عَبْدِ الرَّحْمَنِ بنِ جُبَيْرٍ، عن أبي قَيْسٍ مَوْلَى عَمْرِو بنِ الْعَاصِ «أَنَّ عَمْرَو بنَ الْعَاصِ كَانَ عَلَى سَرِيَّةٍ، وَذَكَرَ الحديثَ نَحْوَهُ، قال: فَغَسَلَ مَغَابِنَهُ وَتَوَضَّأَ وُضُوءَهُ لِلصَّلاَةِ، ثُمَّ صَلَّى بِهِمْ، فَذَكَرَ نَحْوَهُ، وَلَمْ يَذْكُرِ التَّيَمُّمَ».

قال أَبُو دَاوُدَ: وَرَوَى هذه القِصَّةَ عن الأوزَاعِيِّ عن حَسَّانَ بنِ عَطِيَّةَ قال فيه: «فَتَيَمَّمَ».

[ت127/م125] ـ بابٌ: [في] المجروحِ يَتيممُ

336 ـ حدّثنا مُوسَى بنُ عَبْدِ الرَّحْمَنِ الأَنْطَاكِيُّ: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ، عن الزُّبَيْرِ بنِ خُرَيْقٍ، عن عَطَاءٍ، عن جَابِرٍ قال: خَرَجْنَا في سَفَرٍ فَأَصَابَ رَجُلاً مِنَّا حَجَرٌ فَشَجَّهُ في رَأْسِهِ، ثُمَّ احْتَلَمَ، فَسَأَلَ أَصْحَابَهُ، فقال: هَلْ تَجِدُونَ لِي رُخْصَةً في

they said: "We do not find for you a concession to practice Tayammum, since there is water to use." He then took bath, and died consequently. When the news of that reached the Messenger of Allah "Allah's blessing and peace be upon him" he said: "They killed him, might Allah kill them! Why have they not asked about that of which they have no knowledge? No doubt, to ask is to recover from ignorance. It would have been sufficient for him to practice Tayammum, and then have a bandage over his head (or to put a bandage over the wound, and pass his wet hand over it, and then wash the whole of his body)."

337- It is narrated on the authority of Ata Ibn Abu Rabah: I heard Ibn Abbas relating that once, a man was head-wounded during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and then, he got a nocturnal wet dream. He was commanded (by his companions whom he asked for their verdict whether he could perform Tayammum instead of bathing) to take bath; and he took bath, thereupon he died consequently. When the news of him reached the Messenger of Allah "Allah's blessing and peace be upon him" he said: "They (who ordered him to take bath) have killed him: might Allah kill them! Is not the recovery from ignorance to ask (for knowledge such as have acquaintance)?"

[128] When Such As Practices Tayammum Finds Water Just After Offering Prayer

338- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", two men set out on journey, and when the prayer was due, there was no water with them, thereupon they practiced Tayammum with the help of the clean earth and offered prayer. At the same time, they found water, and one of them repeated the prayer after he had performed ablution, and the other did not do. When they came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, he said to him who did not repeat anything: "You've behaved in accordance with the sunnah; and your prayer has been sufficient for you." He said to the other who performed ablution and repeated the prayer: "You will have a double reward."

Abu Dawud says: The same is narrated on the authority of Ata' Ibn Yasar from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

التَّيَمُّمِ؟ قالوا: مَا نَجِدُ لَكَ رُخْصَةً وَأَنْتَ تَقْدِرُ عَلى المَاءِ، فَاغْتَسَلَ فَمَاتَ، فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ ﷺ أُخْبِرَ بِذَلِكَ فقال: «**قَتَلُوهُ، قَتَلَهُمُ اللَّهُ ألا سَأَلُوا إذْ لَمْ يَعْلمُوا! فَإِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ، إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَتَيَمَّمَ وَيَعْصِرَ أَوْ يَعْصِبَ**» ـ شَكَّ مُوسَى ـ «**عَلَى جُرْحِهِ خِرْقَةً ثُمَّ يَمْسَحَ عَلَيْهَا وَيَغْسِلَ سَائِرَ جَسَدِهِ**».

337 ـ حدّثنا نَصْرُ بنُ عَاصِمٍ الأنْطَاكِيُّ: حدثنا مُحَمَّدُ بنُ شُعَيْبٍ: أخبرنا الأوْزَاعِيُّ أَنَّهُ بَلَغَهُ عن عَطَاءِ بنِ أبي رَبَاحٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بنَ عَبَّاسٍ قال: أَصَابَ رَجُلاً جُرْحٌ في عَهْدِ رسولِ اللَّهِ ﷺ ثُمَّ احْتَلَمَ، فَأُمِرَ بالاغْتِسَالِ، فَاغْتَسَلَ فَمَاتَ، فَبَلَغَ ذَلِكَ رسولَ اللَّهِ ﷺ، فقال: «**قَتَلُوهُ قَتَلَهُمُ اللَّهُ، أَلَمْ يَكُنْ شِفَاءُ الْعِيِّ السُّؤَالَ؟**».

[ت128/م126] ـ بابٌ في المَتيَممِ يجدُ الماءَ بعدَ ما يصلِّي في الوقتِ

338 ـ حدّثنا مُحَمَّدُ بنُ إسْحَاقَ المُسَيَّبِيُّ: أخبرنا عَبْدُ اللَّهِ بنُ نَافِعٍ، عن اللَّيْثِ بنِ سَعْدٍ، عن بَكْرِ بنِ سَوَادَةَ، عن عَطَاءِ بنِ يَسَارٍ، عن أبي سَعِيدٍ الْخُدْرِيِّ قال: خَرَجَ رَجُلاَنِ فِي سَفَرٍ، فَحَضَرَتِ الصَّلاَةُ وَلَيْسَ مَعَهُمَا مَاءٌ، فَتَيَمَّمَا صَعِيدًا طَيِّبًا، فَصَلَّيَا، ثُمَّ وَجَدَا الْمَاءَ في الْوَقْتِ، فَأَعَادَ أَحَدُهُمَا الصَّلاَةَ وَالْوُضُوءَ، وَلَمْ يُعِدِ الآخَرُ، ثُمَّ أتيَا رسولَ اللَّهِ ﷺ فَذَكَرَا ذَلِكَ لَهُ، فقال لِلَّذِي لَمْ يُعِدْ: «**أَصَبْتَ السُّنَّةَ وَأَجْزَأَتْكَ صَلاَتُكَ**»، وقال لِلَّذِي تَوَضَّأَ وَأَعَادَ: «**لَكَ الأَجْرُ مَرَّتَيْنِ**».

قال أَبُو دَاوُدَ: وَغَيْرُ ابنِ نَافِعٍ يَرْوِيهِ عن اللَّيْثِ، عن عَمِيرَةَ بنِ أبي نَاجِيَةَ، عن بَكْرِ بنِ سَوَادَةَ، عن عَطَاءِ بنِ يَسَارٍ، عن النَّبِيِّ ﷺ.

قال أَبُو دَاوُدَ: وَذِكْرُ أبي سَعِيدٍ الخُدْرِيِّ في هَذا الحديثِ ليس بِمَحْفُوظٍ، هُوَ مُرْسَلٌ.

339- It is narrated on the authority of Ata' Ibn Yasar that two men set out during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

[129] Taking Bath On Friday

340- It is narrated on the authority of Abu Hurairah: while Umar Ibn Al-Khattab was addressing the people on Friday, a man entered (the mosque). Umar referred to him indirectly in his speech saying: "What is the matter with (those) men, who delay in coming after the Adhan?" He replied: "I did nothing after I heard the Adhan more than I performed ablution and then came." Upon this, Umar said: "Did you only perform ablution? Did you not hear The Messenger of Allah "Allah's blessing and peace be upon him" having said: "If anyone of you attends (the prayer in the mosque on) Friday, let him take a bath (before coming)"?"

341- It is narrated on the authority of Abu Sa'id Al-Khudri: Allah's Messenger "Allah's blessing and peace be upon him" said: "Taking bath on Friday is binding upon such as has attained the age of puberty."

342- It is narrated on the authority of Ibn Umar from Hafsah from Allah's Messenger "Allah's blessing and peace be upon him" that he said: "It is incumbent upon everyone who has attained the age of puberty to go in the morning to (attend the ceremonies of) Friday; and it is incumbent upon such as goes in the morning to (attend the ceremonies of) Friday to take bath."

Abu Dawud says: If one takes bath just after the break of the dawn, it will be sufficient for him even though he becomes afterwards in a state of ceremonial impurity.

343- It is narrated on the authority of both Abu Sa'id Al-Khudri and Abu Hurairah that they said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes bath on Friday, wears the best clothes of him, applies perfume to his body if it is available to him, and then goes to (attend the ceremonies of) Friday, without passing over the people, and offers as much prayer as is decreed for Him by Allah, and pays attention (to the sermon) once the imam comes out until he finishes from his prayer, it will act as expiation for (the sins committed in the interval) between it and the previous one (and further three days according to the narration of Abu Hurairah)."

344- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Taking bath and using the Siwak (teeth-cleansing brush) on Friday are

339 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدّثنا ابن لَهِيعَةَ، عن بَكْرِ بن سَوَادَةَ، عن أبي عَبْدِ اللَّهِ مَوْلَى إِسْمَاعِيلَ بنِ عُبَيْدٍ، عن عَطَاءِ بنِ يَسَارٍ أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ رَسولِ اللَّهِ ﷺ، بِمَعْنَاهُ.

[ت129/م127] ـ بابٌ في الغُسلِ يومَ الجُمُعةِ

340 ـ حدّثنا أَبُو تَوْبَةَ الرَّبِيعُ بنُ نَافِعٍ: أخبرنا مُعَاوِيَةُ، عن يَحْيَى: أخبرني أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ، أَنَّ عُمَرَ بنَ الْخَطَّابِ بَيْنَا هُوَ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ، فقال عُمَرُ: أَتَحْتَبِسُونَ عن الصَّلاَةِ؟ فقال الرَّجُلُ: مَا هُوَ إِلاَّ أَنْ سَمِعْتُ النِّدَاءَ فَتَوَضَّأْتُ. فقال عُمَرُ: والْوُضُوءَ أَيْضًا! أَوَ لَمْ تَسْمَعُوا رَسولَ اللَّهِ ﷺ يَقولُ: «**إِذَا أَتَى أَحَدُكُم الْجُمُعَةَ فَلْيَغْتَسِلْ**».

قال أَبُو دَاوُدَ: الغُسْلُ بَعْدَ طُلُوعِ الْفَجْرِ.

341 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ بنِ قَعْنَبٍ، عن مَالِكٍ، عن صَفْوَانَ بنِ سُلَيْمٍ، عن عَطَاءِ بنِ يَسَارٍ، عن أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رسولَ اللَّهِ ﷺ قال: «**غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ**».

342 ـ حدّثنا يَزِيدُ بنُ خَالِدٍ الرَّمْلِيُّ: أخبرنا المُفَضَّل ـ يَعْنِي ابنَ فَضَالَةَ ـ، عن عَيَّاشِ بن عَبَّاسٍ، عن بُكَيْرٍ، عن نَافِعٍ، عن ابنِ عُمَرَ، عن حَفْصَةَ، عن النَّبِيِّ ﷺ قال: «**عَلَى كُلِّ مُحْتَلِمٍ رَوَاحُ الْجُمُعَةِ، وَعَلَى كُلِّ مَنْ رَاحَ إِلى الْجُمُعَةِ الْغُسْلُ**».

قال أَبُو دَاوُدَ: إِذَا اغْتَسَلَ الرَّجُلُ بَعْدَ طُلُوعِ الْفَجْرِ أَجْزَأَهُ مِنْ غُسْلِ الْجُمُعَةِ وَإِنْ أَجْنَبَ.

343 ـ حدّثنا يَزِيدُ بنُ خَالِدِ بنِ يَزِيدَ بنِ عَبْدِ اللَّهِ بنِ مَوْهَبٍ الرَّمْلِيُّ الْهَمْدَانِيُّ. (ح) وحدثنا عَبْدُ الْعَزِيزِ بنُ يَحْيَى الْحَرَّانِيُّ قالا: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ. (ح) وحدثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، وهذا حديثُ مُحَمَّدِ بنِ سَلَمَةَ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن مُحَمَّدِ بنِ إِبْرَاهِيمَ، عن أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ. قال أَبُو دَاوُدَ: قال يَزِيدُ وَعَبْدُ الْعَزِيزِ في حَدِيثِهِمَا: عن أبي سَلَمَةَ بن عَبْدِ الرَّحْمَنِ وَأَبِي أُمَامَةَ بنِ سَهْلٍ، عن أبي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قالا: قال رَسُولُ اللَّهِ ﷺ: «**مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَلَبِسَ مِن أَحْسَنِ ثِيَابِهِ، وَمَسَّ مِنْ طِيبٍ إِنْ كَانَ عِنْدَهُ، ثُمَّ أَتَى الْجُمُعَةَ، فَلَمْ يَتَخَطَّ أَعْنَاقَ النَّاسِ، ثُمَّ صَلَّى مَا كَتَبَ اللَّهُ لَهُ، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يَفْرُغَ مِنْ صَلاَتِهِ، كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ جُمُعَتِهِ الَّتِي قَبْلَهَا**». قال: ويقولُ أَبُو هُرَيْرَةَ: «وَزِيَادَةَ ثَلاَثَةِ أَيَّامٍ»، ويقولُ: «إِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا».

قال أَبُو دَاوُدَ: وحديثُ مُحَمَّدِ بنِ سَلَمَةَ أَتَمُّ، ولم يَذْكُرْ حَمَّادٌ كلامَ أَبِي هُرَيْرَةَ.

344 ـ حدّثنا مُحَمَّدُ بنُ سَلَمَةَ المُرَادِيُّ: حدَّثنا ابنُ وَهْبٍ، عن عَمْرِو بنِ الْحَارِثِ أَنَّ سَعِيدَ بنَ أَبِي هِلاَلٍ وَبُكَيْرَ بن عَبْدِ اللَّهِ بن الأَشَجِّ حَدَّثَاهُ عن أَبِي بَكْرِ بنِ الْمُنْكَدِرِ، عن عَمْرِو بنِ سُلَيْمٍ الزُّرَقِيِّ، عن عَبْدِ الرَّحْمَنِ بنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عن أَبِيهِ أَنَّ

binding upon him who has attained the age of puberty; and he has to apply perfume if it is available, even though from that of his wife."

345- It is narrated on the authority of Aws Ibn Aws Ath-Thaqafi that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who (has sexual relation with his wife and thus) causes (her) to take a bath, and he himself takes a bath on Friday; then he hastens to go (to the mosque) at the earliest portion (of the due time of the prayer) and attends the first portion of the sermon; (and goes) walking not riding; becomes close to the imam and pays attention (to the sermon), and does not speak (during the sermon): will have, with every step he takes (to and from the mosque) the reward of the deeds of a whole year, including both fasting and standing (for supererogatory night prayer) in it."

346- It is narrated on the authority of Aws Ibn Aws Ath-Thaqafi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who washes his head and takes bath on Friday..."and the rest is the same.

347- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes bath on Friday, and applies perfume to his body from that of his wife, if it is available, and then wears the best of his clothes, and does not pass over the people, nor does he speak at the time of the sermon, it will act as expiation for (all the sins committed in the interval) between them (i.e. the current Friday and the previous one); and he, who speaks (during the sermon) and passes over the people, will receive (no more than the reward of) offering Zhuhr prayer (in congregation)."

348- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath on account of four things: (to get clean) from ceremonial impurity, on Friday, (to get purified) from (the blood of) cupping, and from (the traces of the water used in the) bath of the dead.

349- It is narrated on the authority of Ali Ibn Hawshab that he said: I asked Makhul about the expression "causes to wash" and "takes bath", thereupon he said: "Washes his head and washes the whole of his body."

350- It is narrated on the authority of Sa'id Ibn Abd Al-Aziz that he said concerning the expression "causes to wash" and "takes bath": "Washes his head and washes the whole of his body."

351- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any person who

رسول اللَّهِ ﷺ قال: «**الْغُسْلُ يَوْمَ الْجُمُعَةِ عَلَى كلِّ مُحْتَلِمٍ، وَالسِّوَاكُ، وَيَمَسُّ مِنَ الطِّيبِ مَا قُدِّرَ لَهُ**». إلاَّ أنَّ بُكَيْرًا لم يَذْكُر عَبْدَ الرَّحْمَنِ، وقال في الطِّيبِ: «**وَلَوْ مِنْ طِيبِ الْمَرْأَةِ**».

345 ـ حدّثنا مُحَمَّدُ بنُ حَاتِمٍ الْجَرْجَرائِيُّ، حِبِّيٌّ: حدَّثنا ابنُ المُبَارَكِ، عن الأَوْزَاعِيِّ: حَدَّثَنِي حَسَّانُ بنُ عَطِيَّةَ: حَدَّثَنِي أَبُو الأَشْعَثِ الصَّنْعَانِيُّ: حَدَّثَنِي أَوْسُ بنُ أَوْسٍ الثَّقَفِيُّ قال: سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**مَنْ غَسَّلَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ، ثُمَّ بَكَّرَ وَابْتَكَرَ، وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الإِمَامِ فَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ: أَجْرُ صِيَامِهَا وَقِيَامِهَا**».

346 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن خَالِدِ بنِ يَزِيدَ، عن سَعِيدِ بنِ أَبِي هِلاَلٍ، عن عُبَادَةَ بنِ نُسَيٍّ، عن أَوْسٍ الثَّقَفِيِّ، عن رسولِ اللَّهِ ﷺ أَنَّهُ قال: «**مَنْ غَسَلَ رَأْسَهُ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ**» وَسَاقَ نَحْوَهُ.

347 ـ حدّثنا ابنُ أَبِي عَقِيلٍ وَمُحَمَّدُ بنُ سَلَمَةَ المِصْرِيَّانِ قالا: حدّثنا ابنُ وَهْبٍ، قال ابنُ أَبِي عَقِيلٍ قال: أخبرني أُسَامَةُ ـ يَعْنِي ابنَ زَيْدٍ ـ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن عَبْدِ اللَّهِ بنِ عَمْرِو بن العَاصِ، عن النَّبِيِّ ﷺ أَنَّهُ قال: «**مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَمَسَّ مِنْ طِيبِ امْرَأَتِهِ ـ إِنْ كَانَ لَهَا ـ، وَلَبِسَ مِنْ صَالِحِ ثِيَابِهِ، ثُمَّ لَمْ يَتَخَطَّ رِقَابَ النَّاسِ، وَلَمْ يَلْغُ عِنْدَ الْمَوْعِظَةِ، كَانَتْ كَفَّارَةً لِمَا بَيْنَهُمَا، وَمَنْ لَغَا وَتَخَطَّى رِقَابَ النَّاسِ كَانَتْ لَهُ ظُهْرًا**».

348 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا مُحَمَّدُ بنُ بِشْرٍ: حدَّثنا زَكَرِيَّا: حدَّثنا مُصْعَبُ بنُ أَبِي شَيْبَةَ، عن طَلْقِ بنِ حَبِيبٍ العَنَزِيِّ، عن عَبْدِ اللَّهِ بنِ الزُّبَيْرِ، عن عَائِشَةَ أَنَّهَا حَدَّثَتْهُ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَسِلُ مِنْ أَرْبَعٍ: مِنَ الْجَنَابَةِ، وَيَوْمَ الْجُمُعَةِ، وَمِنَ الْحِجَامَةِ، وَمِنْ غُسْلِ المَيِّتِ».

349 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ الدِّمَشْقِيُّ: أخبرنا مَرْوَانُ: حدَّثنا عَلِيُّ بنُ حَوْشَبٍ، قال: سَأَلْتُ مَكْحُولاً عن هذا القَوْلِ: غَسَّلَ وَاغْتَسَلَ؟ فقال: غَسَلَ رَأْسَهُ وغَسَّلَ جَسَدَهُ.

350 ـ حدّثنا مُحَمَّدُ بنُ الوَلِيدِ الدِّمَشْقِيُّ: حدَّثنا مِسْهَرٌ، عن سَعِيدِ بنِ عَبْدِ العَزِيزِ في «غَسَّلَ وَاغْتَسَلَ» قال: قال سَعِيدٌ: «غَسَلَ رَأْسَهُ وَغَسَّلَ جَسَدَهُ».

351 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن سُمَيٍّ، عن أَبِي صالحِ السَّمَّانِ، عن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**مَن اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ**

takes a bath on Friday like the bath of ceremonial impurity (after sexual intercourse) and then goes in the morning for the prayer (in the first hour as early as it could be), it is as if he has sacrificed a camel (in Allah's cause). Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, then it is as if he has sacrificed a horned ram. If one goes in the fourth hour, then it is as if he has sacrificed a hen. Whoever goes in the fifth hour, then it is as if he has offered an egg. When the Imam comes out (and Starts delivering the speech), the angels attend to listen to the speech."

[130] The Concession To Leave Taking Bath On Friday

352- It is narrated on the authority of A'ishah that she said: During the early days (of Islam) the people used to do all the works for themselves, and on Friday, they used to go (to the mosque) with their state (of untidiness and dirt of clothes), thereupon it was said to them: "Would that you take bath (before you come to the mosque)!"

353- It is narrated on the authority of Ikrimah that he said: Some people from Iraq came to Ibn Abbas and said: "O Ibn Abbas! Do you see that taking bath on Friday is binding?" he said: "No, but it is more fitting to purify and make good such as does it; and there is no harm upon him, who does not take bath; and let me tell you how this matter began: the people (at first) lived in hardship: they used to wear woollen garments, and work (as carriers of things) on their backs. On the other hand, their mosque was narrow whose ceiling was low, similar to a bower. On a hot day, the Messenger of Allah "Allah's blessing and peace be upon him" came out and the sweat of the people was so much on account of the wool they were wearing, to the extent that bad smell came out of them and caused harm to each other. Detected that smell, the Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! If it is this day, take bath, and let anyone of you apply the best of his hair oil and perfume!" Ibn Abbas added: Then, Allah has brought good for them: they came to wear better clothes other than the wool, found others to do the job on behalf of them, their mosque became larger, and some of that sweat with which they caused harm to each other faded away.

354- It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers ablution (to attend the ceremonies) on Friday, this is good; and he, who takes bath (for the same purpose), this is better."

الْجَنابَةِ، ثُمَّ رَاحَ، فَكَأَنَّمَا قَرَّب بَدَنَةً، وَمَنْ رَاحَ في السَّاعَةِ الثَّانِيَةِ، فَكأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ في السَّاعَةِ الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجاجَةً، وَمَنْ رَاحَ في السَّاعَةِ الْخَامِسَةِ، فَكَأَنَّمَا قَرَّب بَيْضَةً، فَإِذَا خَرَجَ الإِمَامُ حَضَرتِ المَلائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

[ت130/م128] ـ بابٌ في الرُّخصَةِ في تركِ الغُسلِ يومَ الجُمُعةِ

352 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن يَحْيَى بن سَعِيدٍ، عن عَمْرَةَ، عن عَائِشَةَ قالت: «كَانَ النَّاسُ مُهَّانَ أَنْفُسِهِمْ، فَيرُوحُونَ إِلَى الْجُمُعَةِ بِهَيْئَتِهِمْ، فَقِيلَ لَهُمْ: لَوِ اغْتَسَلْتُمْ».

353 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعْني ابنَ مُحَمَّدٍ ـ، عن عَمْرِو بن أَبِي عَمْرٍو، عن عِكْرِمَةَ: «أَنَّ نَاسًا مِنْ أَهْلِ الْعِرَاقِ جَاؤوا فقالوا: يَا ابْنَ عَبَّاسٍ، أَتَرَى الْغُسْلَ يَوْمَ الْجُمُعَةِ وَاجبًا؟ قال: لاَ. وَلَكِنَّهُ أَطْهَرُ وَخَيْرٌ لِمَنِ اغْتَسَلَ، وَمَنْ لَمْ يَغْتَسِلْ فَلَيْسَ عَلَيْهِ بِوَاجِبٍ، وَسَأُخْبِرُكُمْ كَيْفَ بَدَأَ الْغُسْلِ: كَانَ النَّاسُ مَجْهُودِينَ، يَلْبَسُونَ الصُّوفَ وَيَعْمَلُونَ عَلَى ظُهُورِهِمْ، وَكَانَ مَسْجِدُهُمْ ضَيِّقًا مُقَارِبَ السَّقْفِ، إِنَّمَا هُوَ عَرِيشٌ. فَخَرَجَ رَسولُ اللَّهِ ﷺ في يَوْمٍ حَارٍّ، وَعَرِقَ النَّاسُ في ذَلِكَ الصُّوفِ حَتَّى ثَارَتْ مِنْهُمْ رِيَاحٌ آذَى بِذَلِكَ بَعْضُهُمْ بَعْضًا، فَلَمَّا وَجَدَ رسولُ اللَّهِ ﷺ تِلْكَ الرِّيحَ قال: **«أَيُّهَا النَّاسُ، إِذَا كَانَ هَذَا الْيَوْمُ فَاغْتَسِلُوا، وَلْيَمَسَّ أَحَدُكُمْ أَفْضَلَ مَا يَجِدُ مِنْ دُهْنِهِ وَطِيبِهِ»**. قال ابنُ عَبَّاسٍ: ثُمَّ جَاءَ اللَّهُ بالْخَيْرِ وَلَبِسُوا غَيْرَ الصُّوفِ، وَكُفُوا الْعَمَلَ، وَوُسِّعَ مَسْجِدُهُمْ، وَذَهَبَ بَعْضُ الَّذِي كَانَ يُؤْذِي بَعْضُهُمْ بَعْضًا مِنَ الْعَرَقِ».

354 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا هَمَّامٌ، عن قَتَادَةَ، عن الْحَسَنِ، عن سَمُرَةَ قال: قال رسولُ اللَّهِ ﷺ: **«مَنْ تَوَضَّأَ يومَ الجُمُعَةِ فَبِهَا وَنِعْمَتْ، وَمَنِ اغْتَسَلَ فَهُوَ أَفْضَلُ»**.

[131] When One Embraces Islam And Is Commanded To Take Bath

355- It is narrated on the authority of Qais Ibn Asim that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" with the intention to embrace Islam, thereupon he commanded me to take bath with water mixed with the (leaves of the) lot tree.

356- It is narrated on the authority of Uthaim Ibn Kulaib from his father from his grandfather that he came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've embraced Islam." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Then, relieve yourself of the hair of infidelity" i.e. get your head shaved. The Messenger of Allah "Allah's blessing and peace be upon him" said to another one who was with him: "Remove the hair of infidelity from your body and get yourself circumcized."

[132] A Woman Washes The Garment She Is Wearing During Menses

357- It is narrated on the authority of Mu'adhah that she said: I asked A'ishah about the menstruating, the blood of whose menses might affect the garment, thereupon she said: "Let her wash it, and in case the blood is not removed, let her mix it (the water) with yellowish discharge." She further said: "It happened that I had three monthly courses while I was living with the Messenger of Allah "Allah's blessing and peace be upon him", during which I did not wash any garment for me (since it was not affected by the blood of menses)."

358- It is narrated on the authority of A'ishah that she said: In case one of us had only a single garment, and it was affected by the blood of her menses, she would wet it with her saliva, and then rub it.

359- It is narrated on the authority of Bakkar Ibn Yahya that he said: My grandmother told me: I visited Umm Salamah, and a woman from Quraish asked her about offering prayer in the garment of the menstruating woman, thereupon Umm Salamah said: "During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", it happened that anyone of us would get menses, and spend the days of menstruation (in her garment), and then (when it was over) she would see the garment she was wearing during menses: if it was affected by blood, we would wash it, and then offer prayer in it, and if there was no blood in it, we would leave it without washing, even though this would not prevent us from offering prayer in it. In relation to such as was braiding her hair: if anyone of us was braiding her hair and she took bath, she would not undo it, but she would pour three handfuls of water over her head: if she saw the roots of the hair wetted, she

[ت131/م129] ـ بابٌ: [في] الرجلِ يُسْلِمُ فيؤمرُ بالغُسلِ

355 ـ حدّثنا مُحمَّدُ بنُ كَثِيرٍ الْعَبْدِيُّ: أخبرنا سُفْيَانُ: حدَّثنا الأَغَرُّ، عن خَلِيفَةَ بنِ حُصَيْنٍ، عن جَدِّهِ قَيْسِ بنِ عَاصِمٍ قال: «أَتَيْتُ النَّبِيَّ ﷺ أُرِيدُ الإِسْلاَمَ، فَأَمَرَنِي أَنْ أَغْتَسِلَ بِمَاءٍ وَسِدْرٍ».

356 ـ حدّثنا مَخْلَدُ بنُ خَالِدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا ابنُ جُرَيْجٍ قال: أُخْبِرْتُ عن عُثَيْم بن كُلَيْبٍ، عن أبيهِ، عن جَدِّهِ أَنَّهُ جاءَ إِلَى النَّبيِّ ﷺ فقال: قَدْ أَسْلَمْتُ. فقال لهُ النَّبيُّ ﷺ: «**أَلْقِ عَنْكَ شَعْرَ الْكُفْرِ**»، يقولُ احْلِقْ. قال: وأخبرني آخَرُ أَنَّ النَّبيَّ ﷺ قال لآخَرَ مَعَهُ: «**أَلْقِ عَنْكَ شَعْرَ الْكُفْرِ وَاخْتَتِنْ**».

[ت132/م130] ـ بابُ المرأةِ تَغسِلُ ثوبَها الذي تَلْبَسُه في حَيضِها

357 ـ حدّثنا أَحْمَدُ بنُ إِبْراهِيمَ: حدَّثنا عَبْدُ الصَّمَدِ بنُ عَبْدِ الْوَارِث قال: حَدّثني أَبي، قال: حدثتني أُمُّ الْحَسَنِ ـ يَعْنِي جَدَّةَ أَبِي بَكْرٍ الْعَدَوِيِّ ـ عن مُعَاذَةَ قالت: «سَأَلْتُ عَائِشَةَ رضي اللَّهِ عنها عن الْحَائِضِ يُصِيبُ ثَوْبَهَا الدَّمُ؟ قالت: تَغْسِلُهُ؛ فَإِنْ لَمْ يَذْهَبْ أَثَرُهُ فَلْتُغَيِّرْهُ بِشَيْءٍ مِنْ صُفْرَةٍ. قالت: وَلَقَدْ كُنْتُ أَحِيضُ عِنْدَ رَسولِ اللَّهِ ﷺ ثَلاَثَ حِيَضٍ، لا أَغْسِلُ لِي ثَوبًا».

358 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ الْعَبْدِيُّ: أخبرنا إِبْراهِيمُ بنُ نَافِعٍ قال: سَمِعْتُ الْحَسَنَ ـ يَعْنِي ابنَ مُسْلِمٍ ـ يَذْكُرُ عن مُجَاهِدٍ قال: قالت عَائِشَةُ: «مَا كَانَ لإِحْدَانَا إِلاَّ ثَوْبٌ وَاحِدٌ تَحِيضُ فِيهِ، فَإِذَا أَصَابَهُ شَيْءٌ مِنْ دمٍ بَلَّتْهُ بِرِيقِهَا، ثُمَّ قَصَعَتْهُ بِرِيقِهَا».

359 ـ حدّثنا يَعْقُوبُ بنُ إِبْراهِيمَ: حدَّثنا عَبْدُ الرَّحْمَنِ ـ يَعْنِي ابنَ مَهْدِيٍّ ـ ، قال: حدَّثنا بَكَّارُ بنُ يَحيى: حَدَّثَتْنِي جَدَّتِي قالت: «دَخَلْتُ عَلَى أُمِّ سَلَمَةَ، فَسَأَلَتْهَا امْرَأَةٌ مِنْ قُرَيْشٍ عن الصَّلاَةِ في ثَوْبِ الْحَائِضِ؟ فقالت أُمُّ سَلَمَةَ: قَدْ كَانَ يُصِيبُنَا الْحَيْضُ عَلَى عَهْدِ رَسولِ اللَّهِ ﷺ، فَتَلْبَثُ إِحْدَانَا أَيَّامَ حَيْضِهَا، ثُمَّ تَطْهُرُ، فَتَنْظُرُ الثَّوْبَ الَّذِي كَانَتْ تَقَلَّبُ فِيهِ، فَإِنْ أَصَابَهُ دَمٌ غَسَلْنَاهُ وَصَلَّيْنَا فِيهِ، وَإِنْ لَمْ يَكُنْ أَصَابَهُ شَيْءٌ تَرَكْنَاهُ وَلَمْ يَمْنَعْنَا ذَلِكَ من أَنْ نُصَلِّيَ. وَأَمَّا الْمُمْتَشِطَةُ فَكَانَتْ إِحْدَانَا

would rub it, and then she would pour three handfuls of water over the whole of her body."

360- It is narrated on the authority of Asma' Bint Abu Bakr that she said: I heard a woman having asked the Messenger of Allah "Allah's blessing and peace be upon him": "What does anyone of us do with her garment whenever she becomes clean (from menses): does she offer prayer in it?" on that he said: "Let her see it: if she sees (traces of) blood in it, she should rub it with some water, and sprinkle water over it and in case she sees nothing, then she could offer prayer in it."

361- It is narrated on the authority of Asma' Bint Abu Bakr that she said: A woman asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! Tell me: if the garment of anyone of us is affected by the blood of menses: what should she do with it?" he said: "If the blood of menses affects the garment of anyone of you, let her rub it (with water), and then sprinkle water over it, and then she could offer prayer in it."

362- The same is narrated on the authority of Hisham, through another chain of transmission, with a slight variation of wording.

363- It is narrated on the authority of Umm Qais Bint Mihsan that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about the blood of menses which might affect the garment, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Scrape it (the traces of the blood off the garment) with the help of a rib bone, and wash it with water mixed with leaves of lot-tree."

364- It is narrated on the authority of A'ishah that she said: Anyone of us (during the lifetime of the Prophet) might have a single garment, in which she would get menses and also become in a state of ceremonial impurity (resulting from having sexual relation with her husband), and if she detected a drop of blood in it, she would rub it with the help of her saliva.

365- It is narrated on the authority of Abu Hurairah that Khawlah Bint Yasar came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I have no more than a single garment, in which I get menses: what should I do with it?" he said: "When you become clean, wash it, and then offer prayer in it." She said: "But, if the blood is not removed (what should I do?)" he said: "It is sufficient for you to wash the blood off it, and do not care of its traces."

تَكُونُ مُمْتَشِطَةً، فَإِذَا اغْتَسَلَتْ لَمْ تَنْقُضْ ذَلِكَ وَلَكِنَّهَا تَحْفِنُ عَلَى رَأْسِهَا ثَلَاثَ حَفَنَاتٍ، فَإِذَا رَأَتِ الْبَلَلَ في أُصُولِ الشَّعَرِ، دَلَكَتْهُ، ثُمَّ أَفَاضَتْ عَلَى سَائِرِ جَسَدِهَا».

360 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيليُّ: حدَّثنا مُحمَّدُ بنُ سَلَمَةَ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عن أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قالت: سَمِعْتُ امْرَأَةً تَسْأَلُ رسولَ اللَّهِ ﷺ كَيْفَ تَصْنَعُ إِحْدَانَا بِثَوْبِهَا إِذَا رَأَتِ الطُّهْرَ، أَتُصَلِّي فِيهِ؟ قال: **«تَنْظُرُ، فَإِنْ رَأَتْ فِيهِ دَمًا فَلْتَقْرُصْهُ بِشَيْءٍ مِنْ مَاءٍ، وَلْتَنْضَحْ مَا لَمْ تَرَ، وَلتصلِّي فِيهِ»**.

361 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن هِشَامِ بنِ عُرْوَةَ، عن فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عن أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا قالت: سَأَلَتِ امرأَةٌ رسولَ اللَّهِ ﷺ فقالت: يا رَسُولَ اللَّهِ، أَرَأَيْتَ إِحْدَانَا إِذَا أَصَابَ ثَوْبَهَا الدَّمُ مِنَ الْحَيْضَةِ كَيْفَ تَصْنَعُ؟ قال: **«إِذَا أَصَابَ إِحْدَاكُنَّ الدَّمُ مِنَ الحيْض، فَلْتَقْرُصْهُ، ثم لْتَنْضَحْهُ بالماءِ، ثُمَّ لْتُصَلِّي»**.

362 ـ حدّثنا مَسَدَّدٌ: حدَّثنا حَمَّادٌ. (ح) وحدثنا مُسَدَّدٌ: حدَّثنا عيسَى بنُ يُونُس. (ح) وحدثنا مُوسَى بنُ إِسْمَاعِيلَ: حدثنا حَمَّادٌ ـ يَعْنِي ابنَ سَلَمَةَ ـ، عن هِشَامٍ بِهَذَا المعنى قالا: **«حُتِّيهِ، ثُمَّ اقْرُصيهِ بالمَاءِ، ثُمَّ انْضَحِيهِ»**.

363 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى ـ يَعْنِي ابنَ سَعِيدٍ الْقَطَّانَ ـ، عن سُفْيَان قال: حدثني ثابتٌ الْحَدَّادُ: حدثني عَدِيُّ بنُ دِينَارٍ قال: سَمِعْتُ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ تقولُ: سَأَلْتُ النَّبِيَّ ﷺ عن دَمِ الْحَيْضِ يَكُونُ في الثَّوْبِ؟ قال: **«حُكِّيهِ بِضِلْعٍ واغْسِليهِ بِمَاءٍ وَسِدْرٍ»**.

364 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا سُفْيَانُ، عن ابنِ أَبِي نَجِيحٍ، عن عَطَاء، عن عَائِشَةَ قالت: «قَدْ كَانَ يَكُونُ لإِحْدَانَا الدِّرْعُ؛ فِيهِ تَحِيضُ، وَفِيهِ تُصِيبُهَا الْجَنَابَةُ، ثُمَّ تَرَى فِيهِ قَطْرَةً مِنْ دَمٍ، فَتَقْصَعُهُ بريقِهَا».

365 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا ابنُ لَهِيعَةَ، عن يَزِيدَ بنِ أَبِي حَبِيبٍ، عن عِيسَى بنِ طَلْحَةَ، عن أَبِي هُرَيْرَةَ: أَنَّ خَوْلَةَ بِنْتَ يَسَارٍ أَتَتِ النَّبِيَّ ﷺ فقالتْ: يَا رَسولَ اللَّهِ، إِنَّهُ لَيسَ لِي إِلاَّ ثَوْبٌ وَاحِدٌ، وَأَنَا أَحِيضُ فِيهِ، فَكَيْفَ أَصْنَعُ؟ قال: **«إِذَا طَهُرْتِ فَاغْسِلِيهِ، ثُمَّ صَلِّي فِيهِ»**. فَقَالَتْ: فَإِنْ لَمْ يَخْرُجِ الدَّمُ؟ قال: **«يَكْفِيكِ غَسْلُ الدَّمِ وَلاَ يَضُرُّكِ أَثَرُهُ»**.

[133] Offering Prayer In The Same Garment In Which One Has Sexual Relation With His Wife

366- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he asked his sister Umm Habibah (the wife of the Prophet) whether the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer in the same garment in which he had sexual relation with her; and she answered in the affirmative.

[134] Offering Prayer In The Same mantles Of Women

367- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" did not offer prayer in the same mantles (or coverings: Ubaidullah said: My father was in doubt) which we (his wives) used.

368- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" did not offer prayer in our mantles.

[135] The Concession To Do So

369- It is narrated on the authority of Maimunah that the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in a mantle, whose part was on him, and the other part on one of his wives while she was menstruating; and he was offering prayer while it was on him.

370- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer at night and I was by his side, getting my menses, having a mantle over me, a part of which was on him.

[136] When Semen Affects The Garment

371- It is narrated on the authority of Hammam Ibn Al-Harith that once, he was in the house of A'ishah, and he had a nocturnal wet dream (and in the morning) a slave-girl belonging to A'ishah saw him washing the traces of semen off the garment (or washing the whole garment); and when she told A'ishah she said: "I saw myself as I was rubbing it off the garment of the Messenger of Allah "Allah's blessing and peace be upon him"."

372- It is narrated on the authority of A'ishah that she said: I used to rub the semen off the garment of the Messenger of Allah "Allah's blessing and peace be upon him", in which he would offer prayer.

373- It is narrated on the authority of A'ishah that she reported that she used to wash the (traces of) semen off the garment of the Messenger of

[ت133/م131] ـ بابُ الصلاةِ في الثَّوبِ الذي يُصيبُ أهلَهُ فيهِ

366 ـ حدّثنا عِيسَى بنُ حَمَّادٍ الْمِصْرِيُّ: أخبرنا اللَّيْثُ، عن يَزِيدَ بنِ أَبي حَبِيبٍ، عن سُوَيْدِ بنِ قَيْسٍ، عن مُعَاوِيَةَ بنِ حُدَيْجٍ، عن مُعَاوِيَةَ بنِ أَبي سُفْيَانَ «أَنَّهُ سَأَلَ أُخْتَهُ أُمَّ حَبِيبَةَ زَوْجَ النَّبيِّ ﷺ: هَلْ كَانَ رَسولُ اللَّهِ ﷺ يُصَلِّي في الثَّوْبِ الَّذي يُجَامِعُهَا فِيهِ؟ فقالت: نَعَمْ، إِذَا لَمْ يَرَ فِيهِ أَذًى».

[ت134/م132] ـ بابُ الصلاةِ في شُعُرِ النِّساءِ

367 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أَبي: حدَّثنا الأَشْعَثُ، عن مُحَمَّدِ بنِ سِيرِينَ، عن عَبْدِ اللَّهِ بنِ شَقِيقٍ، عن عَائِشَةَ قالت: «كَانَ رسولُ اللَّهِ ﷺ لا يُصَلِّي في شُعُرِنَا، أَوْ في لُحُفِنَا»، قال عُبَيْدُ اللَّهِ: شَكَّ أَبي.

368 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عن هِشَامٍ، عن ابنِ سِيرِينَ، عن عَائِشَةَ «أَنَّ النَّبيَّ ﷺ كَانَ لاَ يُصَلِّي في مَلاَحِفِنَا».

قال حَمَّادٌ: وَسَمِعْتُ سَعِيدَ بنَ أَبي صَدَقَةَ قال: سَأَلْتُ مُحمدًا عَنْهُ، فَلَمْ يُحَدِّثْنِي وقال: سَمِعْتُهُ مُنْذُ زَمَانٍ، وَلاَ أَدْرِي مِمَّنْ سَمِعْتُهُ، وَلا أَدْرِي أَسمِعْتُهُ مِنْ ثَبَتٍ أَوْ لاَ، فَسَلُوا عَنْهُ.

[ت135/م133] ـ بابٌ: [في] الرخصةِ في ذلكَ

369 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ بنِ سُفْيَانَ: حدَّثنا سُفْيَانُ، عن أَبي إِسْحَاقَ الشَّيْبَانِيِّ، سَمِعَهُ مِنْ عَبْدِ اللَّهِ بنِ شَدَّادٍ، يُحَدِّثُهُ عن مَيْمُونَةَ «أَنَّ النَّبيَّ ﷺ صَلَّى وَعَلَيْهِ مِرْطٌ وَعَلَى بَعْضِ أَزْوَاجِهِ مِنْهُ، وَهِيَ حَائِضٌ، وَهُوَ يُصَلِّي، وَهُوَ عَلَيْهِ».

370 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا وَكِيعُ بنُ الْجَرَّاحِ: حدَّثنا طَلْحَةُ بنُ يَحْيَى، عن عُبَيْدِ اللَّهِ بن عبدِ اللَّهِ بنِ عُتْبَةَ، عن عَائِشَةَ قالت: «كَانَ رَسولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيْلِ، وَأَنَا إِلَى جَنْبِهِ، وَأَنَا حَائِضٌ، وَعَلَيَّ مِرْطٌ لِي، وَعَلَيْهِ بَعْضُهُ».

[ت136/م...] ـ بابُ المَنِيِّ يصيبُ الثَّوبَ

371 ـ حدّثنا حَفْصُ بنُ عُمَرَ، عن شُعْبَةَ، عن الْحَكَمِ، عن إِبْرَاهِيمَ، عن هَمَّامِ بنِ الْحَارِثِ «أَنَّهُ كَانَ عِنْدَ عَائِشَةَ رضي اللَّهُ عنها، فَاحْتَلَمَ، فَأَبْصَرَتْهُ جَارِيَةٌ لِعَائِشَةَ وَهُوَ يَغْسِلُ أَثَرَ الْجَنَابَةِ مِنْ ثَوْبِهِ، أَوْ: يَغْسِلُ ثَوْبَهُ، فَأَخْبَرَتْ عَائِشَةَ، فقالت: لَقَدْ رَأَيْتُنِي وَأَنَا أَفْرُكُهُ مِنْ ثَوْبِ رسولِ اللَّهِ ﷺ».

قال أَبُو دَاوُدَ: رَوَاهُ الأَعْمَشُ كَمَا رَوَاهُ الْحَكَمُ.

372 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادُ بنُ سَلَمَةَ، عن حمادِ بنِ أَبي سُلَيْمَانَ، عن إِبْراهِيمَ، عن الأَسْوَدِ، عن عَائِشَةَ قالت: «كُنْتُ أَفْرُكُ الْمَنِيَّ مِنْ ثَوْبِ رَسولِ اللَّهِ ﷺ فَيُصَلِّي فِيه».

قال أَبُو دَاوُدَ: وَافَقَهُ مُغِيرَةُ وَأَبو مَعْشَرٍ وَوَاصِلٌ.

373 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحمَّدٍ النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ. (ح) وحدثنا مُحمَّدُ بنُ عُبَيْدِ بن حِسَابٍ الْبَصْرِيُّ: حدَّثنا سُلَيْمٌ ـ يَعني ابنَ أَخْضَرَ ـ المَعْنَى وَالإِخْبَارُ في حَدِيثِ سُلَيْمٍ؛ قالا: أخبرنا عَمْرُو بنُ مَيْمُونِ بنِ مِهْرَانَ قال: سَمِعْتُ سُلَيْمَانَ بنَ يَسَارٍ يقولُ:

Allah "Allah's blessing and peace be upon him" and she said: "Then, I would see a spot or spots (on account of the traces of water) on it."

[137] When The Urine Of A Child Affects The Garment

374- It is narrated on the authority of Umm Qais Bint Mihsan that she brought a child of her to the Messenger of Allah "Allah's blessing and peace be upon him", who had been given no food yet, and then he urinated on him, thereupon he asked for water which he sprinkled over that (spot of the garment which received the urine), and he did not wash the whole garment.

375- It is narrated on the authority of Lubabah Bint Al-Harith that she said: Once, Al-Husain Ibn Ali was in the lap of the Prophet "Allah's blessing and peace be upon him", and he urinated on him, thereupon I said: "O Messenger of Allah! Give me your garment (to wash it for you), and wear another garment!" he said: "No, (since it is sufficient to) sprinkle water (over the traces) of the urine of a male (child); but it is (necessary for the garment) to be washed because of the urine of a female (child)."

376- It is narrated on the authority of Abu As-Samh that he said: I was a servant of the Messenger of Allah "Allah's blessing and peace be upon him". Whenever he intended to take bath, he would say to me: "Turn your back to me." And I would do and screen him while bathing. Once, Al-Hasan or Al-Husain was brought to him, and he urinated on his breast. I wanted to wash it (the garment), but the Messenger of Allah "Allah's blessing and peace be upon him" said: "Sprinkle water over (the traces of urine on) it, for it should be washed only because of the urine of a female (child) and (it is sufficient to) sprinkle water over (the traces of urine on) it because of the urine of a male (child)."

377- It is narrated on the authority of Ali: "As to the urine of the female child, (it is necessary to) wash (the garment because of) it; and as to the urine of the male child, (it is sufficient to) sprinkle water over (the traces of) it (in the garment) as long as he has not got food yet."

378- It is narrated on the authority of Ali: The Messenger of Allah "Allah's blessing and peace be upon him" said: "As to the urine of the male child, (it is sufficient to) sprinkle water over (the traces of) it (in the garment); and as to the urine of the female child, (it is necessary to) wash (the garment because of) it." Qatadah added: This is right as long as both have not got food yet; and in case both have got food, the whole of the garment should be washed.

سَمِعْتُ عَائِشَةَ تقولُ: «إِنَّهَا كَانَتْ تَغْسِلُ الْمَنِيَّ مِنْ ثَوْبِ رسولِ اللَّهِ ﷺ. قالت: ثُمَّ أَراه فِيهِ بُقْعَةً أَوْ بُقَعًا».

[ت137/م134] ـ بابُ بولِ الصبيِّ يصيبُ الثوبَ

374 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ القَعْنَبِيُّ، عن مَالِكٍ، عن ابن شِهَابٍ، عن عُبَيْد اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ، عن أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ «أَنَّهَا أَتَتْ بابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رسولِ اللَّهِ ﷺ، فَأَجْلَسَهُ رسولُ اللَّهِ ﷺ في حِجْرِهِ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَنَضَحَهُ، وَلَمْ يَغْسِلْهُ».

375 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ وَالرَّبِيعُ بنُ نَافِعٍ أَبو تَوْبَةَ، المَعْنى، قالا: حدّثنا أَبُو الأَحْوَصِ، عن سِمَاكٍ، عن قَابُوسَ، عن لُبَابَةَ بِنْتِ الْحَارِثِ قالت: كَانَ الْحُسَيْنُ بنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ في حِجْرِ رسولِ اللَّهِ ﷺ فَبَالَ عَلَيْهِ، فَقُلْتُ: الْبَسْ ثَوْبًا وَأَعْطِنِي إِزَارَكَ حَتَّى أَغْسِلَهُ. قال: «**إِنَّمَا يُغْسَلُ مِنْ بَوْلِ الأُنْثَى، وَيُنْضَحُ مِنْ بَوْلِ الذَّكَرِ**».

376 ـ حدّثنا مُجَاهِدُ بنُ مُوسَى وَعَبَّاسُ بنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ ـ المَعْنَى ـ قالا: حدَّثنا عَبْدُ الرَّحْمَنُ بنُ مَهْدِيٍّ: حَدَّثَنِي يَحْيَى بنُ الْوَلِيدِ: حَدَّثَنِي مُحِلُّ بنُ خَلِيفَةَ: حَدَّثَنِي أَبُو السَّمْحِ قال: كُنْتُ أَخْدُمُ النَّبِيَّ ﷺ، فَكَانَ إِذَا أَرَادَ أَنْ يَغْتَسِلَ قالَ: «**وَلِّنِي قَفَاكَ**». قالَ فَأُوَلِّيهِ قَفَاي، فَأَسْتُرُهُ بِهِ، فَأُتِيَ بِحَسَنٍ أَوْ حُسَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا فَبَالَ عَلَى صَدْرِهِ، فَجِئْتُ أَغْسِلُهُ، فقال: «**يُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ، وَيُرَشُّ مِنْ بَوْلِ الْغُلامِ**».

قال العبَّاسُ: حَدّثنا يَحْيَى بنُ الْوَلِيدِ.

قال أَبُو دَاوُدَ: وَهُوَ أَبُو الزَّعْرَاءِ قال هَارُونُ بنُ تَمِيمٍ عن الْحَسَنِ قال: «الأَبْوَالُ كلُّهَا سَوَاءٌ».

377 ـ حدّثنا مُسَدَّدٌ: حدّثنا يَحْيَى، عن ابن أَبِي عَرُوبَةَ، عن قَتَادَةَ، عن أَبي حَرْبِ بنِ أَبِي الأَسْوَدِ، عن أَبِيهِ، عن عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قال: «يُغْسَلُ بَوْلُ الْجَارِيَةِ وَيُنْضَحُ بَوْلُ الْغُلامِ، مَا لَمْ يَطْعَمْ».

378 ـ حدّثنا ابنُ الْمُثَنَّى: حدثنا مُعَاذُ بنُ هِشَام: حَدَّثَنِي أَبِي، عن قَتَادَةَ، عن أَبِي حَرْبِ بنِ أَبِي الأَسْوَدِ، عن أَبِيهِ، عن عَلِيِّ بنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قال، فَذَكَرَ مَعْنَاهُ، وَلَمْ يَذْكُرْ: «مَا لَمْ يَطْعَمْ». قال قَتَادَةُ: «هَذَا مَا لَمْ

379- It is narrated on the authority of Al-Hasan from his mother that she saw Umm Salamah sprinkling water over the (traces of the) urine of the male child (in the garment) as long as he has not got food yet; and if he has got food, she would wash the whole garment; and she used to wash (the whole garment on account of) the urine of the female child.

[138] When The Ground Receives Urine

380- It is narrated on the authority of Abu Hurairah that he said: A desert dweller came in the mosque while the Messenger of Allah "Allah's blessing and peace be upon him" was sitting, and after he had offered a two-rak'ah prayer he said: "O Allah! Bestow Your Mercy upon me and Muhammad, and do not make anyone join us in Your Mercy!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, you've restrained that (i.e. Allah's Mercy) which is all-embracing!" then, he started passing urine in one corner of the mosque, thereupon the people hastened to harm him; but the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to let him and said: "No doubt, you've been sent to make things easy for the people, and not to make them have aversion (towards the religion)." Then, he ordered that a bucket of water should be poured over that (place which received the urine).

381- It is narrated on the authority of Abdullah Ibn Ma'qil Ibn Muqarrin that he said: A desert dweller offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same in which he said: "Take away the (spot of) dust on which he urinated and throw it, and pour water over its place."

Abu Dawud says: This narration is unrestricted (Mursal) since Ibn Ma'qil did not catch up with the Messenger of Allah "Allah's blessing and peace be upon him".

[139] The Purification Of The Ground When It Is Dried

382- It is narrated on the authority of Ibn Umar that he said: I used to spend the night in the mosque while I was still a single young man; and the dogs used to urinate and come and leave in the mosque, and they (the companions) did not sprinkle water over anything of that (since it would become dry).

[140] When The Filth Affects The Tail (Of The Garment)

383- It is narrated on the authority of the mother of a son belonging to Ibrahim Ibn Abd Ar-Rahman Ibn Awf that she asked Umm Salamah (the

يَطْعَمَا الطَّعَامَ غُسِلاَ جَمِيعًا».

379 ـ حدّثنا عَبْدُ اللَّهِ بنُ عَمْرِو بنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ: حدَّثنا عَبْدُ الْوَارِثِ، عن يُونُسَ، عن الْحَسَنِ، عن أُمِّهِ «أَنَّهَا أَبْصَرَتْ أُمَّ سَلَمَةَ تَصُبُّ الْمَاءَ عَلَى بَوْلِ الْغُلاَمِ مَا لَمْ يَطْعَمْ، فَإِذَا طَعِمَ غَسَلَتْهُ، وَكَانَتْ تَغْسِلُ بَوْلَ الْجَارِيَةِ».

[ت138/م135] ـ بابُ الأرضِ يصيبُها البولُ

380 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ وَابْنُ عَبْدَةَ في آخَرِينَ وهذا لَفْظُ ابنِ عَبْدَةَ قال: أخبرنا سُفْيَانُ، عن الزُّهْرِيِّ، عن سَعِيدِ بنِ الْمُسَيَّبِ، عن أَبِي هُرَيْرَةَ: أَنَّ أَعْرَابِيًّا دَخَلَ الْمَسْجِدَ، ورسولُ اللَّهِ ﷺ جَالِسٌ، فَصَلَّى ـ قال ابنُ عَبْدَةَ: ـ رَكْعَتَيْنِ. ثُمَّ قال: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلاَ تَرْحَمْ مَعَنَا أَحَدًا. فقال النَّبِيُّ ﷺ: «**لَقَدْ تَحَجَّرْتَ وَاسِعًا**»، ثُمَّ لَمْ يَلْبَثْ أَنْ بَالَ في نَاحِيَةِ الْمَسْجِدِ، فَأَسْرَعَ النَّاسُ إِلَيْهِ، فَنَهَاهُمُ النَّبِيُّ ﷺ وقال: «**إِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ، صُبُّوا عَلَيْهِ سَجْلاً مِنْ مَاءٍ**»، أَوْ قَالَ: «**ذَنُوبًا مِنْ مَاءٍ**».

381 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدّثنا جَرِيرٌ ـ يَعْنِي ابنَ حَازِمٍ ـ قال: سَمِعْتُ عَبْدَ الْمَلِكِ ـ يَعْنِي ابنَ عُمَيْرٍ ـ يُحَدِّثُ، عن عَبْدِ اللَّهِ بن مَعْقِلِ بنِ مُقَرِّنٍ قال: صَلَّى أَعْرَابِيٌّ مَعَ النَّبِيِّ ﷺ، بِهذِهِ الْقِصَّةِ. قال فيه: وقال: ـ يَعْنِي النَّبِيَّ ﷺ ـ: «**خُذُوا مَا بَالَ عَلَيْهِ مِنَ التُّرَابِ، فَأَلْقُوهُ، وَأَهْرِيقُوا عَلَى مَكَانِهِ مَاءً**».

قال أَبُو دَاوُدَ: وَهُوَ مُرْسَلٌ. ابنُ مَعْقِلٍ لم يُدْرِكِ النَّبِيَّ ﷺ.

[ت139/م...] ـ بابٌ في طُهُورِ الأرضِ إذا يبست

382 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أخبرني يُونُسُ، عن ابنِ شِهَابٍ: حَدَّثَنِي حَمْزَةُ بنُ عَبْدِ اللَّهِ بنِ عُمَرَ قال: قال ابنُ عُمَرَ: «كُنْتُ أَبِيتُ في الْمَسْجِدِ في عَهْدِ رسولِ اللَّهِ ﷺ، وَكُنْتُ فَتًى شابًّا عَزَبًا. وَكَانَتِ الْكِلاَبُ تَبُولُ وَتُقْبِلُ وَتُدْبِرُ في الْمَسْجِدِ، فَلَمْ يَكُونُوا يَرُشُّونَ شَيْئًا مِنْ ذَلِكَ».

[ت140/م136] ـ بابٌ في الأذى يصيبُ الذَّيْلَ

383 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن مُحَمَّدِ بنِ عُمَارَةَ بنِ عَمْرِو بنِ حَزْمٍ، عن مُحَمَّدِ بنِ إِبْرَاهِيمَ، عن أُمِّ وَلَدٍ لإِبْرَاهِيمَ بنِ عَبْدِ الرَّحْمَنِ بنِ عَوْفٍ، أَنَّهَا

wife of the Prophet) saying: I'm a woman whose habit is to make long the tail of my (garment), with which I might walk in a filthy place (what is the verdict pertaining to that?)" she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "What is next to this (place, in case it is not filthy) purifies it (the tail of the garment, by removing the traces of filth it might receive)."

384- It is narrated on the authority of Musa Ibn Abdullah Ibn Yazid from a woman belonging to Banu Abd Al-Ashhal that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Between us and the mosque, there is a filthy road (upon which we should come in order to reach the mosque: what is the judgement pertaining to that?)" Allah's Apostle "Allah's blessing and peace be upon him" asked: "Is there next to it another road, that is much cleaner?" I answered in the affirmative, thereupon he said: "Then, this (removes the filthy traces made) by that."

[141] When Filth Affects The Sandals

385- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you tramples filth with his sandals, then, the clean earth (next to it) purifies it."

386- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one tramples filth with his footwears, then, the clean earth (next to it) purifies it."

387- The same is narrated on the authority of A'ishah, through another chain of transmitters.

[142] Repeating (The Prayer) On Account Of Filth In The Garment

388- It is narrated on the authority of A'ishah that she said: I was spending the night with the Messenger of Allah "Allah's blessing and peace be upon him", having our cover over us, above which we threw a mantle, and in the morning the Messenger of Allah "Allah's blessing and peace be upon him" took the mantle and wore it, and came out and offered the Morning prayer. When he sat down, a man said to him: "O Messenger of Allah! There is a spot of blood (on the mantle)." On that the Messenger of Allah "Allah's blessing and peace be upon him" grasped upon what is next to it (the spot of blood), and sent it (the mantle) to me as enfolded in the

سَأَلَتْ أُمَّ سَلَمَةَ زَوجَ النَّبِيِّ ﷺ فقالت: إِنِّي امْرَأَةٌ أُطِيلُ ذَيْلِي وَأَمْشِي في المَكَانِ الْقَذِرِ؟ فقالت أُمُّ سَلَمَةَ: قال رسولُ اللَّهِ ﷺ: **«يُطَهِّرُهُ مَا بَعْدَهُ»**.

384 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ وَأَحْمَدُ بنُ يُونُسَ قالا: حدَّثنا زُهَيْرٌ: حدَّثنا عَبْدُ اللَّهِ بنُ عِيسَى، عن مُوسَى بنِ عَبْدِ اللَّهِ بنِ يَزِيدَ، عن امْرَأَةٍ مِنْ بَنِي عَبْدِ الأَشْهَلِ قالت: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لَنَا طَرِيقًا إِلَى الْمَسْجِدِ مُنْتِنَةً، فَكَيْفَ نَفْعَلُ إِذَا مُطِرْنَا؟ قال: **«أَلَيْسَ بَعْدَهَا طَرِيقٌ هِيَ أَطْيَبُ مِنْهَا؟»** قالت: قُلْتُ: بَلَى. قال: **«فَهَذِهِ بِهَذِهِ»**.

[ت141/م137] ـ بابٌ في الأذى يصيبُ النعلَ

385 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدثنا أَبُو المُغِيرَة. (ح) وحدثنا عَبَّاسُ بنُ الْوَلِيدِ بنِ مَزْيَدَ: أخبرني أبي. (ح) وحدثنا مَحْمُودُ بنُ خالِدٍ: حدَّثنا عُمَرُ ـ يَعْنِي ابنَ عَبْدِ الْوَاحِدِ ـ، عن الأَوْزَاعِيِّ؛ المَعْنَى قال: أُنبِئْتُ أَنَّ سَعِيدَ بنَ أَبِي سَعِيدٍ المَقْبُرِيَّ حَدَّثَ، عن أَبِيهِ، عن أَبِي هُرَيْرَةَ أَنَّ رَسولَ اللَّهِ ﷺ قال: **«إِذَا وَطِئَ أَحَدُكُمْ بِنَعْلِهِ الأَذَى، فَإِنَّ التُّرَابَ لَهُ طَهُورٌ»**.

386 ـ حدّثنا أَحْمَدُ بنُ إِبْراهِيمَ: حَدَّثَنِي مُحَمَّدُ بنُ كَثِيرٍ ـ يَعْنِي الصَّنْعَانِيَّ ـ، عن الأَوْزَاعِيِّ، عن ابنِ عَجْلانَ، عَن سَعِيدِ بنِ أَبِي سَعِيدٍ، عن أَبِيهِ، عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ بِمَعْنَاهُ قال: **«إِذَا وَطِئَ الأَذَى بِخُفَّيْهِ فَطَهُورُهُمَا التُّرَابُ»**.

387 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ: حدَّثنا مُحَمَّدٌ ـ يَعْني ابنَ عَائِذٍ ـ: حَدَّثَنِي يَحْيَى ـ يَعْنِي ابنَ حَمْزَةَ ـ، عن الأَوْزَاعِيِّ، عن مُحَمَّدِ بنِ الْوَلِيدِ: أخبرني أيضًا سَعِيدُ بنُ أَبِي سَعِيدٍ، عن الْقَعْقَاعِ بنِ حَكِيمٍ، عن عَائِشَةَ، عن رسولِ اللَّهِ ﷺ بِمَعْنَاهُ.

[ت142/م138] ـ بابُ الإعادةِ منَ النجاسةِ تكونُ في الثّوبِ

388 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا أَبُو مَعْمَرٍ: حدَّثنا عَبْدُ الْوَارِثِ: حدثتنا أُمُّ يُونُسَ بِنْتُ شَدَّادٍ قالت: حدثتني حَمَاتِي أُمُّ جَحْدَرٍ الْعَامِرِيَّةُ «أَنَّهَا سَأَلَتْ عَائِشَةَ عن دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ؟ فقالت: كُنْتُ مَعَ رسولِ اللَّهِ ﷺ وَعَلَيْنَا شِعَارُنَا، وَقَدْ أَلْقَيْنَا فَوْقَهُ كِسَاءً، فَلَمَّا أَصْبَحَ رسولُ اللَّهِ ﷺ أَخَذَ الْكِسَاءَ فَلَبِسَهُ ثُمَّ خَرَجَ فَصَلَّى الْغَدَاةَ ثُمَّ جَلَسَ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، هَذِهِ لُمْعَةٌ مِنْ دَمٍ. فَقَبَضَ رَسُولُ اللَّهِ ﷺ عَلَى مَا يَلِيهَا، فَبَعَثَ بِهَا إِلَيَّ مَصْرُورَةً في يَدِ الْغُلَامِ فقال: **«اغْسِلِي**

hand of a young boy, and said (to me): "Wash it and then dry it, and send it to me." I asked for a bowl, in which I washed it, and then I dried it and sent it back to him. At midday, the Messenger of Allah "Allah's blessing and peace be upon him" came to me while it was on him.

[143] When The Spit Affects The Garment

389- It is narrated on the authority of Abu Nadrah: Al-Mundhir Ibn Malik that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" spat in his garment, and then scraped its parts with each other.

390- A Hadith like that is narrated on the authority of Anas from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

هَذِهِ وَأَجِفِّيهَا، وَأَرْسِلِي بِهَا إِلَيَّ»، فَدَعَوْتُ بِقَصْعَتِي، فَغَسَلْتُهَا، ثُمَّ أَجْفَفْتُهَا فَأَحَرْتُهَا إِلَيْهِ. فَجَاءَ رسولُ اللَّهِ ﷺ بِنِصْفِ النَّهَارِ وَهِيَ عَلَيْهِ».

[ت143/م139] ـ بابُ البصاقِ يصيبُ الثوبَ

389 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا ثَابِتٌ الْبُنَانِيُّ، عن أَبِي نَضْرَةَ قال: «بَزَقَ رسولُ اللَّهِ ﷺ في ثَوْبِهِ وَحَكَّ بَعْضَهُ بِبَعْضٍ».

390 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ، قال: حدَّثنا حَمَّادٌ، عن حُمَيْدٍ، عن أَنَسٍ عن النَّبِيِّ ﷺ بِمِثْلِهِ.

(2/2) THE BOOK OF PRAYER

[1] The Excellence Of The Prayer

391- It is narrated on the authority of Malik Ibn Anas from Abu Suhail from his father that he heard Talhah Ibn Ubaidullah saying: a man, with unkempt hair, from the people of Najd, came to The Messenger of Allah "Allah's blessing and peace be upon him". The humming of his voice was heard, though what he had been saying was unclear. Then, he came close to The Messenger of Allah "Allah's blessing and peace be upon him"; and it was then (clear) that he was asking about Islam. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Five prayers during the day and the night." He said: "Am I in need to offer more besides these (prayers)?" He (The Prophet) said: "No, except if you want to pray voluntarily. (You should also observe) the fasts of (the month of) Ramadan." The man asked: "Am I forced to observe more in addition to it?" He (The Prophet) said: "No, except if you want to do voluntarily." The Messenger of Allah "Allah's blessing and peace be upon him" told him about the obligatory charity. The man asked: "Have I to pay more than that?" He (The Prophet) said: "No, except if you want to pay voluntarily." The man turned back while he was saying: "I would neither add more to this, nor would I decrease anything from it." The Prophet "Allah's blessing and peace be upon him" commented: "He will be successful, if he is true (to what he said)."

392- The same is narrated on the same authority, through the same chain of transmitters, in which the Messenger of Allah "Allah's blessing and peace be upon him" commented: "He, by his father, would be prosperous, if he was true (to what he said)" or "he, by his father, would enter into Paradise if he was true (to what he said)."

[2] The Stated Fixed Times Of The Prayers

393- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel "Peace be upon him" led me in the prayer twice (for each obligatory) prayer in the House: he led the Zhuhr prayer just when the sun passed the meridian and came to be (as small) as a strap; then he led the Asr prayer just when his shade was like him; and he led the Maghrib prayer when (the sun disappeared and) it was time for the fasting to break his fast; and led the Isha prayer when the twilight disappeared; and he led the Fajr prayer when (the dawn broke and) such as intends to observe fast would stop from

[2/2] ـ كتابُ الصَّلاةِ

[ت1/م1] ـ بابُ فرضِ الصلاةِ

391 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عَنْ عَمِّهِ أَبِي سُهَيْلِ بنِ مَالِكٍ، عن أَبِيهِ، أَنَّهُ سَمِعَ طَلْحَةَ بنَ عُبَيْدِ اللَّهِ يقولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ ثَائِرُ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلاَ يُفْقَهُ مَا يَقُولُ، حَتَّى دَنَا، فَإِذَا هُوَ يَسْأَلُ عَنِ الإِسْلاَمِ، فَقالَ رَسُولُ اللَّهِ ﷺ: **«خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ»**. قال: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قال: **«لا، إلاَّ أَنْ تَطوَّعَ»**. قال: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ صِيَامَ شَهْرِ رَمَضَانَ. قال: هَلْ عَلَيَّ غَيْرُهُ؟ قال: **«لا، إلاَّ أَنْ تَطوَّعَ»**. قال: وَذَكَرَ لَهُ رَسولُ اللَّهِ ﷺ الصَّدَقَةَ. قال: فَهَلْ عَلَيَّ غَيْرُهَا؟ قالَ: **«لا، إلاَّ أَنْ تَطوَّعَ»**. فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقولُ: وَاللَّهِ لاَ أَزِيدُ عَلَى هَذَا وَلاَ أَنْقُصُ. فقال رسولُ اللَّهِ ﷺ: **«أَفْلَحَ إِنْ صَدَقَ»**.

392 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ: حدَّثنا إِسْمَاعِيلُ بنُ جَعْفَرٍ الْمَدَنِيُّ، عن أَبِي سُهَيْلٍ نَافِعِ بنِ مَالِكِ بنِ أَبِي عَامِرٍ، بِإِسْنَادِهِ بِهَذَا الحديث، قال: **«أَفْلَحَ ـ وَأَبِيهِ ـ إِنْ صَدَقَ، وَدَخَلَ الْجَنَّةَ ـ وَأَبِيهِ ـ إِنْ صَدَقَ»**.

[ت2/م2] ـ بابٌ في المواقيتِ

393 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن سُفْيَانَ، قال: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بنُ فُلاَنِ بنِ أَبِي رَبِيعَةَ ـ قال أَبو دَاوُدَ: هُوَ عَبْدُ الرَّحْمَنِ بنُ الْحَارِثِ بنِ عَيَّاشِ بنِ أَبِي رَبِيعَةَ ـ عن حَكِيم بن حَكِيم، عن نَافِعِ بنِ جُبَيْرِ بنِ مُطْعِمٍ، عن ابنِ عَبَّاسٍ قال: قال رسولُ اللَّهِ ﷺ: **«أَمَّنِي جِبْرِيلُ عَلَيْهِ السَّلامُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ، فَصَلَّى بِيَ الظُّهْرَ حِينَ زَالَتِ الشَّمْس وَكَانَتْ قَدْرَ الشِّرَاكِ، وَصَلَّى بِي العَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ، وَصَلَّى بِي** ـ يَعْنِي الْمَغْرِبَ ـ **حِينَ أَفْطَرَ الصَّائِمُ، وَصَلَّى بِيَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، وَصَلَّى بِيَ الْفَجْرَ حِينَ حَرُمَ الطَّعَامُ وَالشَّرَابُ عَلَى الصَّائِمِ، فَلَمَّا كَانَ الْغَدُ صَلَّى بِيَ**

having food and drink. When it was the coming day, he led the Zhuhr prayer when his shade was like him; and led the Asr prayer when his shade was twice like him; and led the Maghrib prayer just when (the sun disappeared and) it was time for the fasting to break his fast; and led the Isha prayer when one-third the night passed; and led the Fajr prayer when the morning was clear. He then turned towards me and said: "O Muhammad! This is the time (of offering prayer) fixed for the Prophets before you; and the time (of offering prayer for your nation) lies within the limits of both extremes of time.""

394- It is narrated on the authority of Ibn Shihab: Once, I was sitting in the couch of Umar Ibn Abd Al-Aziz when he delayed the Asr prayer. Upon this, Urwah said to him: "No doubt, Gabriel descended and offered the prayers (in their due times) in front of The Messenger of Allah "Allah's blessing and peace be upon him"." Umar said: "Know what you are saying O Urwah!" he said: I heard Bashir Ibn Abu Mas'ud saying: I heard Abu Mas'ud Al-Ansari saying: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Gabriel came down and acted as my Imam, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, and then I prayed with him", counting with his fingers five (obligatory) Prayers." I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered the Zhuhr prayer just when the sun declined, and perhaps he delayed it when it was very hot; and I saw him having offered the Asr prayer when the sun was high and white, just before yellowness entered upon it, to the extent that a man would finish and turn away from the prayer and go to Dhul-Hulaifah before the setting of the sun; and I saw him having offered the Maghrib prayer when the sun disappeared; and I saw him having offered the Isha prayer when the horizon was dark, and perhaps he delayed it until the people gathered; and he offered the Morning prayer once when it was very dark, and once he prayed it when the morning was clear; and afterwards, he used to pray it during darkness until he died without praying it beyond that time of darkness.

Abu Dawud says: The same is narrated on the authority of Az-Zuhri without making a mention of the times of the prayers, except the narration of Wahb Ibn Kaisan from Jabir from the Messenger of Allah "Allah's blessing and peace be upon him", in which he makes a mention of the time of offering the Maghrib prayer.

Abu Dawud says: The same is narrated on the authority of both Abdullah Ibn Amr Ibn Al-As and Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him".

الظُّهْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ، وَصَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلَيْهِ، وَصَلَّى بِيَ الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمُ، وَصَلَّى بِيَ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ، وَصَلَّى بِيَ الْفَجْرَ فَأَسْفَرَ، ثُمَّ الْتَفَتَ إِلَيَّ فقال: يا مُحَمَّدُ، هذا وَقْتُ الأَنْبِياءِ مِنْ قَبْلِكَ، وَالْوَقْتُ مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ».

394 ـ حدّثنا مُحَمَّدُ بنُ سَلَمَةَ المُرَادِيُّ: حدَّثنا ابنُ وَهْبٍ، عن أُسَامَةَ بنِ زَيْدٍ اللَّيْثِيِّ، أَنَّ ابنَ شِهَابٍ أَخْبَرَهُ «أَنَّ عُمَرَ بنَ عَبْدِ الْعَزِيزِ كَانَ قَاعِدًا عَلَى الْمِنْبَرِ، فَأَخَّرَ الْعَصْرَ شَيْئًا، فقال لهُ عُرْوَةُ بنُ الزُّبَيْرِ: أَمَا إِنَّ جِبْرِيلَ عَلَيْهِ السَّلامُ قَدْ أَخْبَرَ مُحَمَّدًا ﷺ بِوَقْتِ الصَّلاَةِ. فقال لهُ عُمَرُ: اعْلَمْ مَا تَقُولُ. فقال عُرْوَةُ: سَمِعْتُ بَشِيرَ بنَ أَبِي مَسْعُودٍ يقولُ: سَمِعْتُ أَبَا مَسْعُودٍ الأَنْصَارِيَّ يقولُ: سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**نَزَل جِبْرِيلُ عليهِ السلامُ فَأَخْبَرَنِي بِوَقْتِ الصَّلاَةِ، فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ**»، يَحْسِبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ. فَرَأَيْتُ رسولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَرُبَّمَا أَخَّرَهَا حِينَ يَشْتَدُّ الْحَرُّ، وَرَأَيْتُهُ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ قَبْلَ أَنْ تَدْخُلَهَا الصُّفْرَةُ، فَيَنْصَرِفُ الرَّجُلُ مِنَ الصَّلاَةِ، فَيَأْتِي ذَا الْحُلَيْفَةِ قَبْلَ غُرُوبِ الشَّمْسِ، وَيُصَلِّي الْمَغْرِبَ حِينَ تَسْقُطُ الشَّمْسُ، وَيُصَلِّي الْعِشَاءَ حِينَ يَسْوَدُّ الأُفُقُ، وَرُبَّمَا أَخَّرَهَا حَتَّى يَجْتَمِعَ النَّاسُ، وَصَلَّى الصُّبْحَ مَرَّةً بِغَلَسٍ، ثُمَّ صَلَّى مَرَّةً أُخْرَى فَأَسْفَرَ بِهَا، ثُمَّ كَانَتْ صَلاَتُهُ بَعْدَ ذَلِكَ التَّغْلِيسَ حَتَّى مَاتَ، وَلَمْ يَعُدْ إِلَى أَنْ يُسْفِرَ».

قال أَبُو دَاوُدَ: رَوَى هذا الحديثَ عن الزُّهْرِيِّ: مَعْمَرٌ وَمَالِكٌ وَابْنُ عُيَيْنَةَ وَشُعَيْبُ بنُ أَبِي حَمْزَةَ واللَّيْثُ بنُ سَعْدٍ وَغَيْرُهُمْ، لَمْ يَذْكُرُوا الْوَقْتَ الَّذِي صَلَّى فِيهِ وَلَمْ يُفَسِّرُوهُ. وَكَذَلِكَ أَيْضًا رَوَى هِشَامُ بنُ عُرْوَةَ وَحَبِيبُ بنُ أَبِي مَرْزُوقٍ عَنْ عُرْوَةَ نَحْوَ رِوَايَةِ مَعْمَرٍ وَأَصْحَابِهِ، إِلاَّ أَنَّ حَبِيبًا لَمْ يَذْكُرْ بَشِيرًا. وَرَوَى وَهْبُ بنُ كَيْسَانَ عن جَابِرٍ عن النَّبِيِّ ﷺ وَقْتَ الْمَغْرِبِ قال: «ثُمَّ جَاءَهُ لِلْمَغْرِبِ حِينَ غَابَتِ الشَّمْسُ ـ يَعْنِي مِنَ الْغَدِ ـ وَقْتًا وَاحِدًا».

قال أَبُو دَاوُدَ: وَكَذَلِكَ رُوِيَ عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قال: «**ثُمَّ صَلَّى بِيَ الْمَغْرِبَ** ـ يَعْنِي مِنَ الْغَدِ ـ **وَقْتًا وَاحِدًا**». وَكَذَلِكَ رُوِيَ عن عَبْدِ اللَّهِ بنِ عَمْرِو بنِ الْعَاصِ من حَدِيثِ حَسَّانَ بنِ عَطِيَّةَ عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ عن النَّبِيِّ ﷺ.

395- It is narrated on the authority of Abu Musa that once, a man asked the Messenger of Allah "Allah's blessing and peace be upon him" about the time of the prayer, but he gave no reply to him until he ordered Bilal (to announce the Adhan for Fajr) and the establishment for the morning (Fajr) prayer was pronounced, when the dawn had appeared, and he offered the Fajr prayer when (it was very dark to the extent that) none could recognize the face of his companion, or the face of such as sitting beside him. Then, he ordered Bilal to (announce the call for Zhuhr prayer) and the establishment for the Noon (Zhuhr) prayer was pronounce when the sun passed the meridian, and somebody said: "It was midday"; and he had better knowledge. Then, he ordered Bilal (to announce the call for Asr prayer) and the establishment for the afternoon (Asr) prayer was pronounced when the sun was high, white and clear. He ordered (Bilal to announce the call for the Evening prayer) and the establishment for the evening (Maghrib) prayer was pronounced, just when the sun set. He ordered Bilal (to announce the Adhan for Isha prayer) and the establishment for the night (Isha) prayer was pronounced When the twilight just disappeared. On the next day, he performed the Morning (Fajr) prayer when it was clear daylight and turned away to the extent that we said (to one another): "Has the sun risen?" then, the Noon (Zhuhr) prayer was established at the time he offered the Asr prayer on the previous day. He performed the Afternoon (Asr) prayer when the sun was yellow. He offered the Evening (Maghrib) prayer before the twilight faded away. He offered the Night (Isha) prayer when the (first) third of the night passed. Then, He (The Prophet) said: "Where is the man who asked about the time of prayer? The time for your prayer lies within the limits of both extremes of time." (i.e. between the extremes of the beginning of the time of each prayer as shown on the first day, and the conclusion of the time as shown on the other day).

Abu Dawud says: The same is narrated on the authority of Jabir from the Messenger of Allah "Allah's blessing and peace be upon him" concerning the time of offering both Maghrib and Isha, pertaining to which some said he had offered it at midnight.

Abu Dawud says: The same is narrated on the authority of Sulaiman Ibn Buraidah from his father from the Messenger of Allah "Allah's blessing and peace be upon him".

396- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The

395 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللَّهِ بنُ دَاوُدَ: حدَّثنا بدرُ بنُ عُثْمَانَ: حدَّثنا أَبُو بَكْرِ بنُ أَبِي مُوسَى، عن أَبِي مُوسَى: أَنَّ سَائِلاً سَأَلَ النَّبِيَّ ﷺ، فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا حَتَّى أَمَرَ بِلالاً فَأَقَامَ الْفَجْرَ، حِينَ انْشَقَّ الْفَجْرُ، فَصلَّى حِينَ كَانَ الرَّجُلُ لا يَعْرِفُ وَجْهَ صَاحِبِهِ، أَوْ: أَنَّ الرَّجُلَ لا يَعْرِفُ مَنْ إِلَى جَانِبِهِ، ثُمَّ أَمَرَ بِلالاً فَأقامَ الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ، حَتَّى قال الْقَائِلُ: انْتَصَفَ النَّهَارُ، وَهُوَ أَعْلَمُ، ثُمَّ أَمَرَ بِلالاً فَأَقَامَ الْعَصْرَ والشَّمْسُ بَيْضَاءُ مُرْتَفِعَةٌ، وَأَمَرَ بِلالاً فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، وَأَمَرَ بِلالاً فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، فَلَمَّا كَانَ مِنَ الْغَدِ صَلَّى الْفَجْرَ وَانْصَرَفَ. فَقُلْنَا: أَطَلَعَتِ الشَّمْسُ؟ فَأَقَامَ الظُّهْرَ في وَقْتِ الْعَصْرِ الَّذِي كَانَ قَبْلَهُ، وَصَلَّى الْعَصْرَ وَقَدِ اصْفَرَّتِ الشَّمْسُ، أَوْ قَالَ: أَمْسَى، وَصَلَّى المَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، وَصَلَّى الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ، ثُمَّ قال: «**أَيْنَ السَّائِلُ عن وَقْتِ الصَّلاَةِ؟ الْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ**».

قال أَبُو دَاوُدَ: رَوَى سُلَيْمَانُ بنُ مُوسَى، عن عَطَاءٍ، عن جَابِرٍ، عن النَّبِيِّ ﷺ في المَغْرِبِ نَحْوَ هذا، قال: ثُمَّ صَلَّى الْعِشَاءَ. قال بَعْضُهُمْ: إِلَى ثُلُثِ اللَّيْلِ، وقال بَعْضُهُمْ: إِلَى شَطْرِهِ. وَكَذَلِكَ رَوَى ابنُ بُرَيْدَةَ عن أَبِيهِ عن النَّبِيِّ ﷺ.

396 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أَبِي: حدَّثنا شُعْبَةُ، عن قَتَادَةَ، أَنَّهُ سَمِعَ أَبَا أَيُّوبَ، عنْ عَبْدِ اللَّهِ بنِ عَمْرٍو عن النَّبيِّ ﷺ أَنَّهُ قال: «**وَقْتُ الظُّهْرِ مَا لَمْ تَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ،**

time of offering Zhuhr prayer is effective as long as (the time of offering) Afternoon does not enter; and the time of offering Asr prayer is effective as long as the sun is not yellow; and the time of offering Maghrib prayer is effective as long as the twilight does not fall; and the time of offering Isha prayer is effective up to the middle of the night; and the time of offering the Fajr prayer is effective as long as the sun does not rise."

[3] The Time Of The Prayer Of The Messenger Of Allah

397- It is narrated on the authority of Muhammad Ibn Amr Ibn Al-Hasan Ibn Ali Ibn Abu Talib that he said: We asked Jabir about the time at which the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer, thereupon he said: "He used to offer Zhuhr prayer during the very scorching heat (i.e. almost at midday), and the Asr when the sun was high and bright, and the Maghrib when the sun just disappeared; and he would hasten to offer the Isha prayer whenever the people gathered, and whenever they did not gather he would delay it (until they would gather); and the Morning prayer when it was still very dark."

398- It is narrated on the authority of Abu Barzah Al-Aslami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Zhuhr prayer when it was very hot (at midday when) the sun had just declined, The Asr prayer at a time when after the prayer, a man could go to the farthest place in Medina (and arrive) while the sun was still hot and bright. (I do not know which time he mentioned for the Maghrib prayer). He did not mind delaying the Isha prayer to the third of the night, or to midnight, and he disliked sleeping before it or speaking after it. He used to offer the Morning prayer and (after finishing it) one would turn, look at the face of the person sitting by his side, and recognize him; and he (The Prophet) used to recite between 60 to 100 verses in the Fajr prayer.

[4] The Time Of Offering The Zhuhr Prayer

399- It is narrated on the authority of Jabir that he said: I used to offer the Zhuhr prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and I would take a handful of pebbles to become cool in my hand, upon which I would place my forehead while prostrating on account of the severe heat.

400- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The shade (at the time of) the (Zhuhr) prayer offered by the Messenger of Allah "Allah's blessing and peace be upon him" was as much as three to five feet in the summer, and as much as five to seven in the winter.

وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ فَوْرُ الشَّفَقِ، وَوَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَوَقْتُ صَلاَةِ الفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

[ت3/م3] ـ بابٌ في وقتِ صلاةِ النَّبيِّ ﷺ وكيفَ كان يُصلِّيها

397 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا شُعْبَةُ، عن سَعْدِ بن إِبْرَاهِيمَ، عن مُحَمَّدِ بنِ عَمْرٍو ـ وَهُوَ ابنُ الْحَسَنِ بنِ عَلِيِّ بنِ أَبِي طَالِبٍ ـ قال: «سَأَلْنَا جَابِرًا عَنْ وَقْتِ صَلاَةِ النَّبي ﷺ، فقال: كَانَ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ حَيَّةٌ، وَالْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ، وَالْعِشَاءَ: إِذَا كَثُرَ النَّاسُ عَجَّل، وَإِذَا قَلُّوا أَخَّرَ، وَالصُّبحَ بِغَلَسٍ».

398 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن أَبِي المِنْهَالِ، عن أَبِي بَرْزَةَ قال: «كَانَ رَسولُ اللَّهِ ﷺ يُصَلِّي الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ، وَإِنَّ أَحَدَنَا لَيَذْهَبُ إِلَى أَقْصَى المَدِينَةِ وَيَرْجِعُ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ المَغْرِبَ، وَكَانَ لا يُبَالِي تَأْخِيرَ الْعِشاءِ إِلَى ثُلُثِ اللَّيْلِ». قال: ثم قال: إِلَى شَطْرِ اللَّيْلِ. قال: «وَكَانَ يَكْرَهُ النَّومَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يُصَلِّي الصُّبْحَ وَيَعْرِفُ أَحَدُنَا جَلِيسَهُ الَّذِي كَانَ يَعْرِفُهُ، وَكَانَ يَقْرَأُ فِيهَا مِنَ السِّتِّينَ إِلَى المِئَةِ».

[ت4/م4] ـ بابٌ في وقتِ صلاةِ الظُّهرِ

399 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ وَمُسَدَّدٌ قالا: حدَّثنا عَبَّادُ بنُ عَبَّادٍ: حدَّثنا مُحَمَّدُ بنُ عَمْرٍو، عن سَعِيدِ بنِ الْحَارِثِ الأَنْصَارِيِّ، عن جَابِرِ بن عَبْدِ اللَّهِ قال: «كُنْتُ أُصَلِّي الظُّهْرَ مَعَ رَسُولِ اللَّهِ ﷺ، فَآخُذُ قَبْضَةً مِنَ الْحَصَى لِتَبْرُدَ فِي كَفِّي، أَضَعُهَا لِجَبْهَتِي أَسْجُدُ عَلَيْهَا لِشِدَّةِ الْحَرِّ».

400 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا عَبِيدَةُ بنُ حُمَيْدٍ، عن أَبِي مَالِكٍ الأَشْجَعِيِّ سَعْدِ بنِ طَارِقٍ، عن كَثِيرِ بنِ مُدْرِكٍ، عن الأَسْوَدِ، أَنَّ عَبْدَ اللَّهِ بنَ مَسْعُودٍ قال: «كَانَتْ قَدْرُ صَلاَةِ رسولِ اللَّهِ ﷺ في الصَّيْفِ ثَلاَثَةَ أَقْدَامٍ إِلَى خَمْسَةِ أَقْدَامٍ، وَفِي الشِّتَاءِ خَمْسَةَ أَقْدَامٍ إِلَى سَبْعَةِ أَقْدَامٍ».

401- It is narrated on the authority of Abu Dharr that he said: I was with the Messenger of Allah "Allah's blessing and peace be upon him" when the Mu'adhdhin wanted to pronounce the Adhan for Zhuhr prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked him to delay it. Then. He wanted to pronounce the Adhan for Zhuhr prayer once again, but he (the Prophet) asked him to delay it twice or thrice, until we could see the shade of the sandhills, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the severe heat is from the exhalation of the (fire of the) Hell. So, if it is very hot, you might offer the (Zhuhr) prayer when it is cooler."

402- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If it is very hot, you might offer the (Zhuhr) prayer when it is cooler." According to the narration of Ibn Wahb, there is the following addition: "Indeed, the severe heat is from the exhalation of the (fire of the) Hell."

403- It is narrated on the authority of Jabir Ibn Samurah that Bilal used to call for the Zhuhr prayer just when the sun would decline.

[5] The Time Of Offering The Asr Prayer

404- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" used to perform the Afternoon (Asr) prayer when the sun was high and bright, and (after the prayer) one could leave for the Heights (four miles from Medina) and reach there while the sun was still high.

405- It is narrated on the authority of Az-Zuhri that he said: The Heights were two, or three or even four miles from Medina.

406- It is narrated on the authority of Khaithamah that he said: Its (the sun's) brightness is to detect its heat.

407- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Asr prayer while the sun was still in her chamber, before the appearance of its shade.

408- It is narrated on the authority of Ali Ibn Shaiban that he said: We came to the Messenger of Allah "Allah's blessing and peace be upon him" in Medina, and he used to delay offering the Asr prayer as long as the sun was still white and clear.

409- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" said on the

401 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا شُعْبَةُ: أخبرني أَبُو الْحَسَنِ ـ قال أَبُو دَاوُدَ: أَبُو الْحَسَنِ هُوَ مُهَاجِرٌ ـ قال: سَمِعْتُ زَيْدَ بنَ وَهْبٍ يقولُ: سَمِعْتُ أَبَا ذَرٍّ يقولُ: كُنَّا مَعَ النَّبيِّ ﷺ فَأَرَادَ المُؤَذِّنُ أَنْ يُؤَذِّنَ الظُّهْرَ، فقالَ: «**أَبْرِدْ**». ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ، فقالَ: «**أَبْرِدْ**». مَرَّتَيْنِ أَوْ ثَلاثًا، حَتَّى رَأَيْنَا فَيءَ التُّلُولِ، ثُمَّ قال: «**إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدوا بالصَّلاَةِ**».

402 ـ حدّثنا يَزِيدُ بنُ خَالِدِ بنِ مَوْهَبٍ الْهَمْدَانِيُّ وَقُتَيْبَةُ بنُ سَعِيدٍ الثَّقَفِيُّ، أَنَّ اللَّيْثَ حَدَّثَهُمْ عن ابنِ شِهَابٍ، عن سَعِيدِ بنِ المُسَيَّبِ وَأَبِي سَلَمَةَ، عن أَبِي هُرَيْرَةَ، أَنَّ رَسولَ اللَّهِ ﷺ قال: «**إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عن الصَّلاَةِ** ـ قال ابنُ مَوْهَبٍ: بالصَّلاَةِ ـ «**فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ**».

403 ـ حدّثنا موسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن سِمَاكِ بنِ حَرْبٍ، عن جَابِرِ بنِ سَمُرَةَ «أَنَّ بِلاَلاً كَانَ يُؤَذِّنُ الظُّهْرَ إِذَا دَحَضَتِ الشَّمْسُ».

[ت5/م5] ـ بابٌ في وقتِ صلاةِ العصرِ

404 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن ابنِ شِهَابٍ، عن أَنَسِ بنِ مَالِكٍ «أَنَّهُ أَخْبَرَهُ أَنَّ رسولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ بَيْضَاءُ مُرْتَفِعَةٌ حَيَّةٌ، وَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي وَالشَّمْسُ مُرْتَفِعَةٌ».

405 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ قال: «وَالْعَوَالِي عَلَى مِيلَيْنِ أَوْ ثلاثَةٍ، قال، وَأَحْسَبُهُ قال: أَوْ أَرْبَعَةٍ».

406 ـ حدّثنا يُوسُفُ بنُ مُوسَى: حدَّثنا جَرِيرٌ، عن مَنْصُورٍ، عن خَيْثَمَةَ قال: «حَيَاتُهَا أَنْ تَجِدَ حَرَّهَا».

407 ـ حدّثنا الْقَعْنَبِيُّ قال: قَرَأْتُ عَلَى مَالِكِ بنِ أَنَسٍ، عن ابنِ شِهَابٍ؛ قال عُرْوَةُ: وَلَقَدْ حَدَّثَتْني عَائِشَةُ «أَنَّ رسولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ في حُجْرَتِهَا قَبْلَ أَنْ تَظْهَرَ».

408 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحْمٰنِ الْعَنْبَرِيُّ: حدَّثنا إِبْرَاهِيمُ بنُ أَبِي الْوَزِيرِ: حدَّثنا مُحَمَّدُ بنُ يَزِيدَ الْيَمَامِيُّ: حَدَّثَنِي يَزِيدُ بنُ عَبْدِ الرَّحْمٰنِ بنِ عَلِيِّ بنِ شَيْبَانَ، عن أَبِيهِ، عن جَدِّهِ عَلِيِّ بنِ شَيْبَانَ قال: «قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ المَدِينَةَ، فَكَانَ يُؤَخِّرُ الْعَصْرَ مَا دَامَتِ الشَّمْسُ بَيْضَاءَ نَقِيَّةً».

409 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا يَحْيَى بنُ زَكَرِيَّا بنِ أَبِي زَائِدَةَ وَيَزِيدُ بنُ هَارُونَ، عن هِشَامِ بنِ حَسَّانَ، عن مُحَمَّدِ بنِ سِيرِينَ، عن عَبِيدَةَ، عن

Day of the (holy battle of the) Trench: "they (the infidels) occupied us from (offering) the middle prayer (i.e. the Asr prayer): Might Allah fill their houses and graves with fire!"

410- It is narrated on the authority of Abu Yunus, the freed slave of A'ishah: A'ishah ordered me to transcribe a copy of the Qur'an for her and said: When you reach this verse: "Guard strictly the prayers and (particularly) the middle prayer" (The Heifer "Al-Baqarah" 238), inform me. When I reached it, I informed her and she dictated to me (the following): "Guard strictly the prayers and (particularly) the middle prayer and the Afternoon (Asr) prayer, and stand up devoutly obedient to Allah". A'ishah said: No doubt, I heard that from The Messenger of Allah "Allah's blessing and peace be upon him".

411- It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Zhuhr prayer when it was very hot (at midday); and he never offered a prayer much harder upon his companions that it until Allah Almighty revealed: "Guard strictly the prayers and (particularly) the middle prayer." (The Heifer "Al-Baqarah" 238) he said: "There are two prayers before and two prayers after it."

412- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches (even) a single rak'ah of the Asr prayer before the sun sets has, indeed, (been regarded to have) caught the (whole) prayer; and he, who catches a single rak'ah of the Morning prayer before the sun rises has, indeed, (been regarded to have) caught the (whole) prayer."

413- It is narrated on the authority of Al-Ala' Ibn Abd Ar-Rahman that he said: We came to visit Anas Ibn Malik after offering the Zhuhr prayer, and behold! He stood and offered the Asr prayer. When he finished from his prayer we made or he made a mention of the hastening to offer the prayer (as early as it could be), thereupon he said: No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "This (prayer one offers late) is the prayer of the hypocrites! This (prayer one offers late) is the prayer of the hypocrites! This (prayer one offers late) is the prayer of the hypocrites! Anyone of them would sit (and do not offer the prayer in its due time) until when the sun would be yellow and become between both horns or on both horns of the devil, he would stand and offer (four rak'ahs as short and light as if they are) four clicks, in which he would not celebrate Allah Almighty but little."

عَليٍّ رَضِيَ اللَّهِ عَنْهُ أَنَّ رَسولَ اللَّهِ ﷺ قال يَوْمَ الْخَنْدَقِ: «**حَبَسُونَا عن صَلاَةِ الْوُسْطى، صَلاَةِ الْعَصْرِ، مَلأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا**».

410 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن زَيْدِ بنِ أَسْلَمَ، عن الْقَعْقَاعِ بنِ حَكِيمٍ، عن أَبِي يُونُسَ مَوْلَى عَائِشَةَ رضي اللَّهُ عنها أَنَّهُ قال: «أَمَرَتْنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفًا، وقالت: إِذَا بَلَغْتَ هذه الآية فآذِنِّي: ﴿حَـٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾ [البقرة:٢٣٨] فَلَمَّا بَلَغْتُهَا آذَنْتُهَا، فَأَمْلَتْ عَلَيَّ «**حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسْطى، وَصَلاَةِ الْعَصْر، وَقُومُوا للَّهِ قَانِتِينَ**»، ثم قالت عَائِشَةُ: سَمِعْتُهَا مِنْ رسولِ اللَّهِ ﷺ».

411 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حَدَّثَني مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ: حَدَّثَنِي عَمْرُو بنُ أَبِي حَكِيمٍ قال: سمعت الزِّبْرِقَانَ يُحَدِّثُ عن عُرْوَةَ بنِ الزُّبَيْرِ، عن زيدِ بن ثابتٍ قال: «كَانَ رَسولُ اللَّهِ ﷺ يُصَلِّي بالْهَاجِرَةِ، وَلَمْ يَكُنْ يُصَلِّي صَلاَةً أَشَدَّ عَلى أَصْحَابِ رسولِ اللَّهِ ﷺ مِنْهَا، فَنَزَلَتْ ﴿حَـٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾ [البقرة: 238] وقال: «**إِنَّ قَبْلَهَا صَلاَتَيْنِ وَبَعْدَهَا صَلاَتَيْنِ**».

412 ـ حدّثنا الحسَنُ بنُ الرَّبِيعِ: حدثني ابنُ الْمُبَارَكِ، عن مَعْمَرٍ، عن ابنِ طَاوُسٍ، عن أَبِيهِ، عن ابنِ عَبَّاسٍ، عن أَبِي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**مَنْ أَدْرَكَ مِنَ العصرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فقدْ أَدْرَكَ، ومنْ أدْرَكَ مِنَ الْفَجْرِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ**».

413 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن الْعَلاَءِ بنِ عَبْدِ الرَّحْمٰنِ أَنَّهُ قال: دَخَلْنَا عَلَى أَنَسِ بنِ مَالِكٍ بَعْدَ الظُّهْرِ فَقَامَ يُصَلِّي الْعَصْرَ، فَلَمَّا فَرَغَ مِنْ صَلاَتِهِ ذَكَرْنَا تَعْجِيلَ الصَّلاَةِ أَوْ: ذَكَرَهَا، فقال: سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**تِلْكَ صَلاَةُ الْمُنَافِقِينَ، تِلْكَ صَلاَةُ الْمُنَافِقِينَ، تِلْكَ صَلاَةُ الْمُنَافِقِينَ، يَجْلِسُ أَحَدُهُمْ حَتَّى إِذَا اصْفَرَّتِ الشَّمْسُ، فَكَانَتْ بَيْنَ قَرْنَيْ شَيْطَانٍ، أَوْ: عَلَى قَرْنَيِ الشَّيْطَانِ، قَامَ فَنَقَرَ أَرْبَعًا لاَ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ فيها إِلاَّ قَلِيلاً**».

414- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as misses the Asr prayer seems as if he is cut off (forbidden offspring), and deprived of his family and property."

Abu Dawud says: The same is narrated on the authority of both Ubaidullah and Salim from Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him".

415- It is narrated on the authority of Abu Amr i.e. Al-Awza'i that he said: This is (to delay the Asr prayer until) you see the whole sun on the earth as yellow.

[6] The Time Of Offering The Maghrib Prayer

416- It is narrated on the authority of Anas Ibn Malik that he said: We used to offer the Maghrib prayer with the Messenger of Allah "Allah's blessing and peace be upon him" and (after the prayer if it happened that) we shot arrows, anyone of us would see the place where his arrow reached.

417- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Maghrib prayer just by the time the sun set and its summit disappeared.

418- It is narrated on the authority of Abdullah Ibn Marthad that he said: Abu Ayyub came to us as a fighter (in the Cause of Allah), and at that time, Uqbah Ibn Amir was the governor of Egypt. He delayed offering the Maghrib prayer, thereupon Abu Ayyub said to him: "What is that prayer which you offer O Uqbah?" he said: "We've been occupied (and this is why we delayed offering it)." On that he said to him: Have you not heard the saying of the Messenger of Allah "Allah's blessing and peace be upon him": "My nation is still good, or is still on the true tradition (and nature of the Prophets) as long as they do not delay offering the Maghrib prayer until the (twilight appears and the crowds of the) stars intermingle"?"

[7] The Time Of Offering The Isha Prayer

419- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: I know best from amongst all the time of offering this prayer, i.e. the Isha prayer: the Prophet "Allah's blessing and peace be upon him" used to offer it on the fall of the moon at the third (night of the month).

420- It is narrated on the authority of Abdullah Ibn Umar that he said: One night, we expected the Messenger of Allah "Allah's blessing and peace be upon him" to lead the Isha prayer for a long time. When one-third of the

414 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن نَافِعٍ، عن ابنِ عُمَرَ، أَنَّ رسولَ اللَّهِ ﷺ قال: «**الذِي تَفُوتُهُ صَلاَةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ**».

قال أَبُو دَاوُدَ: وقال عُبَيْدُ اللَّهِ بنُ عُمَرَ: «**أُوتِرَ**»، وَاخْتُلِفَ عَلَى أَيُّوبَ فيه. وقال الزُّهْرِيُّ: عن سَالِمٍ، عن أَبِيهِ، عن النَّبِيِّ ﷺ قال: «**وُتِرَ**».

415 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ: حدَّثنا الْوَلِيدُ قال: قال أَبُو عَمْرٍو ـ يَعْنِي الأَوْزَاعِيَّ ـ «وَذَلِكَ أَنْ تَرَى مَا عَلَى الأَرْضِ مِنَ الشَّمْسِ صَفْرَاءَ».

[ت6/م6] ـ بابٌ في وقتِ المَغْرِبِ

416 ـ حدّثنا دَاوُدُ بنُ شَبِيبٍ: حدَّثنا حَمَّادٌ، عن ثَابِتٍ الْبُنَانِيِّ، عن أَنَسِ بنِ مَالِكٍ قال: «**كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ ﷺ ثُمَّ نَرْمِي، فَيَرَى أَحَدُنَا مَوْضِعَ نَبْلِهِ**».

417 ـ حدّثنا عَمْرُو بنُ عَلِيٍّ، عن صَفْوَانَ بنِ عِيسَى، عن يَزِيدَ بنِ أَبِي عُبَيْدٍ، عن سَلَمَةَ بنِ الأَكْوَعِ قال: «كَانَ النَّبِيُّ ﷺ يُصَلِّي الْمَغْرِبَ سَاعَةَ تَغْرُبُ الشَّمْسُ إِذَا غَابَ حَاجِبُهَا».

418 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا مُحَمَّدُ بنُ إِسْحَاقَ: حَدَّثَنِي يَزِيدُ بنُ أَبِي حَبِيبٍ، عن مَرْثَدِ بنِ عَبْدِ اللَّهِ قال: لَمَّا قَدِمَ عَلَيْنَا أَبُو أَيُّوبَ غَازِيًا ـ وَعُقْبَةُ بنُ عَامِرٍ يَوْمَئِذٍ عَلَى مِصْرَ ـ فَأَخَّرَ الْمَغْرِبَ، فَقَامَ إِلَيْهِ أَبُو أَيُّوبَ فقال له: مَا هَذِهِ الصَّلاَةُ يا عُقْبَةُ؟ فقال: شُغِلْنَا. قال: أَمَا سَمِعْتَ رسولَ اللَّهِ ﷺ يقولُ: «**لاَ تَزَالُ أُمَّتِي بِخَيْرٍ**» أَوْ قال: «**عَلَى الْفِطْرَةِ، مَا لَمْ يُؤَخِّرُوا الْمَغْرِبَ إِلَى أَنْ تَشْتَبِكَ النُّجُومُ**»؟!.

[ت7/م7] ـ بابُ وقتِ العِشاءِ الآخرةِ

419 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عن أَبِي بِشْرٍ، عن بَشِيرِ بن ثَابِتٍ، عن حَبِيبِ بنِ سَالِمٍ، عن النُّعْمَانِ بنِ بَشِيرٍ قال: «أَنَا أَعْلَمُ النَّاسِ بِوَقْتِ هَذِهِ الصَّلاَةِ، صَلاَةِ الْعِشَاءِ الآخِرَةِ، كَانَ رسولُ اللَّهِ ﷺ يُصَلِّيهَا لِسُقُوطِ الْقَمَرِ لِثَالِثَةٍ».

420 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن مَنْصُورٍ، عن الْحَكَمِ، عن نَافِعٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ قال: «مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِصَلاَةِ

night elapsed or some time later, he came out and we did not know whether he had been occupied by something or (he delayed to come out) for anything else. Then, he said just when he came out: "Are you expecting that prayer? Had it not been difficult upon my nation, I would have ordered it to be offered at that hour." Then, he ordered the Mu'adhdhin to pronounce the prayer establishment.

421- It is narrated on the authority of Mu'adh Ibn Jabal that he said: One night, we waited the Messenger of Allah "Allah's blessing and peace be upon him" to lead the Darkness (Isha) prayer for so long time that some thought he would not come out, and others said that he had really offered the prayer. Such being the case, the Messenger of Allah "Allah's blessing and peace be upon him" came out, and when they said to him what they had said, he replied: "Offer this (Isha) prayer when it is very dark, for you've been given preference over all the nations by virtue of that prayer, which no nation before you has ever offered."

422- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We expected to offer the Darkness (Isha) prayer with the Messenger of Allah "Allah's blessing and peace be upon him" and (on that night) he did not come out (to lead the prayer) until nearly half the night had elapsed. (When he came out) he said: "Take your sitting places!" we took our sitting places, thereupon he said: "No doubt, the people have offered prayer and then took their lying places, and you are still in prayer as long as you are waiting the prayer; and had it not been for the weakness of the weak, and the illness of the ill, surely, I would have delayed offering that prayer until the middle of the night."

[8] The Time Of Offering The Morning Prayer

423- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Morning prayer and (finish from the prayer, and then) the women would turn away, wrapped in their mantles, and none would recognize them on account of darkness.

424- It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer the Morning prayer as early as it could be, for it is more ready to make great your reward (or the reward)."

[9] Guarding Strictly The Time Of The Prayer

425- It is narrated on the authority of Abdullah As-Sunabihi that he said: Abu Muhammad alleged that the Witr prayer is obligatory, thereupon

الْعِشَاءِ، فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَه، فَلاَ نَدْرِي أَشَيْءٌ شَغَلَهُ أَمْ غَيرُ ذَلِك، فقال حِينَ خَرَجَ: **«أَتَنْتَظِرُونَ هَذِهِ الصَّلاَةَ؟ لَوْلاَ أَنْ تَثْقُلَ عَلَى أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ»**. ثُمَّ أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلاَةَ».

421 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ الْحِمْصِيُّ: حدَّثنا أَبِي: حدَّثنا حَرِيزٌ، عن رَاشِدِ بنِ سَعْدٍ، عن عَاصِمِ بن حُمَيْدٍ السَّكُونِيِّ، أَنَّهُ سَمِعَ مُعَاذَ بنَ جَبَلٍ يقولُ: أَبْقَيْنَا النَّبِيَّ ﷺ في صَلاَةِ الْعَتَمَةِ، فَتَأَخَّرَ حَتَّى ظَنَّ الظَّانُّ أَنَّهُ لَيْسَ بِخَارِجٍ، وَالْقَائِلُ مِنَّا يقولُ: صَلَّى، فَإِنَّا لَكَذَلِكَ حَتَّى خَرَجَ النَّبِيُّ ﷺ، فقالوا لَهُ كَمَا قَالُوا، فقال لهم: **«أَعْتِمُوا بِهَذِهِ الصَّلاَةِ، فَإِنَّكُمْ قَدْ فُضِّلْتُمْ بِهَا عَلَى سَائِرِ الأُمَمِ، وَلَمْ تُصَلِّهَا أُمَّةٌ قَبْلَكُمْ»**.

422 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشْرُ بنُ الْمُفَضَّلِ: حدَّثنا دَاوُدُ بنُ أَبِي هِنْدٍ، عن أَبي نَضْرَةَ، عن أَبِي سَعِيدٍ الْخُدْرِيِّ قال: صَلَّيْنَا مَعَ رَسولِ اللَّهِ ﷺ صَلاَةَ الْعَتَمَةِ، فَلَمْ يَخْرُجْ حَتَّى مَضَى نَحْوٌ مِنْ شَطْرِ اللَّيْلِ، فقال: **«خُذُوا مَقَاعِدَكُمْ»**، فَأَخَذْنَا مَقَاعِدَنَا، فقال: **«إِنَّ النَّاسَ قَدْ صَلَّوا وَأَخَذُوا مَضَاجِعَهُمْ، وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلاَةٍ مَا انْتَظَرْتُمُ الصَّلاَةَ، وَلَوْلاَ ضَعْفُ الضَّعِيفِ، وَسُقْمُ السَّقِيمِ، لأَخَّرْتُ هَذِهِ الصَّلاَةَ إِلَى شَطْرِ اللَّيْلِ»**.

[ت8/م8] ـ بابٌ في وقتِ الصبحِ

423 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن يَحْيَى بنِ سَعِيدٍ، عن عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عن عَائِشَةَ رضي اللَّهُ عنها أَنَّهَا قالت: «إِنْ كَانَ رسولُ اللَّهِ ﷺ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنَ الْغَلَسِ».

424 ـ حدّثنا إِسْحَاقُ بنُ إِسْمَاعِيلَ: حدَّثنا سُفْيَانُ، عن ابنِ عَجْلاَنَ، عن عَاصِمِ بنِ عُمَرَ بنِ قَتَادَةَ بنِ النُّعْمَانِ، عن مَحْمُودِ بنِ لبيدٍ، عن رَافِعِ بنِ خَدِيجٍ قال: قال رسولُ اللَّهِ ﷺ: **«أَصْبِحُوا بالصُّبْحِ فَإِنَّهُ أَعْظَمُ لأُجُورِكُمْ»**، أَوْ: **«أَعْظَمُ لِلأَجْرِ»**.

[ت9/م9] ـ بابٌ في المحافظةِ على وقتِ الصَّلواتِ

425 ـ حدّثنا مُحَمَّدُ بنُ حَرْبٍ الْوَاسِطِيُّ: حدَّثنا يَزِيدُ ـ يَعْنِي ابنَ هَارُونَ ـ حدَّثنا مُحَمَّدُ بنُ مُطَرِّفٍ، عن زَيْدِ بنِ أَسْلَمَ، عن عَطَاءِ بنِ يَسَارٍ، عن عَبْدِ اللَّهِ بن

Ubadah Ibn As-Samit said: Abu Muhammad has told a lie. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There are five (obligatory) prayers (every day, i.e. 24 hours) enjoined by Allah Almighty: he, who performs ablution for them perfectly, and offers them at their due time, with perfect rak'ahs and willing submission, has a pledge from Allah to forgive for him; and he who does not do has no pledge from Allah: If he so likes, He will forgive for him, and if He so likes, He will punish him."

426- It is narrated on the authority of Umm Farwah, a woman who gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which deed is best?" he said: "It is to offer the prayers at the first portion of their due time."

427- It is narrated on the authority of Abu Bakr Ibn Imarah Ibn Ruwaibah from his father that a man from the inhabitants of Basrah said to him: "Tell me of what you heard from the Messenger of Allah "Allah's blessing and peace be upon him"." he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No one offers prayer before the sun rises (i.e. the Fajr prayer) and before the sun sets (i.e. the Asr prayer) will enter the fire (of Hell)." He asked: "Did you really hear that from the Messenger of Allah "Allah's blessing and peace be upon him"?" he asked him thrice, and every time he asked him, he said: "Yes, my ear heard it, and my mind kept it." On that he said: "I also heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the same."

428- It is narrated on the authority of Abdullah Ibn Fadalah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" instructed me many things, and the following statement is of what he instructed me: "Guard strictly the five (obligatory) prayers." I said: "There are times at which I have to do many jobs: so, teach me a comprehensive thing, which, if I do, it will be sufficient for me." On that he said: "Guard strictly the performance of both prayers." I asked: "What are both prayers?" he said: "A prayer before sunrise (i.e. the Fajr prayer), and a prayer before sunset (i.e. the Asr prayer)."

429- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five things, which if one does out of sincere faith, he will enter the Garden: it is to guard strictly the performance of the five (obligatory)

الصُّنَابِحِيِّ قال: زَعَمَ أَبُو مُحَمَّدٍ أَنَّ الْوِتْرَ وَاجِبٌ، فقال عُبَادَةُ بنُ الصَّامِتِ: كَذَبَ أَبُو مُحَمَّدٍ، أَشْهَدُ أَنِّي سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَزَّ وَجَلَّ، مَنْ أَحْسَنَ وُضُوءَهُنَّ وَصَلاَّهُنَّ لِوَقْتِهِنَّ، وَأَتَمَّ رُكُوعَهُنَّ وَخُشُوعَهُنَّ، كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ، وَمَنْ لَمْ يَفْعَلْ، فَلَيْسَ لَهُ عَلَى اللَّهِ عَهْدٌ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ**».

426 ـ حدّثنا مُحَمَّدُ بنُ عَبدِ اللَّهِ الْخُزَاعِيُّ وَعَبدُ اللَّهِ بنُ مَسْلَمَةَ قالا: حدّثنا عَبدُ اللَّهِ بنُ عُمَرَ، عن القَاسِمِ بنِ غَنَّامٍ، عن بَعْضِ أُمَّهَاتِهِ، عن أُمِّ فَرْوَةَ قالت: سُئِلَ رسولُ اللَّهِ ﷺ أَيُّ الأَعْمَالِ أَفْضَلُ؟ قال: «**الصَّلاَةُ في أَوَّلِ وَقْتِهَا**».

قال أَبُو دَاوُدَ: قال الْخُزَاعِيُّ في حَدِيثِهِ عَنْ عَمَّةٍ يُقَالُ لَهَا: أُمَّ فَرْوَةَ، قَدْ بَايَعَتِ النَّبِيَّ ﷺ، أَنَّ النَّبِيَّ ﷺ سُئِلَ.

427 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن إِسْمَاعِيلَ بنِ أَبِي خالِدٍ: حدَّثنا أَبُو بَكْرِ بنُ عُمَارَةَ بنِ رُؤَيْبَةَ عن أَبِيهِ قال: «سَأَلَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ فقال: أَخْبِرْنِي مَا سَمِعْتَ مِنْ رسولِ اللَّهِ ﷺ؟ قال: سَمِعْتُ رسولَ اللَّهِ ﷺ يقول: «**لا يَلِجُ النَّارَ رَجُلٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ أَنْ تَغْرُبَ**». قال: أَنْتَ سَمِعْتَهُ مِنْهُ؟ ثَلاَثَ مَرَّاتٍ، قال: نَعَمْ، كُلُّ ذَلِكَ يقولُ: سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي. فقال الرَّجُلُ: وَأَنَا سَمِعْتُهُ ﷺ يقولُ ذَلك».

428 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أخبرنا خَالِدٌ، عن دَاوُدَ بنِ أَبِي هِنْدٍ، عن أَبِي حَرْبِ بنِ أَبِي الأَسْوَدِ، عن عَبدِ اللَّهِ بنِ فَضَالَةَ، عن أَبِيهِ قال: عَلَّمَنِي رسولُ اللَّهِ ﷺ، فَكَانَ فِيمَا عَلَّمَنِي: «**وَحَافِظْ عَلَى الصَّلَوَاتِ الْخَمْسِ**». قال: قُلْتُ: إِنَّ هَذِهِ سَاعَاتٌ لِي فِيهَا أَشْغَالٌ، فَمُرْنِي بِأَمْرٍ جَامِعٍ إِذَا أَنَا فَعَلْتُهُ أَجْزَأَ عَنِّي. فقال: «**حَافِظْ عَلَى الْعَصْرَيْنِ**» ـ وَمَا كَانَتْ مِنْ لُغَتِنَا ـ فَقُلْتُ: وَمَا الْعَصْرَانِ؟ فقال: «**صَلاَةٌ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلاَةٌ قَبْلَ غُرُوبِهَا**».

429 ـ حدّثنا مُحَمَّدُ بنُ عَبدِ الرَّحمَنِ الْعَنْبَرِيُّ: حدَّثنا أَبُو عَلِيٍّ الْحَنَفِيُّ عُبَيْدُ اللَّهِ بنُ عَبدِ المَجِيدِ: حدَّثنا عِمْرَانُ الْقَطَّانُ: حدّثنا قَتَادَةُ وَأَبَانُ كِلاَهُمَا عن خُلَيْدٍ الْعَصَرِيِّ عن أُمِّ الدَّرْدَاءِ، عن أَبِي الدَّرْدَاءِ رَضِيَ اللَّهِ عَنْهُ قال: قال رسولُ اللَّهِ ﷺ: «**خَمْسٌ مَنْ جَاءَ بِهِنَّ مَعَ إِيمَانٍ دَخَلَ الْجَنَّةَ: مَنْ حَافَظَ عَلَى**

prayers, as far as ablution, bowings, prostrations, and stated fixed times are concerned; to observe the fasts of Ramadan, to perform Hajj to the House for such as has the (financial and physical) ability to go to it; to give the obligatory charity with good pleasure; and to give back the trust (he has)." They asked: "O Abu Ad-Darda'! what is to give back the trust?" he said: "It is to take bath (in order to get clean) from ceremonial impurity."

430- It is narrated on the authority of Abu Qatadah Ibn Rib'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "I've enjoined upon your nation five prayers (to be offered every day); and I've taken a pledge upon me that he, who comes (on the Day of Judgement) while offering them in their due time, I will admit him to the Garden; and he, who does not guard them strictly, there is no pledge for him with Me."

[10] When The Imam Delays The Prayer From Its Due Time

431- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Abu Dharr! What are you going to do if you live until there will be governors who will delay the (obligatory) prayers (from their due times)?" I said: "What do you order me O Messenger of Allah?" he said: "Offer the prayer just at its due time, and in case you catch up the prayer with them, offer it once again, and it will be accounted as additional prayer for you."

432- It is narrated on the authority of Amr Ibn Maimun Al-Awdi that he said: Mu'adh Ibn Jabal came to us in Yemen as the Messenger of Allah's Apostle "Allah's blessing and peace be upon him"; and at the time of dawn, I heard his magnifications: he was of a hoarse strong voice: I came to love him, and I did not leave him until he died and I buried him in Sham; and the people looked forward to copy his good manners. Then, I came to Abdullah Ibn Mas'ud, to whom I stuck until he died. He told me that the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What are you going to do if governors come upon you, whose habit is to delay the prayer from its due time?" I asked: "What do you order me to do if I catch up with such a thing O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer the prayer just at its due time, and make your prayer you offer with them (the governor and his retinue) as additional for you."

433- It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

الصَّلَوَاتِ الْخَمْسِ عَلَى وُضُوئِهِنَّ وَرُكُوعِهِنَّ وَسُجُودِهِنَّ وَمَوَاقِيتِهِنَّ، وَصَامَ رَمَضَانَ، وَحجَّ الْبَيْتَ إِنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً، وَأَعْطَى الزَّكَاةَ طَيِّبَةً بِهَا نَفْسُهُ، وَأَدَّى الأَمَانَةَ». قالُوا: يَا أَبَا الدَّرْدَاءِ، وَمَا أَدَاءُ الأَمَانَةِ؟ قال: الْغُسْلُ مِنَ الْجَنَابَةِ.

430 ـ حدّثنا حَيْوَةُ بنُ شُرَيْحٍ المِصْرِيُّ: حدَّثنا بَقِيَّةُ، عن ضُبَارَةَ بنِ عَبْدِ اللَّهِ بنِ أَبِي سُلَيْك الأَلْهَانِيِّ قال: أخبرني ابنُ نَافِعٍ، عن ابنِ شِهَابِ الزُّهْرِيِّ قال: قال سَعِيدُ بنُ المُسَيَّبِ: إِنَّ أَبَا قَتَادَةَ بنَ رِبْعِيٍّ أَخْبَرَهُ قال: قال رسولُ اللَّهِ ﷺ: «**قال اللَّهُ عَزَّ وَجَلَّ: إِنِّي فَرَضْتُ عَلَى أُمَّتِكَ خَمْسَ صَلَوَاتٍ، وَعَهِدْتُ عِنْدِي عَهْدًا: أَنَّهُ مَنْ جَاءَ يُحَافِظُ عَلَيْهِنَّ لِوَقْتِهِنَّ أَدْخَلْتُهُ الْجَنَّةَ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ فَلاَ عَهْدَ لَهُ عِنْدِي**».

[ت10/م10] ـ باب إِذا أَخَّر الإمام الصلاة عن الوقت

431 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن أَبِي عِمْرَانَ ـ يَعْنِي الْجَوْنِيَّ ـ، عن عَبْدِ اللَّهِ بنِ الصَّامِتِ، عن أَبِي ذَرٍّ قال: قال لي رسولُ اللَّهِ ﷺ: «**يَا أَبَا ذَرٍّ، كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُمِيتُونَ الصَّلاَةَ؟**» أَوْ قَالَ: «**يُؤَخِّرُونَ الصَّلاَةَ؟**» قُلْتُ: يَا رَسُولَ اللَّهِ، فَمَا تَأْمُرُنِي؟ قال: «**صَلِّ الصَّلاَةَ لِوَقْتِهَا، فَإِنْ أَدْرَكْتَهَا مَعَهُمْ فَصَلِّهَا، فَإِنَّهَا لَكَ نَافِلَةٌ**».

432 ـ حدّثنا عَبْدُ الرَّحْمَنِ بنُ إِبْرَاهِيمَ دُحَيْمٌ الدِّمَشْقِيُّ: حدَّثنا الْوَلِيدُ: حدَّثنا الأَوْزَاعِيُّ: حدثني حَسَّانُ ـ يَعْنِي ابنَ عَطِيَّةَ ـ، عَنْ عَبْدِ الرَّحْمَنِ بنِ سَابِطٍ، عن عَمْرِو بن مَيْمُونٍ الأَوْدِيِّ قال: قَدِمَ عَلَيْنَا مُعَاذُ بنُ جَبَلٍ الْيَمَنَ رسولَ رَسولِ اللَّهِ ﷺ إِلَيْنَا. قال: فَسَمِعْتُ تَكْبِيرَهُ مَعَ الْفَجْرِ: رَجُلٌ أَجَشُّ الصَّوْتِ. قال: فَأُلْقِيَتْ عَلَيْهِ مَحَبَّتِي، فَمَا فَارَقْتُهُ حَتَّى دَفَنْتُهُ بالشَّامِ مَيِّتًا، ثُمَّ نَظَرْتُ إِلَى أَفْقَهِ النَّاسِ بَعْدَهُ، فَأَتَيْتُ ابنَ مَسْعُودٍ فَلَزِمْتُهُ حَتَّى مَاتَ، فقال: قال لي رسولُ اللَّهِ ﷺ: «**كَيْفَ بِكُمْ إِذَا أَتَتْ عَلَيْكُمْ أُمَرَاءُ يُصَلُّونَ الصَّلاَةَ لِغَيْرِ مِيقَاتِهَا؟**» قُلْتُ: فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ يَا رَسُولَ اللَّهِ؟ قال: «**صَلِّ الصَّلاَةَ لِمِيقَاتِهَا واجْعَلْ صَلاَتَكَ مَعَهُمْ سُبْحَةً**».

433 ـ حدّثنا مُحَمَّدُ بنُ قُدَامَةَ بنِ أَعينَ: حدَّثنا جَرِيرٌ، عن مَنْصُورٍ، عن هِلاَلِ بنِ يَسَافٍ، عن أَبِي المُثَنَّى، عن ابنِ أُخْتِ عُبَادَةَ بنِ الصَّامِتِ. عن عُبَادَةَ بنِ الصَّامِتِ. (ح): وحدَّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا وَكِيعٌ، عن سُفْيَانَ، الْمَعْنَى، عن مَنْصُورٍ، عن هِلاَلِ بنِ يَسَافٍ، عن أَبِي المُثَنَّى الحِمْصِيِّ، عن أَبِي

"There will come after me governors, who will be occupied by many things from offering the prayer at its due time until its stated fixed time will elapse. So, you should offer the prayer just at its due time." A man said: "O Messenger of Allah! should I offer prayer with them once again (or in case I catch up with it according to the narration of Sufyan)?" he said: "Yes, if you so like."

434- It is narrated on the authority of Qabisah Ibn Waqqas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will come after me governors whose habit is to delay the prayer from its due time; and it (their responsibility for that) will be in your favour, even though against them: so, offer prayer with them as long as they pray to the direction of the Qiblah."

[11] When One Sleeps Or Forgets To Offer A Certain Prayer

435- It is narrated on the authority of Abu Hurairah: When the Messenger of Allah "Allah's blessing and peace be upon him" returned from the holy battle of Khaibar, he travelled for one night. Then, when we intended to (take rest for) sleep, he descended (at some place) and said to Bilal: "Keep on guard at night for us (to tell us when the time of Fajr prayer comes)." But, Bilal was overtaken by sleep while leaning against the back of his camel. Neither the Messenger of Allah "Allah's blessing and peace be upon him" nor Bilal nor anyone of his companions got up until the sun rose upon them. The Messenger of Allah "Allah's blessing and peace be upon him" was the first of them to get up. The Messenger of Allah "Allah's blessing and peace be upon him" was shocked and he said: "O Bilal! (What has happened?)" he said: "O Messenger of Allah! Let my father and mother be sacrificed for you! I was taken up by the same, which took up you." He (The Prophet) ordered them to drive (their mounts). They drove their mounts to some distance. Then, the Messenger of Allah "Allah's blessing and peace be upon him" (followed by his companions) offered ablution, and he ordered Bilal to pronounce the prayer establishment, and he led them in the Morning prayer. When he finished the prayer he said: "Whoever forgets a certain (obligatory) prayer should offer it once he remembers it, for Allah says: "and establish regular prayer for celebrating my praise."" (Ta Ha 14) (Yunus said that Ibn Shihab recited it: "for remembrance.")

436- The same is narrated on the authority of Abu Hurairah in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Move away from the place wherein you were given to heedlessness." He ordered

أُبَيٍّ ابْنِ امْرَأَةِ عُبَادَةَ بنِ الصَّامِتِ، عن عُبَادَةَ بنِ الصَّامِتِ قال: قال رسولُ اللَّهِ ﷺ: «**إِنَّهَا سَتَكُونُ عَلَيْكُمْ بَعْدِي أُمَرَاءُ تَشْغَلُهُمْ أَشْيَاء عن الصَّلاَةِ لِوَقْتِهَا، حَتَّى يَذْهَبَ وَقْتُهَا، فَصَلُّوا الصَّلاَةَ لِوَقْتِهَا**». فقال رَجُلٌ: يا رَسولَ اللَّهِ، أُصَلِّي مَعَهُمْ؟ قال: «**نَعَمْ، إِنْ شِئْتَ**». وقال سُفْيَانُ: إِنْ أَدْرَكْتُهَا مَعَهُمْ أَأُصَلِّي مَعَهُمْ؟ قال: «**نَعَمْ، إِنْ شِئْتَ**».

434 - حدّثنا أَبُو الوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا أَبُو هَاشِمٍ - يَعْنِي الزَّعْفَرَانِيَّ -: حدّثني صَالِحُ بنُ عُبَيْدٍ، عن قَبِيصَةَ بنِ وَقَّاصٍ قال: قال رسولُ اللَّهِ ﷺ: «**يَكُونُ عَلَيْكُمْ أُمَرَاءُ مِنْ بَعْدِي يُؤَخِّرُونَ الصَّلاَةَ، فَهِيَ لَكُمْ وَهِيَ عَلَيْهِمْ، فَصَلُّوا مَعَهُمْ مَا صَلَّوا الْقِبْلَةَ**».

[ت11/م11] - بابُ مَنْ نامَ عنْ صلاةٍ أو نسِيَها

435 - حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرني يُونُسُ، عن ابنِ شِهَابٍ، عن ابنِ المُسَيَّبِ، عن أَبِي هُرَيْرَةَ «أَنَّ رسولَ اللَّهِ ﷺ حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرَ، فَسَارَ لَيْلَةً حَتَّى إِذَا أَدْرَكَنَا الْكَرَى عَرَّسَ وقال لِبلاَلٍ: **اكْلأْ لَنَا اللَّيْلَ**». قال: فَغَلَبَتْ بِلاَلاً عَيْنَاهُ وَهُوَ مُسْتَنِدٌ إِلَى رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظِ النَّبِيُّ ﷺ وَلاَ بِلاَلٌ وَلاَ أَحَدٌ مِنْ أَصْحَابِهِ، حَتَّى إِذَا ضَرَبَتْهُمُ الشَّمْسُ، فَكَانَ رسولُ اللَّهِ ﷺ أَوَّلَهُمُ اسْتِيْقَاظًا، فَفَزِعَ رسولُ اللَّهِ ﷺ فقال: «**يَا بِلاَلُ!**» فقال: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ، بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ. فَاقْتَادُوا رَوَاحِلَهُمْ شَيْئًا. ثُمَّ تَوَضَّأَ النَّبِيُّ ﷺ وَأَمَرَ بِلاَلاً فَأَقَامَ لَهُمُ الصَّلاَةَ وَصَلَّى لَهُمُ الصُّبْحَ. فَلَمَّا قَضَى الصَّلاَةَ قال: «**مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللَّهَ قال: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ١٤﴾**» [طه: 14].

قال يُونُسُ: وَكَانَ ابنُ شِهَابٍ يَقْرَؤُهَا كَذَلِكَ. قال أَحْمَدُ: قال عَنْبَسَةُ: يَعْنِي عن يُونُسَ في هذا الحديثِ: ﴿لِذِكْرِي﴾ قال أحمدُ: الْكَرَى: النُّعَاسُ.

436 - حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا أَبَانُ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن سَعِيدِ بنِ المُسَيَّبِ، عن أَبِي هُرَيْرَةَ في هذا الخبرِ قال: فقال رسولُ اللَّهِ ﷺ:

Bilal to call for the prayer and then pronounce the prayer establishment, and he (the Prophet) led the prayer.

437- It is narrated on the authority of Abu Qatadah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was on journey, and he moved away and I moved away with him, and he said to me: "See (who is on the road)!" I said: "This is a rider! Those are two riders! Those are three riders…and so on until we became seven. On that he said: "Keep on guard (at night in order to notify us of) our prayer." He meant the Fajr prayer. But, they all were seized by slumber, and nothing except the heat of the sun awakened them (after the sun had risen). They got up and proceeded some distance and then they dismounted, performed ablution, and when Bilal pronounced the Adhan, they prayed the two rak'ahs prior to Fajr, and then they offered the Morning prayer. They then rode (and went on). They said to one another: "No doubt, we've indulged in our prayer." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, there is no indulgence as far as sleep is concerned, but the indulgence applies only to the state of wakefulness. So, if anyone of you forgets to offer a certain obligatory prayer, let him offer it once he remembers it at its due time on the coming day."

438- It is narrated on the authority of Abu Qatadah Al-Ansari, the horseman of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent the army of chiefs…and the rest is the same, in which he reported: Nothing awakened us but the (heat of the) sun after it had risen. We got up and rushed to offer our prayer, but the Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Keep quiet! Keep quiet!" we kept so until the sun rose high, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you is going to offer the two-rak'ah prayer of Fajr, let him do!" such as was offering them got up (after finishing from them), and such as did not offer them went on offering them. Then, the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the call for prayer establishment should be pronounced, and it was pronounced, and the Messenger of Allah "Allah's blessing and peace be upon him" stood and led the prayer. When he turned away he said: "Behold! We praise Allah that we have not been occupied by anything belonging to the matters of this world, but our souls have been in the Hand of Allah, and He released it when He so liked. So, whoever among you catches the Morning prayer on the following day at its due time, let him offer the like of it besides."

«**تَحَوَّلُوا عن مَكَانِكُمُ الَّذي أَصَابَتْكُمْ فيهِ الْغَفْلَةُ**». قال: فَأَمَرَ بِلاَلاً فَأَذَّنَ وَأَقَامَ وَصَلَّى.

قال أَبُو دَاوُدَ: رَوَاهُ مَالِكٌ، وَسُفْيَانُ بنُ عُيَيْنَةَ، وَالأَوْزَاعِيُّ، وَعَبْدُ الرَّزَّاقِ عن مَعْمَرٍ، وَابنُ إِسْحَاقَ: لَمْ يَذْكُرْ أَحَدٌ مِنْهُمُ الأَذَانَ في حَدِيثِ الزُّهْرِيِّ هذا، ولم يُسْنِدْهُ منهم أَحَدٌ إِلاَّ الأَوْزَاعِيُّ وَأَبَانُ الْعَطَّارُ عن مَعْمَرٍ.

437 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن ثَابِتٍ الْبُنَانِيِّ، عن عَبْدِ اللَّهِ بنِ رَبَاحٍ الأَنْصَارِيِّ: حدَّثنا أَبُو قَتَادَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ في سَفَرٍ لَهُ، فَمَالَ رسولُ اللَّهِ ﷺ وَمِلْتُ مَعَهُ، فقال: «**انْظُرْ**». فَقُلْتُ: هَذَا رَاكِبٌ، هَذَانِ رَاكِبَانِ، هَؤُلاَءِ ثَلاَثَةٌ، حَتَّى صِرْنَا سَبْعَةً، فقال: «**احْفَظُوا عَلَيْنَا صَلاَتَنَا**» ـ يَعْنِي صَلاَةَ الْفَجْرِ ـ، فَضُرِبَ عَلَى آذَانِهِمْ، فَمَا أَيْقَظَهُمْ إِلاَّ حَرُّ الشَّمْسِ، فَقَامُوا فَسَارُوا هُنَيَّةً، ثُمَّ نَزَلُوا فَتَوَضَّؤُوا، وَأَذَّنَ بِلاَلٌ فَصَلَّوا رَكْعَتَيِ الْفَجْرِ، ثُمَّ صَلَّوُا الْفَجْرَ وَرَكِبُوا، فقال بَعْضُهُمْ لِبَعْضٍ: قَدْ فَرَّطْنَا في صَلاَتِنَا، فقال النَّبِيُّ ﷺ: «**إِنَّهُ لاَ تَفْرِيطَ في النَّوْمِ، إِنَّمَا التَّفْرِيطُ في الْيَقَظَةِ، فَإِذَا سَهَا أَحَدُكُمْ عن صَلاَةٍ فَلْيُصَلِّهَا حِينَ يَذْكُرُهَا، وَمِنَ الْغَدِ لِلْوَقْتِ**».

438 ـ حدّثنا عَلِيُّ بنُ نَصْرٍ: حدَّثنا وَهْبُ بنُ جَرِيرٍ: حدَّثنا الأَسْوَدُ بنُ شَيْبَانَ: حدَّثنا خَالِدُ بنُ سُمَيْرٍ قال: قَدِمَ عَلَيْنَا عَبْدُ اللَّهِ بنُ رَبَاحٍ الأَنْصَارِيُّ مِنَ الْمَدِينَةِ ـ وكانتِ الأَنْصَارُ تُفَقِّهُهُ ـ فَحَدَّثَنَا قال: حَدَّثَني أَبُو قَتَادَةَ الأَنْصَارِيُّ فَارِسُ رسولِ اللَّهِ ﷺ قال: بَعَثَ رسولُ اللَّهِ ﷺ جَيْشَ الأُمَرَاءِ، بهذه الْقِصَّةِ، قال: فَلَمْ تُوقِظْنَا إِلاَّ الشَّمْسُ طَالِعَةً، فَقُمْنَا وَهِلِينَ لِصَلاَتِنَا، فقال النَّبِيُّ ﷺ: «**رُوَيْدًا رُوَيْدًا**»، حَتَّى إِذَا تَعَالَتِ الشَّمْسُ قال رسولُ اللَّهِ ﷺ: «**مَنْ كَانَ مِنْكُمْ يَرْكَعُ رَكْعَتَي الْفَجْرِ فَلْيَرْكَعْهُمَا**»، فَقَامَ مَنْ كَانَ يَرْكَعُهُمَا، وَمَنْ لَمْ يَكُنْ يَرْكَعُهُمَا فَرَكَعَهُمَا، ثُمَّ أَمَرَ رسولُ اللَّهِ ﷺ أَنْ يُنَادَى بالصَّلاَةِ فَنُودِيَ بِهَا، فَقَامَ رَسولُ اللَّهِ ﷺ فَصَلَّى بِنَا، فَلَمَّا انْصَرَفَ قال: «**أَلاَ إِنَّا نَحمدُ اللَّهِ أَنَّا لَمْ نَكُنْ في شَيْءٍ مِنْ أُمُورِ الدُّنْيَا يَشْغَلُنَا عن صَلاَتِنَا، وَلَكِنَّ أَرْوَاحَنَا كَانَتْ بِيَدِ اللَّهِ، فَأَرْسَلَهَا أَنَّى شَاءَ، فَمَنْ أَدْرَكَ مِنْكُمْ صَلاَةَ الْغَدَاةِ مِنْ غَدٍ صَالِحًا فَلْيَقْضِ مَعَهَا مِثْلَهَا**».

439- The same is narrated on the authority of Abu Qatadah, in which he reported that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has taken up your souls when He so liked, and brought them back to you when He so liked. (He addressed Bilal) Stand and pronounce the call for the prayer!" they stood, and performed ablution, and when the sun rose high, the Messenger of Allah "Allah's blessing and peace be upon him" stood and led the prayer.

440- The same is narrated on the authority of Abdullah Ibn Abu Qatadah from his father from the Messenger of Allah "Allah's blessing and peace be upon him", in which he told that he performed ablution when the sun rose high.

441- It is narrated on the authority of Abu Qatadah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no indulgence in prayer as far as sleep is concerned, but indulgence applies only to the state of wakefulness, when you delay offering a certain prayer from its due time until the time of the next one comes upon you."

442- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who forgets to offer a certain (obligatory) prayer, let him offer it once he remembers it: there is no expiation for it other than that."

443- It is narrated on the authority of Imran Ibn Husain that once, the Messenger of Allah "Allah's blessing and peace be upon him" was on journey (with his companions), and they slept (and were hindered) from offering Fajr prayer, and they got up when the heat of the sun (touched them). They proceeded a bit until the sun rose high. Then, he commanded somebody to pronounce the Adhan for the prayer, and he did accordingly; and he offered a two-rak'ah prayer before Fajr, and then he (the Mu'adhdhin) pronounced the prayer establishment, and he (the Prophet) led the Fajr prayer.

444- It is narrated on the authority of Amr Ibn Umayyah Ad-Damari that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" in one of his journeys when he slept (and was hindered) from offering Fajr prayer until the sun rose. The Messenger of Allah "Allah's blessing and peace be upon him" got up and said: "Move away from that place!" he ordered Bilal and he called for the prayer, and they performed ablution and offered the two-rak'ah prayer of Fajr; and he ordered Bilal to establish the prayer, and he did accordingly, and he led the Morning prayer.

439 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أخبرنا خَالِدٌ، عن حُصَيْنٍ، عن ابنِ أَبِي قَتَادَةَ، عن أَبِي قَتَادَةَ في هَذَا الخَبرِ قال: فقال: «**إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حَيثُ شَاء، وَرَدَّهَا حَيْثُ شَاءَ، ثُمْ فَأَذِّنْ بالصَّلاَةِ**»، فَقَامُوا فَتَطَهَّرُوا، حَتَّى إِذَا ارْتَفَعَتِ الشَّمْسُ قَامَ النَّبِيُّ ﷺ فَصَلَّى بالنَّاسِ.

440 ـ حدّثنا هَنَّادٌ: حدَّثنا عَبْثَرٌ، عن حُصَيْنٍ، عن عَبْدِ اللَّهِ بنِ أَبِي قَتَادَةَ، عن أَبِيهِ، عن النَّبِيِّ ﷺ بِمَعْنَاهُ قال: «**فَتَوَضَّأَ حِينَ ارْتَفَعَتِ الشَّمْسُ فَصَلَّى بِهِمْ**».

441 ـ حدّثنا العَبَّاسُ الْعَنْبَرِيُّ: حدَّثنا سُلَيْمَانُ بنُ دَاوُدَ ـ وَهُوَ الطَّيَالِسِيُّ ـ حدَّثنا سُلَيْمَانُ ـ يَعْنِى ابنَ المُغِيرَةِ ـ، عن ثابتٍ، عن عَبْدِ اللَّهِ بنِ رَبَاحٍ، عن أَبي قَتَادَةَ قال: قال رسولُ اللَّهِ ﷺ: «**لَيسَ في النَّوْمِ تَفرِيطٌ، إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ أَنْ تُؤَخِّرَ صَلاَةً حَتَّى يَدْخُلَ وَقْتُ أُخْرَى**».

442 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا هَمَّامٌ، عن قَتَادَةَ، عن أَنَسِ بنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قال: «**مَنْ نَسِيَ صَلاَةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ**».

443 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ، عن خَالِدٍ، عن يُونُسَ بنِ عُبَيْدٍ، عن الْحَسَنِ، عن عِمْرَانَ بنِ حُصَيْنٍ «أَنَّ رسولَ اللَّهِ ﷺ كَانَ في مَسِيرٍ لَهُ فَنَامُوا عن صَلاَةِ الْفَجْرِ، فَاسْتَيْقَظُوا بِحَرِّ الشَّمْسِ، فَارْتَفَعُوا قَلِيلاً حَتَّى اسْتَقَلَّتِ الشَّمْسُ، ثُمَّ أَمَرَ مُؤَذِّنًا فَأَذَّنَ، فَصَلَّى رَكْعَتَيْنِ قَبْلَ الْفَجْرِ، ثُمَّ أَقَامَ، ثُمَّ صَلَّى الْفَجْرَ».

444 ـ حدّثنا عَبَّاسٌ الْعَنْبَرِيُّ. (ح): وحدَّثنا أَحْمَدُ بنُ صَالِحٍ ـ وهذا لَفْظُ عَبَّاسٍ ـ أَنَّ عَبْدَ اللَّهِ بنَ يَزِيدَ حَدَّثَهُمْ، عن حَيْوَةَ بنِ شُرَيْحٍ، عن عَيَّاشِ بنِ عَبَّاسٍ ـ يَعْنِي الْقِتْبَانِيَّ ـ أَنَّ كُلَيْبَ بنَ صُبْحٍ حَدَّثَهُمْ، أَنَّ الزِّبْرِقَانَ حَدَّثَهُ، عن عَمِّهِ عَمْرِو بنِ أُمَيَّةَ الضَّمْرِيِّ قال: «كُنَّا مَعَ رَسولِ اللَّهِ ﷺ في بَعْضِ أَسْفَارِهِ فَنَامَ عن الصُّبْحِ حَتَّى طَلَعَتِ الشَّمْسُ، فَاسْتَيْقَظَ رسولُ اللَّهِ ﷺ فقال: «**تَنَحَّوا عن هَذَا المَكَانِ**». قال: ثُمَّ أَمَرَ بِلاَلاً فَأَذَّنَ، ثُمَّ تَوَضَّؤُوا وَصَلَّوا رَكْعَتَيِ الْفَجْرِ، ثُمَّ أَمَرَ بِلاَلاً فَأَقَامَ الصَّلاَةَ فَصَلَّى بِهِمْ صَلاَةَ الصُّبْحِ».

445- The same is narrated on the authority of Dhu-Mikhbar Al-Habashi, who used to serve the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: The Messenger of Allah "Allah's blessing and peace be upon him" performed ablution, and did not wet the dust, and he ordered Bilal to call for the prayer, and he did accordingly, and the Messenger of Allah "Allah's blessing and peace be upon him" got up and offered a two-rak'ah prayer quietly, and then he ordered Bilal to pronounce the prayer establishment, and he led the obligatory prayer (of Fajr) quietly.

446- The same story is narrated on the authority of Dhu-Mikhbar, the nephew of the Negus, in which he said: He called for the prayer quietly.

447- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: We came in the company of the Messenger of Allah "Allah's blessing and peace be upon him" in the year of Hudaibiyah, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" (encamped at a certain place and) said: "Who will keep on guard for us?" Bilal said: "I will do." But they all slept (and kept as such) until the sun rose. The Messenger of Allah "Allah's blessing and peace be upon him" got up and said: "Do the same as you used to do (as far as prayer is concerned)." We did accordingly, and then he said: "Then, such as sleeps or forgets (to offer a certain obligatory prayer) should do the same."

[12] The Construction Of Mosques

448- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've never been commanded to construct mosques (according to Ibn Abbas) in such a way as you would decorate them, the same as both Jews and Christians do."

449- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established until you will compete in constructing mosques."

450- It is narrated on the authority of Uthman Ibn Abu Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" commanded him to construct the mosque of Ta'if in the very place the idols they worshipped were fixed.

451- It is narrated on the authority of Ibn Umar that the mosque during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" was built of bricks, and its ceiling of palm leaf stalks (Mujahid said) and its pillars of wood sticks. Abu Bakr made no addition in it; and Umar

445 ـ حدّثنا إِبْرَاهِيمُ بنُ الْحَسَنِ: حدَّثنا حَجَّاجٌ ـ يَعْنِي ابنَ مُحَمَّدٍ: حدَّثنا حَرِيزٌ. (ح) وحدثنا عُبَيْدُ بنُ أَبِي الْوَزِيرِ: حدَّثنا مُبَشِّرٌ ـ يَعْنِي الْحَلَبِيَّ ـ حدَّثنا حَرِيزٌ ـ يَعْنِي ابنَ عُثْمَانَ ـ: حدثني يَزِيدُ بنُ صُبْحٍ، عن ذِي مِخْبَرٍ الْحَبَشِيِّ، وَكَانَ يَخْدُمُ النَّبِيَّ ﷺ، في هذا الخَبَرِ قال: «فَتَوَضَّأَ ـ يَعْنِي النَّبِيَّ ﷺ ـ وُضُوءًا لَمْ يَلُتَّ مِنْهُ التُّرَاب، ثُمَّ أَمَرَ بِلالاً فَأَذَّنَ، ثُمَّ قَامَ النَّبِيُّ ﷺ فَرَكَعَ رَكْعَتَيْنِ غَيْرَ عَجِلٍ، ثُمَّ قَالَ لِبِلالٍ: «**أَقِمِ الصَّلاَةَ**»، ثُمَّ صَلَّى الفرض وَهُوَ غَيْرُ عَجِلٍ»

قال: عن حَجَّاجٍ، عن يَزِيدَ بنِ صُلَيْحٍ: حدثني ذُو مِخْبَرٍ ـ رَجُلٌ مِنَ الْحَبَشَةِ ـ. وقال عُبَيْدٌ: يَزِيدُ بنُ صُلْحٍ.

446 ـ حدّثنا مُؤَمَّلُ بنُ الْفَضْلِ: حدَّثنا الْوَلِيدُ، عن حَرِيزٍ ـ يَعْنِي ابنَ عُثْمَانَ ـ، عن يَزِيدَ بنِ صُلَيْحٍ، عن ذِي مِخْبَرٍ ابنِ أَخِي النَّجَاشِيِّ في هذا الخَبَرِ قال: «فَأَذَّنَ وَهُوَ غَيْرُ عَجِلٍ».

447 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عن جَامِعِ بنِ شَدَّادٍ، سَمِعْتُ عَبْدَ الرَّحْمَنِ بنَ أَبِي عَلْقَمَةَ، سَمِعْتُ عَبْدَ اللَّهِ بنَ مَسْعُودٍ قال: أَقْبَلْنَا مَعَ رسولِ اللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَةِ، فقال رسولُ اللَّهِ ﷺ: «**مَنْ يَكْلَؤُنَا؟**» فقال بلالٌ: أَنَا. فَنَامُوا حَتَّى طَلَعَتِ الشَّمْسُ، فَاسْتَيْقَظَ النَّبِيُّ ﷺ فقال: «**افْعَلُوا كَمَا كُنْتُمْ تَفْعَلُونَ**». قال: فَفَعَلْنَا. قال: «**فَكَذَلِكَ فَافْعَلُوا، لِمَنْ نَامَ أَوْ نَسِيَ**».

[ت12/م12] ـ بابٌ في بناءِ المَساجِدِ

448 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ بنِ سُفْيَانَ: أخبرنا سُفْيَانُ بنُ عُيَيْنَةَ، عن سُفْيَانَ الثَّوْرِيِّ، عن أَبِي فَزَارَةَ، عن يَزِيدَ بنِ الأَصَمِّ، عن ابنِ عَبَّاسٍ قال: قال رسولُ اللَّهِ ﷺ: «**مَا أُمِرْتُ بِتَشْيِيدِ الْمَسَاجِدِ**».

قال ابنُ عَبَّاسٍ: «لَتُزَخْرِفُنَّهَا كَمَا زَخْرَفَتِ الْيَهُودُ وَالنَّصَارَى».

449 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ: حدَّثنا حَمَّادُ بنُ سَلَمَةَ، عن أَيُّوبَ، عن أَبِي قِلاَبَةَ، عن أَنَسٍ، وَقَتَادَةَ، عن أَنَسٍ أَنَّ النَّبِيَّ ﷺ قال: «**لاَ تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ في الْمَسَاجِدِ**».

450 ـ حدّثنا رَجَاءُ بنُ الْمُرَجَّى: حدَّثنا أَبُو هَمَّام الدَّلاَّلُ مُحَمَّدُ بنُ مُحَبَّبٍ: حدَّثنا سَعِيدُ بنُ السَّائِبِ، عن مُحَمَّدِ بنِ عَبْدِ اللَّهِ بنِ عِيَاضٍ، عن عُثْمَانَ بنِ أَبِي الْعَاصِ رَضِيَ اللَّهُ عَنْهُ «أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَجْعَلَ مَسْجِدَ الطَّائِفِ حَيْثُ كَانَ طَوَاغِيتُهُمْ».

451 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ وَمُجَاهِدُ بنُ مُوسَى ـ وَهُوَ أَتَمُّ ـ قالا: حدَّثنا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثنا أَبِي، عن صالحٍ: حدَّثنا نَافِعٌ أَنَّ عَبْدَ اللَّهِ بنَ عُمَرَ أَخْبَرَهُ «أَنَّ الْمَسْجِدَ كَانَ عَلَى عَهْدِ رسولِ اللَّهِ ﷺ مَبْنِيًا بِاللَّبِنِ وسقفُهُ بالجَرِيدِ. قال مُجَاهِدٌ: وَعُمُدُهُ مِنْ خشبِ النَّخْلِ، فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيْئًا، وَزَادَ فيهِ عُمَرُ، وَبَنَاهُ عَلَى بِنَائِهِ في عَهْدِ رسولِ اللَّهِ ﷺ بِاللَّبِنِ وَالْجَرِيدِ وَأَعَادَ عُمُدَهُ، وقال مُجَاهِدٌ:

enlarged it, and rebuilt it in the same way it was during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", i.e. with the bricks, palm leaf stalks and restored its pillars (Mujahid said) which were of wood. Uthman changed it, and added a big area to it, and made its walls of engraved stones and gypsum, and made its pillars also of engraved stones, and its ceiling of wood sticks.

452- It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the mosque of the Messenger of Allah "Allah's blessing and peace be upon him" had its pillars of palm trunks, and their tops were shaded with palm leaf stalks. They decayed during the caliphate of Abu Bakr, who rebuilt them of palm trunks and leaf stalks. Then, they decayed once again during the caliphate of Umar, who reconstructed them of palm trunks and leaf stalks. Then, they decayed for the third time during the caliphate of Uthman, who rebuilt them of bricks, and they are still standing.

453- It is narrated on the authority of Anas: When The Prophet "Allah's blessing and peace be upon him" arrived in Medina he dismounted at the heights of Medina amongst a tribe called Banu Amr Ibn Awf. He stayed there for fourteen nights. Then he sent for Banu An-Najjar and they came, armed with their swords; as if I am looking (just now) at The Prophet "Allah's blessing and peace be upon him", sitting on his Mount with Abu Bakr riding behind him and all Banu An-Najjar around him till he dismounted at the courtyard of Abu Ayyub's house. The Prophet "Allah's blessing and peace be upon him" would pray wherever he was even if he was at sheepfolds, whenever the time for prayer was due. Later on he ordered that a mosque should be built. He sent for some people of Banu An-Najjar and said: "O Banu An-Najjar! Suggest to me the price of this (walled) piece of land of yours." They replied: "No! By Allah! We do not demand its price except from Allah." Anas added: In it, there was what I'm telling you: there were some date-palm trees and some graves of pagans, and some of it was unleveled. The Prophet "Allah's blessing and peace be upon him" ordered that the graves of the pagans be dug out, the unleveled land be leveled, and the date-palm trees be cut down,. They aligned these cut date-palm trees towards the Qiblah of the mosque (as a wall) and they also built two stone sidewalls (of the mosque). They (his companions brought the stones while they) were reciting some poetic verses, and The Prophet "Allah's blessing and peace be upon him" was with them. They kept on saying: "There is no goodness except that of the Hereafter, O Allah! So please support the Ansar and the emigrants.

عُمُدَهُ خشَبًا، وَغَيَّرَهُ عُثْمَانُ فَزَادَ فيهِ زِيَادَةً كَثِيرَةً، وَبَنَى جِدَارَهُ بِالْحِجَارَةِ الْمَنْقُوشَةِ وَالْقَصَّةِ، وَجَعَلَ عُمُدَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ وَسَقْفَهُ بالسَّاجِ».

قالَ مُجَاهِدٌ: وَسَقَّفَهُ السَّاجَ.

قال أَبُو دَاوُدَ: الْقَصَّةُ: الْجِصُّ.

452 ـ حدّثنا مُحَمَّدُ بنُ حَاتِمٍ: حدَّثنا عُبَيْدُ اللَّهِ بنُ مُوسَى، عن شَيْبَانَ، عن فِرَاسٍ، عن عَطِيَّةَ، عن ابنِ عُمَرَ: «أَنَّ مَسْجِدَ النَّبِيِّ ﷺ كَانَتْ سَوَارِيهِ عَلَى عَهْدِ رسولِ اللَّهِ ﷺ مِنْ جُذُوعِ النَّخْلِ، أَعْلاَهُ مُظَلَّلٌ بِجَرِيدِ النَّخْلِ، ثُمَّ إِنَّهَا نَخِرَتْ في خِلاَفَةِ أَبِي بَكْرٍ، فَبَنَاهَا بِجُذُوعِ النَّخْلِ وَبِجَرِيدِ النَّخْلِ، ثُمَّ إِنَّهَا نَخِرَتْ في خِلاَفَةِ عُثْمَانَ، فَبَنَاهَا بِالآجُرِّ، فَلَمْ تَزَلْ ثَابِتَةً حَتَّى الآنَ».

453 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَارِثِ، عن أَبِي التَّيَّاحِ، عن أَنَسِ بنِ مَالِكٍ قال: قَدِمَ رسولُ اللَّهِ ﷺ المَدِينَةَ فَنَزَلَ في عُلْوِ المَدِينَةِ في حَيٍّ يُقَالُ لَهُمْ: بَنُو عَمْرِو بنِ عَوْفٍ، فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّار، فَجَاؤُوا مُتَقَلِّدِينَ سُيُوفَهُمْ، فَقَالَ أَنَسٌ: فَكَأَنِّي أَنْظُرُ إِلَى رسولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ رِدْفَهُ، وَمَلأُ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ، وَكَانَ رَسولُ اللَّهِ ﷺ يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلاَةُ، وَيُصَلِّي في مَرَابِضِ الْغَنَمِ، وَإِنَّهُ أَمَرَ بِبِنَاءِ الْمَسْجِدِ، فَأَرْسَلَ إِلَى بَنِي النَّجَّار، قال: **«يَا بَنِي النَّجَارِ، ثَامِنُونِي بِحَائِطِكُمْ هَذَا»**، فَقالُوا: واللَّهِ لا نَطْلُبُ ثَمَنَهُ إِلاَّ إِلَى اللَّهِ عَزَّ وَجلَّ. قال أَنسٌ: وَكَانَ فِيهِ مَا أَقُولُ لَكُمْ، كَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ، وَكَانَتْ فِيهِ خِرَبٌ، وكان فيه نَخلٌ، فَأَمَرَ رسولُ اللَّهِ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، وَبالخِرَبِ فَسُوِّيَتْ، وَبالنَّخْلِ فَقُطِعَ، فَصفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ، وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً، وَجعَلُوا يَنْقُلُونَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ، وَالنَّبِيُّ ﷺ مَعَهُمْ، وَهُوَ يَقُولُ:

اللَّهُمَّ لاَ خَيْرَ إِلاَّ خَيْرُ الآخِرَهْ فَانْصُرِ الأَنْصَارَ وَالْمُهَاجِرَهْ

454- It is narrated on the authority of Anas Ibn Malik that he said: The place where the mosque was built was a walled piece of land, belonging to Banu An-Najjar, which had unleveled ground, date-palms, and many graves of pagans. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Suggest a price to me for it." They said: "We do not like to get a price for it (except from Allah Almighty)." On that he cut down the date palms, levelled the unleveled ground, and dug out the graves of the pagans...and the rest is the same.

[13] Taking Places Of Worship In Houses

455- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered that places of worship should be taken in houses, and that they should be cleaned and perfumed.

456- It is narrated on the authority of Samurah that he sent a letter to his son in which he said: To go further: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to make places of worship in our houses, and to make them perfectly, and purify them.

[14] What About Lamps In The Mosques

457- It is narrated on the authority of Maimunah, the freed slave-girl of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: I said: "O Messenger of Allah! give us your religious verdict concerning (the prayer in) Jerusalem." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is good to) come and offer prayer in it, (and at that time there was war between both the Romans and Persians), and if you could not go and offer prayer in it, (at least) send as a gift oil to be lighted in chandeliers."

[15] The Gravel In The Mosque

458- It is narrated on the authority of Abu Al-Walid that he said: I asked Ibn Umar about the gravel which is in the mosque, thereupon he said: One night, it rained so much that in the morning, the land became wetted, and almost every man started bringing the gravel in his garment and spread it underneath him (in order to pray on it). When the Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer he said: "How good is that (which you've done)!"

454 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادُ بنُ سَلَمَةَ، عن أَبِي التَّيَّاحِ، عن أَنَسِ بنِ مَالِكٍ قال: كَانَ مَوْضِعُ المَسْجِدِ حَائطًا لِبَنِي النَّجَّارِ فيهِ حَرْثٌ وَنَخْلٌ وَقُبُورُ الْمُشْرِكِينَ، فقال رسولُ اللَّهِ ﷺ: «**ثَامِنُونِي بِهِ**»، فقالُوا: لا نَبْغِي بِهِ ثَمَنًا، فَقَطَعَ النَّخْلَ، وَسَوَّى الْحرثَ، وَنَبَشَ قُبُورَ الْمُشْرِكِينَ»، وساقَ الحديثَ، وقال: «**فَاغْفِرْ**»، مَكَانَ: «**فَانْصُرْ**».

قال مُوسَى، وحدّثنا عَبْدُ الوارِثِ بِنَحْوِهِ، وكَانَ عَبْدُ الوَارِثِ يقولُ: خِرَبٌ، وَزَعَمَ عَبْدُ الوَارِثِ أَنَّهُ أَفَادَ حَمَّادًا هَذا الحديثَ.

[ت13/م13] ـ باب اتِّخَاذ المساجِدِ في الدُّورِ

455 ـ حدّثنا مُحَمَّدُ بنُ الْعَلَاءِ: حدَّثنا حُسَيْنُ بنُ عَلِيٍّ، عن زَائِدَةَ، عن هِشَامِ بن عُرْوَةَ، عن أَبِيهِ، عن عَائِشَةَ قالت: «أَمَرَ رسولُ اللَّهِ ﷺ بِبِنَاءِ المَسَاجِدِ في الدُّورِ وَأَنْ تُنَظَّفَ وَتُطَيَّبَ».

456 ـ حدّثنا مُحَمَّدُ بنُ دَاوُدَ بنِ سُفْيَانَ: حدَّثنا يَحْيَى ـ يَعْنِي ابنَ حَسَّانَ ـ حدَّثنا سُلَيْمَانُ بن مُوسَى: حدَّثنا جَعْفَرُ بنُ سَعْدِ بنِ سَمُرَةَ: حدثني خُبَيْبُ بنُ سُلَيْمَانَ، عن أَبيهِ سُلَيْمَانَ بنِ سَمُرَةَ، عن أَبِيهِ سَمُرَةَ قال: «إِنَّهُ كَتَبَ إِلَى ابنِهِ: أَمَّا بَعْدُ، فَإِنَّ رسولَ اللَّهِ ﷺ كَانَ يَأْمُرُنَا بالمَسَاجِدِ أَنْ نَصْنَعَهَا في دُورِنَا، وَنُصْلِحَ صَنْعَتَهَا وَنُطَهِّرَهَا».

قال أَبُو دَاوُدَ: سُلَيْمَانُ أَصْلُهُ كُوفِيٌّ، يَعْنِي ابنَ مُوسَى.

[ت14/م14] ـ بابٌ في السُّرُجِ في المساجد

457 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا مِسْكِينٌ، عن سَعِيدِ بنِ عَبْدِ الْعَزِيزِ، عن زِيَادِ بنِ أَبِي سَوْدَةَ، عن مَيْمُونَةَ مَوْلَاةِ النَّبِيِّ ﷺ أَنَّهَا قالت: يَا رَسُولَ اللَّهِ، أَفْتِنَا في بَيْتِ المَقْدِسِ، فقال رسولُ اللَّهِ ﷺ: «**ائْتُوهُ فَصَلُّوا فِيهِ**»، وكَانَتِ الْبِلَادُ إِذْ ذَاكَ حَرْبًا، «**فَإِنْ لَمْ تَأْتُوهُ وَتُصَلُّوا فِيهِ، فَابْعَثُوا بِزَيْتٍ يُسْرَجُ في قَنَادِيلِهِ**».

[ت15/م15] ـ بابٌ: في حَصى المَسجِدِ

458 ـ حدّثنا سَهْلُ بنُ تَمَّامِ بنِ بَزِيعٍ: حدَّثنا عُمَرُ بنُ سُلَيْمٍ الْبَاهِلِيُّ، عن أَبِي الْوَلِيدِ قال: سَأَلْتُ ابنَ عُمَرَ عن الحَصَى الَّذِي في المَسْجِدِ، فقال: مُطِرْنَا ذَاتَ لَيْلَةٍ، فَأَصْبَحَتِ الأَرْضُ مُبْتَلَّةً، فَجَعَلَ الرَّجُلُ يَأْتِي بالْحَصَى في ثَوْبِهِ فَيَبْسُطُهُ تَحْتَهُ، فَلَمَّا قَضَى رسولُ اللَّهِ ﷺ الصَّلَاةَ قال: «**مَا أَحْسَنَ هَذَا**».

459- It is narrated on the authority of Abu Salih that he said: It was said that whenever one brought the gravel out of the mosque, it will beseech him (to return it).

460- It is narrated on the authority of Abu Hurairah that he said, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him": "Indeed, the gravel beseeches such as brings it out of the mosque (to return it)."

[16] Sweeping The Mosque

461- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The rewards of (the people of) my nation were displayed before me, including even (the reward of removing) dust from the mosque; and the sins of (the people of) my nation were displayed before me, and I have not seen a sin more grievous than that of such as is given a Surah from the Qur'an, and he forgets it."

[17] The Separation Of Women From Men In The Mosques

462- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would that we leave this gate for women (to enter apart from men)!" Nafi said: Ibn Umar then did not enter from it until he died.

463- It is narrated on the authority of Nafi' that he said: Umar said...and the rest is the same; and this narration is more authentic than the previous one (in which the statement is ascribed to the Prophet).

464- It is narrated on the authority of Nafi' that he said: Umar Ibn Al-Khattab forbade that anyone (of men) should enter from the gate assigned to women.

[18] What One Says On Entering The Mosque

465- It is narrated on the authority of Abu Humaid or Abu Usaid Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you enters the mosque, let him salute the Messenger of Allah "Allah's blessing and peace be upon him" and then say: "O Allah! open to me the gates of Your Mercy"; and when he comes out of it, let him say: "O Allah! I ask you out of Your Bounty."

466- It is narrated on the authority of Haiwah Ibn Shuraih that he said: I met Uqbah Ibn Muslim and said to him: I have been reported that you narrate from Abdullah Ibn Amr Ibn Al-As that whenever the Messenger of

459 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا أَبُو مُعَاوِيَةَ وَوَكِيعٌ قالا: حدَّثنا الأَعْمَشُ، عن أبي صَالِحٍ قال: «كَانَ يُقَالُ إِنَّ الرَّجُلَ إِذَا أَخْرَجَ الْحَصَى مِنَ الْمَسْجِدِ يُنَاشِدُهُ».

460 ـ حدّثنا مُحَمَّدُ بنُ إِسْحَاقَ أَبُو بَكْرٍ ـ يَعْنِي الصَّاغَانِيَّ ـ حدَّثنا أَبُو بَدْرٍ شُجَاعُ بنُ الْوَلِيدِ: حدَّثنا شَرِيكٌ أَبُو حُصَيْنٍ، عن أَبِي صَالِح، عن أَبِي هُرَيْرَةَ، قال أَبُو بَدْرٍ: أُرَاهُ قَدْ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قال: «**إِنَّ الْحَصَاةَ لَتُنَاشِدُ الَّذِي يُخْرِجُهَا مِنَ الْمَسْجِدِ**».

[ت16/م16] ـ بابٌ في كَنْسِ المَسجدِ

461 ـ حدّثنا عَبْدُ الْوَهَّابِ بنُ عَبْدِ الْحَكَمِ الْخَزَّازُ: أَخْبَرَنا عَبْدُ الْمَجِيدِ بنُ عَبْدِ الْعَزِيزِ بنِ أَبِي رَوَّادٍ، عن ابنِ جُرَيْجٍ، عن الْمُطَّلِبِ بنِ عَبْدِ اللَّهِ بنِ حَنْطَبٍ، عن أَنَسِ بنِ مَالِكٍ قال: قال رسولُ اللَّهِ ﷺ: «**عُرِضَتْ عَلَيَّ أُجُورُ أُمَّتِي، حَتَّى الْقَذَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ، وَعُرِضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي، فَلَمْ أَرَ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ أَوْ آيَةٍ أُوتِيَهَا رَجُلٌ ثُمَّ نَسِيَهَا**».

[ت17/م17] ـ بابٌ في اعتزالِ النِّساءِ في المساجدِ عنِ الرِّجالِ

462 ـ حدّثنا عَبْدُ اللَّهِ بنُ عمروٍ أبو مَعْمَرٍ: حدَّثنا عَبْدُ الْوَارِثِ: حدَّثنا أَيُّوبُ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: قال رسولُ اللَّهِ ﷺ: «**لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ**». قال نَافِعٌ: فَلَمْ يَدْخُلْ مِنْهُ ابنُ عُمَرَ حَتَّى مَاتَ. وَقال غَيْرُ عَبْدِ الْوَارِثِ: قال عُمَرُ، وَهُوَ أَصَحُّ.

463 ـ حدّثنا مُحَمَّدُ بنُ قُدَامَةَ بنِ أَعْيَنَ: حدَّثنا إِسْمَاعِيلُ، عن أَيُّوبَ، عن نَافِعٍ، قال: قال عُمَرُ بنُ الْخَطَّابِ رَضِيَ اللَّهِ عَنْهُ بِمَعْنَاهُ، وَهُوَ أَصَحُّ.

464 ـ حدّثنا قُتَيْبَةُ ـ يَعْنِي ابنَ سَعِيدٍ ـ حدَّثنا بَكْرٌ ـ يَعْنِي ابنَ مُضَرَ ـ، عن عَمْرِو بنِ الْحَارِثِ، عن بُكَيْرٍ، عن نَافِعٍ قال: «إِنَّ عُمَرَ بنَ الْخَطَّابِ كَانَ يَنْهَى أَنْ يُدْخَلَ مِنْ بَابِ النِّسَاءِ».

[ت18/م18] ـ بابٌ فيما يَقولُه الرجلُ عندَ دُخولهِ المسجدَ

465 ـ حدّثنا مُحَمَّدُ بنُ عُثْمَانَ الدِّمَشْقِيُّ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ، عن رَبِيعَةَ بنِ أَبِي عَبْدِ الرَّحْمَنِ، عن عَبْدِ الْمَلِكِ بنِ سَعِيدِ بنِ سُوَيْدٍ قال: سَمِعْتُ أَبَا حُمَيْدٍ أَوْ أَبَا أُسَيْدٍ الأَنْصَارِيَّ يقول: قال رسولُ اللَّهِ ﷺ: «**إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ، ثُمَّ لِيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، فَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ**».

466 ـ حدّثنا إِسْمَاعِيلُ بنِ بِشْرِ بنِ مَنْصُورٍ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ مَهْدِيٍّ، عن عَبْدِ اللَّهِ بنِ الْمُبَارَكِ، عن حَيْوَةَ بنِ شُرَيْحٍ قال: لَقِيتُ عُقْبَةَ بنَ مُسْلِمٍ فَقُلْتُ لَهُ: بَلَغَنِي أَنَّكَ حَدَّثْتَ عن عَبْدِ اللَّهِ بنِ عَمْرِو بنِ الْعَاصِ عن النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا دَخَلَ الْمَسْجِدَ

Allah "Allah's blessing and peace be upon him" entered the mosque he would say: "I seek refuge with Allah, Most Great, His Honoured Countenance, and His Ever-Lasting Sovereignty from Satan, the despised!" he said: "Is it that (portion of the narration) which has reached from me?" I answered in the affirmative, thereupon he said: "Then, if one says so, Satan will say: "He has been saved from me all the day.""

[19] Offering Prayer By The Time One Enters The Mosque

467- It is narrated on the authority of Abu Qatadah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you enters into the mosque, let him offer a two-rak'ah prayer before he sits down."

468- The same is narrated on the authority of Abu Qatadah from the Messenger of Allah "Allah's blessing and peace be upon him", in which he added: "Then, let him sit afterwards if he so likes, or turn away if he so likes."

[20] The Excellence Of Sitting In The Mosque

469- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels keep invoking Allah's Blessing upon anyone of you as long as he is sitting in the very place in which he has prayed, provided that he should not break ablution nor stand (and leave the mosque): "O Allah! forgive for him! O Allah! bestow Your Mercy upon him!""

470- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Anyone of you is considered to be in prayer as long as the prayer detains him (from leaving the mosque), and nothing barring prayer prevents him from going to his family."

471- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant (of Allah) is considered to be in prayer as long as he is still sitting in the very place in which he has prayed, in expectation for the (coming) prayer, and the angels invoke (Allah for him saying): "O Allah! forgive for him! O Allah! bestow Your Mercy upon him!" until he turns away (from the mosque) or breaks ablution." It was said: "How does one break ablution?" he said: "It is to make sound or wind."

قال: «**أَعُوذُ باللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ**»؟ قال: أَقَطْ؟ قُلْتُ: نَعَمْ. قال: «**فَإِذَا قال ذَلِكَ قال الشَّيْطَانُ: حُفِظَ مِنِّي سَائِرَ الْيَوْمِ**».

[ت19/م19] ـ بابُ ما جاءَ في الصلاةِ عندَ دُخولِ المسجدِ

467 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا مَالِكٌ، عن عَامِرِ بنِ عَبْدِ اللَّهِ بنِ الزُّبَيْرِ، عن عَمْرِو بن سُلَيْمٍ الزُّرَقِيِّ، عن أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**إِذَا جَاءَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُصَلِّ سَجْدَتَيْنِ مِنْ قَبْلِ أَنْ يَجْلِسَ**».

468 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ: حدَّثنا أَبُو عُمَيْسٍ عُتْبَةُ بنُ عَبْدِ اللَّهِ، عن عَامِرِ بنِ عَبْدِ اللَّهِ بنِ الزُّبَيْرِ، عن رَجُلٍ مِنْ بَنِي زُرَيْقٍ، عن أَبِي قَتَادَةَ عن النَّبِيِّ ﷺ نَحْوَهُ، زَادَ: «**ثُمَّ لِيَقْعُدْ بَعْدُ إِنْ شَاءَ أَوْ لِيَذْهَبْ لِحَاجَتِهِ**».

[ت20/م20] ـ بابٌ [في] فَضلِ القعودِ في المسجدِ

469 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن أَبِي الزِّنَادِ، عن الأَعْرَجِ، عن أَبِي هُرَيْرَةَ أَنَّ رسولَ اللَّهِ ﷺ قال: «**الْمَلاَئِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلاَّهُ الَّذِي صَلَّى فِيهِ، مَا لَمْ يُحْدِثْ أَوْ يَقُمْ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ**».

470 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن أَبِي الزِّنَادِ، عن الأَعْرَجِ، عن أَبِي هُرَيْرَةَ أَنَّ رسولَ اللَّهِ ﷺ قال: «**لاَ يَزَالُ أَحَدُكُمْ في صَلاَةٍ مَا كَانَتِ الصَّلاَةُ تَحْبِسُهُ، لا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلاَّ الصَّلاَةُ**».

471 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن ثَابِتٍ، عن أَبِي رَافِعٍ، عن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**لاَ يَزَالُ الْعَبْدُ في صَلاَةٍ مَا كَانَ في مُصَلاَّهُ يَنْتَظِرُ الصَّلاَةَ، تقولُ الملاَئِكَةُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، حَتَّى يَنْصَرِفَ أَوْ يُحْدِثَ**». فَقِيلَ: مَا يُحْدِثُ؟ قال: «**يَفْسُو أَوْ يَضْرِطُ**».

472- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who comes to the mosque for anything, it is his portion."

[21] It Is Undesirable To Ask For A Lost Thing In The Mosque

473- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who hears a man asking for a lost thing in the mosque, let him say to him: "Might Allah not restore it to you!" indeed, the mosques have not been built for that purpose."

[22] It Is Undesirable To Spit In The Mosque

474- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "To spit in the mosque is to commit a sin, whose expiation is to remove it."

475- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "To spit in the mosque is to commit a sin, whose expiation is to bury it."

476- A Hadith like that is narrated on the authority of Anas Ibn Malik from the Messenger of Allah "Allah's blessing and peace be upon him".

477- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who enters this mosque and spits in it, let him make a dig and bury it, otherwise, (if it is necessary for him to spit) let him spit in his garment, and (keep it until he) comes out."

478- It is narrated on the authority of Tariq Ibn Abdullah Al-Muharibi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one stands for the prayer (or when anyone of you offers prayer and it is necessary for him to spit) let not him spit in front of him nor on his right, but let it be on his left in case it is empty, or under his left foot, and let him tread it."

479- It is narrated on the authority of Ibn Umar that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was delivering a sermon one day, he saw a sputum in the direction of the Qiblah of the mosque, which caused him to become angry with the people. He scraped it and (I thought he) asked for saffron, therewith he smeared its place. Then he said: "Allah Almighty is in the face of anyone of you while offering prayer: so, let not him spit in front of him."

472 ـ حدّثنا هِشَامُ بنُ عَمَّارٍ: حدَّثنا صَدَقَةُ بنُ خَالِدٍ: حدَّثنا عُثْمَانُ بنُ أَبي الْعَاتِكَةِ الأَزْدِيُّ، عن عُمَيْرِ بنِ هَانِىءٍ الْعَنْسِيِّ، عن أَبي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**مَنْ أَتَى الْمَسْجِدَ لِشَيْءٍ فَهُوَ حَظُّهُ**».

[ت21/م21] ـ بابٌ في كراهيةِ إنشادِ الضالَّة في المسجدِ

473 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ الْجُشَمِيُّ: حدَّثنا عَبْدُ اللَّهِ بنُ يَزِيدَ: حدَّثنا حَيْوَةُ ـ يَعْنِي ابنَ شُرَيْحٍ ـ قال: سَمِعْتُ أَبَا الأَسْوَدِ ـ يَعْنِي مُحَمَّدَ بنَ عَبْدِ الرَّحْمَنِ بنِ نَوْفَلٍ ـ يقولُ: أخبرني أَبُو عَبْدِ اللَّهِ مَوْلَى شَدَّادٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يقولُ: سَمِعْتُ رسولَ اللَّهِ ﷺ يقول: «**مَنْ سَمِعَ رَجُلاً يَنْشُدُ ضَالَّةً في الْمَسْجِدِ فَلْيَقُلْ: لاَ أَدَّاهَا اللَّهُ إِلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا**».

[ت22/م22] ـ بابٌ في كراهيةِ البُزاقِ في المسجدِ

474 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا هِشَامٌ وَشُعْبَةُ وَأَبَانُ، عن قَتَادَةَ، عن أَنَسِ بنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قال: «**التَّفْلُ في الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهُ أَنْ تُوَارِيَهُ**».

475 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عن قَتَادَةَ، عن أَنَسِ بنِ مَالِكٍ قال: قال رسولُ اللَّهِ ﷺ: «**إِنَّ الْبُزَاقَ في الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا**».

476 ـ حدّثنا أَبُو كَامِلٍ: حدَّثنا يَزِيدُ ـ يَعْنِي ابنَ زُرَيْعٍ ـ، عن سَعِيدٍ، عن قَتَادَةَ، عن أَنَسِ بنِ مَالِكٍ قال: قال رَسولُ اللَّهِ ﷺ: «**النُّخَاعَةُ في الْمَسْجِدِ**»، فَذَكَرَ مِثْلَهُ.

477 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا أَبُو مَوْدُودٍ، عن عَبْدِ الرَّحْمَنِ بنِ أَبِي حَدْرَدٍ الأَسْلَمِيِّ قال: سَمِعْتُ أَبَا هُرَيْرَةَ يَقولُ: قال رسولُ اللَّهِ ﷺ: «**مَنْ دَخَلَ هَذَا الْمَسْجِدَ فَبَزَقَ فِيهِ أَوْ تَنَخَّمَ، فَلْيَحْفُرْ فَلْيَدْفِنْهُ، فَإِنْ لَمْ يَفْعَلْ، فَلْيَبْزُقْ فِي ثَوْبِهِ، ثُمَّ لِيَخْرُجْ بِهِ**».

478 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ، عن أَبِي الأَحْوَصِ، عن مَنْصُورٍ، عن رِبْعِيٍّ، عن طَارِقِ بنِ عَبْدِ اللَّهِ الْمُحَارِبِيِّ قال: قال رسولُ اللَّهِ ﷺ: «**إِذَا قَامَ الرَّجُلُ إِلَى الصَّلاَةِ، أَوْ: إِذَا صَلَّى أَحَدُكُمْ فَلاَ يَبْزُقْ أَمَامَهُ وَلاَ عَنْ يَمِينِهِ، وَلَكِنْ عَنْ تِلْقَاءِ يَسَارِهِ إِنْ كَانَ فَارِغًا، أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى، ثُمَّ لِيَقُلْ بِهِ**».

479 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ: حدَّثنا حَمَّادٌ: حدَّثنا أَيُّوبُ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: بَيْنَمَا رسولُ اللَّهِ ﷺ يَخْطُبُ يَوْمًا، إِذْ رَأَى نُخَامَةً في قِبْلَةِ الْمَسْجِدِ، فَتَغَيَّظَ عَلَى النَّاسِ، ثُمَّ حَكَّهَا، قال: وَأَحْسَبُهُ قال: فَدَعَا بِزَعْفَرَانٍ فَلَطَّخَهُ بِهِ، وقال: «**إِنَّ اللَّهَ تَعَالَى قِبَلَ وَجْهِ أَحَدِكُمْ إِذَا صَلَّى، فَلاَ يَبْزُقْ بَيْنَ يَدَيْهِ**».

Abu Dawud says: The same is narrated on the authority of Nafi' through many chains of transmitters.

480- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to like the lower part of date-stalks, and he had one in his hand when he entered the mosque and saw a sputum in the direction of the Qiblah, thereupon he scraped it, and then faced the people angrily and said: "Are anyone of you pleased to have somebody spit in his face? When anyone of you faces the Qiblah, he, indeed, faces his Lord Almighty, and the angel (who records the good deeds) is on his right. So, let not him spit on his right, nor in front of him, but, (if it is necessary for him to spit) let him spit on his left or under his (left) foot; and in case he is in urgent need to do, let him do as such." Ibn Ajlan described that to us, i.e. to spit in his garment, and rub its parts with each other.

481- It is narrated on the authority of Abu Sahlah: As-Sa'ib Ibn Khallad, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", according to Ahmad, that once, a man was leading the prayer when he spat in the direction of the Qiblah, and the Messenger of Allah "Allah's blessing and peace be upon him" was looking. When he finished from the prayer, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not him lead you in the prayer once again." When he intended to lead the prayer after that, they prevented him, and told him of the statement of the Messenger of Allah "Allah's blessing and peace be upon him". he made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" who said: "Yes (and I thought he further said) you have done harm to Allah and His Messenger."

482- It is narrated on the authority of Mutarrif from his father that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and saw him offering prayer, and (during the prayer) he spat under his left foot.

483- The same is narrated on the authority of Abu Al-Ala' from his father, with the addition that he trampled it.

484- It is narrated on the authority of Abu Sa'd that he said: I saw Wathilah Ibn Al-Asqa' in the mosque of Damascus having spat on a mat made of pipes and then swept it with his foot. It was said to him: "Why have you done so?" he said: "Because I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done it."

قال أَبُو دَاوُدَ: رَوَاهُ إِسْمَاعِيلُ وَعَبْدُ الْوَارِثِ عن أَيُّوبَ، عن نَافِعٍ وَمَالِكٍ وَعُبَيْدِ اللَّهِ وَمُوسَى بنِ عُقْبَةَ، عن نَافِعٍ نَحْوَ حَمَّادٍ، إِلاَّ أَنَّهُمْ لَمْ يَذْكُرُوا الزَّعْفَرَانَ. وَرَوَاهُ مَعْمَرٌ عن أَيُّوبَ وَأَثْبَتَ الزَّعْفَرَانَ فيه. وَذَكَرَ يَحْيَى بنُ سُلَيْمٍ، عن عُبَيْدِ اللَّهِ عن نَافِعٍ الْخَلُوقَ.

480 ـ حدّثنا يَحْيَى بنُ حَبِيبِ بنِ عَرَبِيٍّ: حدَّثنا خَالِدٌ ـ يَعْنِي ابنَ الْحَارِثِ ـ، عن مُحَمَّدِ بنِ عَجْلاَنَ، عن عِيَاضِ بنِ عَبْدِ اللَّهِ، عن أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُحِبُّ الْعَرَاجِينَ، وَلاَ يَزَالُ في يَدِهِ مِنْهَا، فَدَخَلَ الْمَسْجِدَ فَرَأَى نُخَامَةً في قِبْلَةِ الْمَسْجِدِ فَحَكَّهَا، ثُمَّ أَقْبَلَ عَلَى النَّاسِ مُغْضَبًا فقال: **«أَيَسُرُّ أَحَدَكُمْ أَنْ يُبْصَقَ في وَجْهِهِ؟ إِنَّ أَحَدَكُمْ إِذا اسْتَقْبَلَ الْقِبْلَةَ فَإِنَّمَا يَسْتَقْبِلُ رَبَّهُ عَزَّ وَجَلَّ، وَالْمَلَكُ عن يَمِينِهِ، فَلاَ يَتْفُلْ عن يَمِينِهِ وَلاَ في قِبْلَتِهِ، وَلْيَبْصُقْ عن يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ، فَإِنْ عَجِلَ بِهِ أَمْرٌ فَلْيَقُلْ هَكَذَا»**، وَوَصَفَ لَنَا ابنُ عَجْلاَنَ ذَلِكَ **«أَنْ يَتْفُلَ في ثَوْبِهِ، ثُمَّ يَرُدَّ بَعْضَهُ عَلَى بَعْضٍ»**.

481 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أخبرني عَمْرٌو، عن بَكْرِ بنِ سَوَادَةَ الْجُذَامِيِّ، عن صَالِحِ بنِ خَيْوَانَ، عن أَبِي سَهْلَةَ السَّائِبِ بنِ خَلاَّدٍ ـ قال أَحْمَدُ: مِنْ أَصْحَابِ النَّبِيِّ ﷺ ـ أَنَّ رَجُلاً أَمَّ قَوْمًا فَبَصَقَ فِي الْقِبْلَةِ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ، فقال رسولُ اللَّهِ ﷺ حِينَ فَرَغَ: **«لاَ يُصَلِّي لَكُمْ»**، فَأَرَادَ بَعْدَ ذَلِكَ أَنْ يُصَلِّيَ لَهُمْ، فَمَنَعُوهُ وَأَخْبَرُوهُ بِقَوْلِ رسولِ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فقال: **«نَعَمْ»**، وَحَسِبْتُ أَنَّهُ قَالَ: **«إِنَّكَ آذَيْتَ اللَّهَ وَرَسُولَهُ»**.

482 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا سَعِيدٌ الْجُرَيْرِيُّ، عن أَبِي الْعَلاَءِ، عن مُطَرِّفٍ، عن أَبِيهِ قال: «أَتَيْتُ رسولَ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَبَزَقَ تَحْتَ قَدَمِهِ الْيُسْرَى».

483 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ، عن سَعِيدٍ الْجُرَيْرِيِّ، عن أَبِي الْعَلاَءِ، عن أَبِيهِ، بِمَعْنَاهُ، زَادَ: «ثُمَّ دَلَكَهُ بِنَعْلِهِ».

484 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا الْفَرَجُ بنُ فَضَالَةَ، عن أَبِي سَعْدٍ قال: رَأَيْتُ وَاثِلَةَ بنَ الأَسْقَعِ في مَسْجِدِ دِمَشْقَ بَصَقَ عَلَى الْبُورِيِّ ثُمَّ مَسَحَهُ بِرِجْلِهِ، فَقِيلَ لَهُ: لِمَ فَعَلْتَ هَذَا؟ قَالَ: **«لأَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ»**.

485- It is narrated on the authority of Ubadah Ibn Al-Walid Ibn Ubadah Ibn As-Samit that he said: We came to visit Jabir, i.e. Ibn Abdullah in his praying place, thereupon he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit us in this praying place of ours, and he had a lower part of date-stalk, and then he saw a sputum on the wall of the direction of the Qiblah of the mosque, towards which he came and removed it with the lower part of date-stalk, and said: "Who among you likes to have Allah turn His Face away from him?" he further said: "When anyone of you stands for prayer, Allah becomes in his face. So, let not him spit in front of him, nor on his right; but (if it is necessary for him to do) let him spit on his left or under his left foot; and if he is forced to do so quickly, let him say with his garment as such." He then put it (the garment) on his mouth and rub it. Then he said: "Bring me (any kind of) scent." A young man from amongst the present people stood and went hurriedly to his family, and returned with some perfume in his palm, which the Messenger of Allah "Allah's blessing and peace be upon him" took and placed on the head of the lower part of date-stalk, therewith he smeared the traces of the sputum. Jabir added: From this point of view, the perfume came to be used in your mosques.

[23] Is It Permissible For A Pagan To Enter The Mosque?

486- It is narrated on the authority of Anas Ibn Malik that he said: A man riding a camel entered the mosque and made it kneel down, and then hamstrung it. He asked: "Who among you is Muhammad?" The Messenger of Allah "Allah's blessing and peace be upon him" was sitting among the people. We said to him: "He is that white-complexioned man who is sitting." The man said to him: "O son of Abd Al-Muttalib!" the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Here I'm answering your call." The man said to him: "O Muhammad! I'm going to ask you many questions...and the rest is the same.

487- It is narrated on the authority of Ibn Abbas that he said: Banu Sa'd Ibn Bakr sent Dimam Ibn Tha'labah to the Messenger of Allah "Allah's blessing and peace be upon him". he came to him, made his camel kneel down near the gate of the mosque, and then he hamstrung it, and entered the mosque and said: "Who among you is the son of Abd Al-Muttalib?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm the son of Abd Al-Muttalib."...and the rest is the same.

488- It is narrated on the authority of Abu Hurairah that he said: Some Jews came to the Messenger of Allah "Allah's blessing and peace be upon

485 ـ حدّثنا يَحيى بنُ الْفَضْلِ السِّجِسْتَانِيُّ وَهِشَامُ بنُ عَمَّارٍ وَسُلَيْمَانُ بنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيَّانِ بهذا الحديثِ، وهذا لَفْظُ يَحيى بنِ الْفَضْلِ السِّجِسْتَانِيِّ، قالوا: حدَّثنا حَاتِمُ بنُ إِسْمَاعِيلَ: حدَّثنا يَعْقُوبُ بنُ مُجَاهِدٍ أَبُو حَزْرَةَ، عن عُبَادَةَ بنِ الْوَلِيدِ بنِ عُبَادَةَ بنِ الصَّامِتِ قال: «أَتَيْنَا جابرًا ـ يَعْنِي ابنَ عَبْدِ اللَّهِ ـ وَهُوَ في مَسْجِدِهِ فقال: أَتَانَا رسولُ اللَّهِ ﷺ في مَسْجِدِنَا هَذَا وَفي يَدِهِ عُرجُونُ ابنِ طَابٍ، فَنَظَرَ فَرَأَى في قِبْلَةِ الْمَسْجِدِ نُخَامَةً، فَأَقْبَلَ عَلَيْهَا فَحَتَّهَا بالْعُرْجُونِ ثُمَّ قال: «**أَيُّكُم يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ بِوَجْهِهِ؟!**» ثُمَّ قال: «**إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي فَإِنَّ اللَّهَ قِبَلَ وَجْهِهِ، فَلاَ يَبْصُقَنَّ قِبَلَ وَجْهِهِ وَلاَ عَنْ يَمِينِهِ، وَلْيَبْزُقْ عن يَسَارِهِ: تَحتَ رِجْلِهِ الْيُسْرَى، فَإِنْ عَجِلَتْ بِهِ بَادِرَةٌ، فَلْيَقُلْ بِثَوْبِهِ هَكَذا**»، وَوَضَعَهُ عَلَى فِيهِ ثُمَّ دَلَكَهُ ثم قال: «**أَرُونِي عَبِيرًا**»، فَقَامَ فَتًى مِنَ الْحَيِّ يَشْتَدُّ إِلَى أَهْلِهِ، فَجَاءَ بِخَلُوقٍ فِي رَاحَتِهِ، فَأَخَذَهُ رسولُ اللَّهِ ﷺ فَجَعَلَهُ عَلَى رَأْسِ الْعُرْجُونِ، ثُمَّ لَطَّخَ بِهِ عَلَى أَثَرِ النُّخَامَةِ». قال جَابِر: فَمِنْ هُنَاكَ جَعَلْتُمُ الْخَلُوقَ في مَسَاجِدِكُمْ.

[ت23/م23] ـ بابُ ما جاءَ في المُشرِكِ يَدخُلُ المَسجِدَ

486 ـ حدّثنا عِيسَى بنُ حَمَّادٍ: حدَّثنا اللَّيْثُ، عن سَعِيدٍ الْمَقْبُرِيِّ، عن شَرِيكِ بنِ عَبْدِ اللَّهِ بنِ أَبِي نَمِرٍ، أَنَّهُ سَمِعَ أَنَسَ بنَ مَالِكٍ يَقولُ: «دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ في الْمَسْجِدِ، ثُمَّ عَقَلَهُ ثُمَّ قال: أَيُّكُمْ مُحَمَّدٌ؟ ورسولُ اللَّهِ مُتَّكِىءٌ بَيْنَ ظَهْرَانَيهِمْ، فَقُلْنَا لَهُ: هَذَا الأَبْيَضُ الْمُتَكِىءُ، فقال لهُ الرَّجُلُ: يَا ابْنَ عَبْدِ الْمُطَّلِبِ، فقال لَهُ النَّبِيُّ ﷺ: «**قَدْ أَجَبْتُكَ**»، فقال لهُ الرَّجُلُ: يَا مُحَمَّدُ، إِنِّي سَائِلُكَ» وساقَ الحديثَ.

487 ـ حدّثنا مُحَمَّدُ بنُ عَمْرٍو: حدَّثنا سَلَمَةُ: حدثني مُحَمَّدُ بنُ إِسْحَاقَ: حدثني سَلَمَةُ بنُ كُهَيْلٍ، وَمُحَمَّدُ بنُ الْوَلِيدِ بنِ نُوَيْفِعٍ، عن كُرَيْبٍ، عن ابنِ عَبَّاسٍ قال: «بَعَثَ بَنُو سَعْدِ بنِ بَكْرٍ ضِمَامَ بنَ ثَعْلَبَةَ إِلَى رَسولِ اللَّهِ ﷺ، فَقَدِمَ عَلَيْهِ، فَأَنَاخَ بَعِيرَهُ عند بَابِ الْمَسْجِدِ، ثُمَّ عَقَلَهُ، ثُمَّ دَخَلَ الْمَسْجِدَ، فَذَكَرَ نَحْوَهُ، قال فقال: أَيُّكُمُ ابنُ عَبْدِ الْمُطَّلِبِ؟ فقال رسولُ اللَّهِ ﷺ: «**أَنَا ابْنُ عَبدِ الْمُطَّلِبِ**»، قال: يا ابْنَ عَبْدِ الْمُطَّلِبِ» وساقَ الحديثَ.

488 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ: حدَّثنا رَجُلٌ مِنْ مُزَيْنَةَ وَنَحْنُ عِنْدَ سَعِيدِ بنِ الْمُسَيَّبِ، عن أَبِي هُرَيْرَةَ

him" while he was sitting in the mosque among his companions and said to him: "O Abu Al-Qasim!" they talked to him about a man and a woman from amongst them who had committed adultery.

[24] The Places Wherein Prayer Is Impermissible

489- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The land has been made as pure and clean (to practice Tayammum with the help of it in case there is no water), and a place of prayer (i.e. to offer prayer anywhere its time becomes due)."

490- It is narrated on the authority of Abu Salih Al-Ghifari that Ali was passing by Babylonia while crying, when the Mu'adhdhin came to inform him of the time of Asr prayer, and when he became far away from it, he ordered the Mu'adhdhin to pronounce the prayer establishment. When he finished, he said: No doubt, my beloved one (the Messenger of Allah "Allah's blessing and peace be upon him") forbade me to offer prayer in the graveyard; and he also forbade me to offer prayer in the land of Babylonia, for it is cursed.

491- The same is narrated on the same authority with a slight variation of wording.

492- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The whole land is considered as a place of prayer except the bathroom and the graveyard."

[25] It Is Forbidden To Offer Prayer In The Camels Kneeling Places

493- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about offering prayer in the kneeling places of camels (around the water), thereupon he said: "You should not pray in the kneeling places of camels around the water, for they are created (in such a way that they are more ready to go forth and spoil the prayer of the praying people and thus do evil like that) of the Evil Ones." He was asked about offering prayer in the sheep folds, and he said: "You might offer prayer in them, since they are (a source of) blessing."

[26] At Which Age Should A Boy Be Commanded To Offer Prayer

494- It is narrated on the authority of Abd Al-Malik Ibn Ar-Rabie Ibn Sabrah from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Command the child

قال: «الْيَهُودُ أَتَوُا النَّبِيَّ ﷺ وَهُوَ جَالِسٌ في الْمَسْجِدِ في أَصْحَابِهِ، فقالُوا: يَا أَبَا الْقَاسِمِ، في رَجُلٍ وَامْرَأَةٍ زَنَيَا مِنْهُمْ».

[ت24/م24] ـ بابٌ في المَواضعِ التي لا تَجوزُ فيها الصلاةُ

489 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن الأَعْمَشِ، عن مُجَاهِدٍ، عن عُبَيْدِ بنِ عُمَيْرٍ، عن أَبِي ذَرٍّ قال: قال رسولُ اللَّهِ ﷺ: «**جُعِلَتْ لِيَ الأَرْضُ طَهُورًا وَمَسْجِدًا**».

490 ـ حدّثنا سُلَيْمانُ بنُ دَاوُدَ، أخبرنا ابنُ وَهْبٍ قال: حدثني ابن لَهِيعَةَ وَيَحْيَى بنُ أَزْهَرَ، عن عَمَّارِ بنِ سَعْدٍ الْمُرَادِيِّ، عن أبي صَالح الْغِفَارِيِّ «أَنَّ عَلِيًّا رَضِيَ اللَّهُ عنهُ مَرَّ بِبَابِلَ وَهُوَ يَسِيرُ، فَجَاءَهُ الْمُؤَذِّنُ يُؤْذِنُهُ بِصَلاَةِ الْعَصْرِ، فَلَمَّا بَرَزَ مِنْهَا أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلاَةَ، فَلَمَّا فَرَغَ قال: إِنَّ حِبِّي ﷺ نَهَانِي أَنْ أُصَلِّيَ في الْمَقْبَرَةِ، وَنَهَانِي أَنْ أُصَلِّيَ في أَرْضِ بَابِلَ، فَإِنَّهَا مَلْعُونَةٌ».

491 ـ حدّثنا أَحْمَدُ بنُ صَالحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرني يَحْيَى بنُ أَزْهَرَ وَابْنُ لَهِيعَةَ، عن الْحَجَّاجِ بنِ شَدَّادٍ، عن أَبِي صالِحِ الغِفارِيِّ، عن عَلِيٍّ، بِمَعْنَى سُلَيْمَانَ بنِ دَاوُدَ قال: «فَلَمَّا خَرَجَ» مكانَ «فلمّا بَرَزَ».

492 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ. (ح): وحدَّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَاحِدِ، عن عَمْرِو بنِ يَحْيَى، عن أَبِيهِ، عن أَبِي سَعِيدٍ، قال: قال رسولُ اللَّهِ ﷺ ـ وقال مُوسَى في حدِيثِهِ فيما يَحْسَبُ عَمْرٌو أَنَّ النَّبِيَّ ﷺ قال ـ: «**الأَرْضُ كُلُّهَا مَسْجِدٌ إِلاَّ الْحَمَّامُ وَالمَقْبَرَةُ**».

[ت25/م25] ـ بابُ النَّهيِ عنِ الصلاةِ في مَبَارِكِ الإبلِ

493 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا أَبُو مُعَاوِيَةَ: حدَّثنا الأَعْمَشُ، عن عَبْدِ اللَّهِ بنِ عَبْدِ اللَّهِ الرَّازِيِّ، عن عَبْدِ الرَّحْمَنِ بنِ أَبِي لَيْلَى، عن الْبَرَاء بنِ عَازِبٍ قال: سُئِلَ رسولُ اللَّهِ ﷺ عنِ الصَّلاَةِ في مَبَارِكِ الإِبِلِ، فقال: «**لاَ تُصَلُّوا في مَبَارِكِ الإِبِلِ، فَإِنَّهَا مِنَ الشَّيَاطِينِ**»، وَسُئِلَ عن الصَّلاَةِ في مَرَابِضِ الْغَنَمِ، فقال: «**صَلُّوا فِيهَا فَإِنَّهَا بَرَكَةٌ**».

[ت26/م26] ـ بابٌ متى يُؤمَرُ الغُلامُ بالصلاةِ

494 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى ـ يَعْنِي ابنَ الطَّبَّاعِ ـ حدَّثنا إِبْراهِيمُ بنُ سَعْدٍ، عن عَبْدِ المَلِكِ بنِ الرَّبِيعِ بنِ سَبْرَةَ، عن أَبِيهِ، عن جَدِّهِ قال: قال النَّبِيُّ ﷺ: «**مُرُوا**

to offer prayer when he is seven years old; and when he is ten years old, beat him on (his leaving) it."

495- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Command your children to offer prayer when they are seven years old; and when they are ten years old, beat them on (their leaving) it, and part boys from girls in their lying places."

496- The same is narrated on the authority of Dawud Ibn Siwar Al-Muzni through the same chain of transmission, with the following addition that he said: "And if anyone of you marries his servant-maid to any of his slaves or employees, let not him look at what is below her umbilicus and up her knees (since her privates become unlawful for him in the same way as are the privates of a sister or a daughter unlawful for her brother or father)."

497- It is narrated on the authority of Hisham Ibn Sa'd from Mu'adh Ibn Abdullah Ibn Habib Al-Juhani that he said: We came to visit him, and he asked his wife: "At which age should a child offer prayer?" she said: A man among us related from the Messenger of Allah "Allah's blessing and peace be upon him" that he was asked about that, and he said: "If he comes to know (and distinguish) his right from his left, command him to offer prayer."

[27] The Commencement Of Adhan

498- It is narrated on the authority of Abu Umair Ibn Anas from a paternal uncle belonging to the Ansar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was concerned with the matter of the prayer, and how he could gather the people to offer it (at its due time). It was said to him: "Set up a banner just at the time of the prayer: if they see it, they will inform one another." But, this did not appeal to him. A mention of the horn was made to him, i.e. the horn taken by the Jews, but he did not admire that, and said: "This is adopted by the Jews." A mention of the bell was made to him, but he said: "It is taken by the Christians." Abdullah Ibn Zaid turned away, and he was anxious on account of the anxiety of the Messenger of Allah "Allah's blessing and peace be upon him" because of that. He was made to see the Adhan in his dream. In the morning, he went to the Messenger of Allah "Allah's blessing and peace be upon him" and told him saying: "O Messenger of Allah! I was in a state between sleep and wakefulness when somebody came to me and showed me the Adhan." On the other hand, Umar Ibn Al-Khattab had seen that a short while earlier, and concealed it for twenty days, and when he told the Messenger of Allah

الصَّبِيَّ بالصَّلاَةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، وَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا».

495 ـ حدّثنا مُؤَمَّلُ بنُ هِشَام ـ يَعْنِي الْيَشْكُرِيَّ ـ حدَّثنا إِسْمَاعِيلُ، عن سَوَّارٍ أَبي حَمْزَةَ ـ قال أَبو دَاوُدَ: وَهُوَ سَوَّارُ بنُ دَاوُدَ أبو حَمْزَةَ الْمُزَنِيُّ الصَّيْرَفِيُّ ـ عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ قال: قال رسولُ اللَّهِ ﷺ: **«مُرُوا أَوْلاَدَكُمْ بالصَّلاَةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ، وفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ»**.

496 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ: حدَّثنا وَكِيعٌ: حدثني دَاوُدُ بنُ سَوَّارٍ الْمُزَنِيُّ بِإِسْنَادِهِ وَمَعْنَاهُ، وزَادَ: **«وَإِذَا زَوَّجَ أَحَدُكُمْ عَبْدَهُ أَوْ أَجِيرَهُ، فَلاَ يَنْظُرْ إِلَى مَا دُونَ السُّرَّةِ وَفَوْقَ الرُّكْبَةِ»**.

قال أَبُو دَاوُدَ: وَهِمَ وَكِيعٌ في اسْمِهِ، وَرَوَى عَنْهُ أَبُو دَاوُدَ الطَّيَالِسِيُّ هذا الحديث فقال: حدّثنا أَبُو حَمْزَةَ سَوَّارٌ الصَّيْرَفِيُّ.

497 ـ حدّثنا سُلَيْمانُ بنُ دَاوُدَ الْمَهْرِيُّ: حدَّثنا ابنُ وَهْبٍ: حدّثنا هِشَامُ بنُ سَعْدٍ: حدثني مُعَاذُ بنُ عَبْدِ اللَّهِ بنِ حبيبٍ الجُهَنِيُّ قال: دَخَلْنَا عَلَيْهِ فقال لامْرَأَتِهِ: مَتَى يُصَلِّي الصَّبِيُّ؟ فقالت: كَانَ رَجُلٌ مِنَّا يَذْكُرُ عن رسولِ اللَّهِ ﷺ أَنَّهُ سُئِلَ عن ذَلِكَ، فقال: **«إِذَا عَرَفَ يَمِينَهُ مِنْ شِمَالِهِ، فَمُرُوهُ بالصَّلاَةِ»**.

[ت27/م27] ـ بابُ بَدءِ الأذانِ

498 ـ حدّثنا عَبَّادُ بنُ مُوسَى الْخُتَلِيُّ وَزِيَادُ بنُ أَيُّوبَ ـ وحديثُ عَبَّادٍ أَتَمُّ ـ قالا: حدّثنا هُشَيْمٌ، عن أَبِي بِشْرٍ قال: قال زِيَادٌ: أخبرنا أَبُو بِشْرٍ، عن أَبِي عُمَيْرِ بنِ أَنَسٍ، عن عُمُومَةٍ لَهُ مِنَ الأَنْصَارِ قال: «اهْتَمَّ النَّبِيُّ ﷺ لِلصَّلاَةِ كَيْفَ يَجْمَعُ النَّاسَ لَهَا، فَقِيلَ لَهُ: انْصِبْ رَايَةً عِنْدَ حُضُورِ الصَّلاَةِ، فَإِذَا رَأَوْهَا آذَنَ بَعْضُهُمْ بَعْضًا، فَلَمْ يُعْجِبْهُ ذَلِكَ. قال: فَذُكِرَ لَهُ الْقُنْعُ ـ يَعْنِي الشَّبُّورَ ـ وقال زِيَادٌ: شَبُّورُ الْيَهُودِ، فَلَمْ يُعْجِبْهُ ذَلِكَ وقال: **«هُوَ مِنْ أَمْرِ الْيَهُودِ»**. قال: فَذُكِرَ لَهُ النَّاقُوسُ، فقال: **«هُوَ مِنْ أَمْرِ النَّصَارَى»**. فَانْصَرَفَ عَبْدُ اللَّهِ بنُ زَيْدِ بنِ عَبْدِ رَبِّهِ وَهُوَ مُهْتَمٌّ لِهَمِّ رسولِ اللَّهِ ﷺ، فَأُرِيَ الأَذَانَ فِي مَنَامِهِ. قال: فَغَدَا عَلَى رسولِ اللَّهِ ﷺ فَأَخْبَرَهُ فقال لَهُ: يَا رَسُولَ اللَّهِ، إِنِّي لَبَيْنَ نَائِمٍ وَيَقْظَانَ، إِذْ أَتَانِي آتٍ فَأَرَانِيَ الأَذَانَ. قال: وَكَانَ عُمَرُ بنُ الْخَطَّابِ رَضِيَ اللَّهُ عنْه قَدْ رَآهُ قَبْلَ ذَلِكَ فَكَتَمَهُ عِشْرِينَ يَوْمًا. قال: ثُمَّ أَخْبَرَ النَّبِيَّ ﷺ فقال لَهُ: **«مَا مَنَعَكَ أَنْ تُخْبِرَنِي؟»** فقال: سَبَقَنِي عَبْدُ اللَّهِ بن زَيْدٍ

"Allah's blessing and peace be upon him" of that he asked him: "What prevented you from telling me?" he said: "Abdullah Ibn Zaid preceded me (to tell you), and so I felt shy." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bilal! Stand and see what Abdullah Ibn Zaid is going to tell you, and do it." In this way, Bilal pronounced the Adhan. Abu Umair said that the Ansar allege that had Abdullah Ibn Zaid not been ill on that day, the Messenger of Allah "Allah's blessing and peace be upon him" would have appointed him as the Mu'adhdhin.

[28] The Way Of Pronouncing The Adhan

499- It is narrated on the authority of Abdullah Ibn Zaid that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" intended to order that a bell be made in order to be rung so that the people would gather for the prayer, I saw while I was asleep a man carrying a bell in his hand, thereupon I asked him: "O servant of Allah! Would you sell me this bell?" he said: "What would you do with it?" I said: "We would call for the prayer with the help of it." He said: "Would I not guide you to something much better than that?" I asked: "What is it?" he said: "It is to say: "Allah is Greater! Allah is Greater! Allah is Greater! Allah is Greater! I testify that there is no god (to be worshipped) but Allah! I testify that there is no god (to be worshipped) but Allah! I testify that Muhammad is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to success! Come to success! Allah is Greater! Allah is Greater! there is no god (to be worshipped) but Allah." then, he moved backward from me, though not afar and said: "When you come to establish the prayer, you should say: "Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! Come to prayer! Come to success! The prayer has been established! The prayer has been established! Allah is greater! Allah is greater! there is no god but Allah." in the morning, I came to the Messenger of Allah "Allah's blessing and peace be upon him" and told him of what I had seen. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, you have seen a true vision by Allah's Will! Go with Bilal, and dictate that to him, and let Bilal call (with it), for he has a sweeter voice than you." I went with Bilal, and started dictating it to him, and he went on calling with it. When Umar Ibn Al-Khattab heard the voice while being in his house, he set out dragging his garment and said: "O Messenger of Allah! By Him Who has sent you with the truth! I've seen the like of what he (Abdullah Ibn Zaid) has seen!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Praise be to Allah."

فَاسْتَحْيَيْتُ، فقال رسولُ اللَّهِ ﷺ: **«يَا بِلَالُ، قُمْ فَانْظُرْ مَا يَأْمُرُكَ بِهِ عَبْدُ اللَّهِ بنُ زَيْدٍ فَافْعَلْهُ»**. قال: فَأَذَّنَ بِلَالٌ. قال أبو بِشْرٍ: فَأَخْبَرَنِي أَبُو عُمَيْرٍ أَنَّ الأَنْصَارَ تَزْعُمُ أَنَّ عَبْدَ اللَّهِ بنَ زَيْدٍ لَوْلَا أَنَّهُ كَانَ يَوْمَئِذٍ مَرِيضًا لَجَعَلَهُ رسولُ اللَّهِ ﷺ مُؤَذِّنًا.

[ت28/م28] ـ بابٌ كيفَ الأذانُ؟

499 ـ حدّثنا مُحَمَّدُ بنُ مَنْصُورٍ الطُّوسِيُّ: حدَّثنا يَعْقُوبُ: حدَّثنا أَبي، عن مُحَمَّدِ بنِ إِسْحَاقَ: حدثني مُحَمَّدُ بنُ إِبْرَاهِيمَ بنِ الْحَارِثِ التَّيْمِيُّ، عن مُحَمَّدِ بنِ عَبْدِ اللَّهِ بنِ زَيْدِ بنِ عَبْدِ رَبِّهِ، قال: حَدثني أَبِي عَبْدُ اللَّهِ بنُ زَيْدٍ قال: لَمَّا أَمَرَ رسولُ اللَّهِ ﷺ بالنَّاقُوسِ يُعْمَلُ لِيُضْرَبَ بِهِ لِلنَّاسِ لِجَمْعِ الصَّلَاةِ، طَافَ بِي وَأَنَا نَائِمٌ رَجُلٌ يَحْمِلُ نَاقُوسًا فِي يَدِهِ، فَقُلْتُ: يَا عَبْدَ اللَّهِ، أَتَبِيعُ النَّاقُوسَ؟ قال: وَمَا تَصْنَعُ بِهِ؟ فَقُلْتُ: نَدْعُو بِهِ إِلَى الصَّلَاةِ، قال: أَفَلَا أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ مِنْ ذَلِكَ؟ فَقُلْتُ لَهُ: بَلَى، قال: فقالَ: تَقُولُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ. أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لا إِلٰهَ إِلَّا اللَّهُ. قال: ثُمَّ اسْتَأْخَرَ عَنِّي غَيْرَ بَعِيدٍ، ثُمَّ قَالَ: ثُمَّ تَقُولُ إِذَا أَقَمْتَ الصَّلَاةَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ الصَّلَاةُ، قَد قَامَتِ الصَّلَاةُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لا إِلٰهَ إِلَّا اللَّهُ. فَلَمَّا أَصْبَحْتُ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ بِمَا رَأَيْتُ، فقال: **«إِنَّهَا لَرُؤْيَا حَقٌّ إِنْ شَاءَ اللَّهُ، فَقُمْ مَعَ بِلَالٍ فَأَلْقِ عَلَيْهِ مَا رَأَيْتَ فَلْيُؤَذِّنْ بِهِ، فَإِنَّهُ أَنْدَى صَوْتًا مِنْكَ»**، فَقُمْتُ مَعَ بِلَالٍ، فَجَعَلْتُ أُلْقِيهِ عَلَيْهِ وَيُؤَذِّنُ بِهِ. فَسَمِعَ ذَلِكَ عُمَرُ بنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ فِي بَيْتِهِ، فَخَرَجَ يَجُرُّ رِدَاءَهُ يَقُولُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ يَا رَسُولَ اللَّهِ، لَقَدْ رَأَيْتُ مِثْلَ مَا رَأَى، فَقَالَ رسولُ اللَّهِ ﷺ: **«فَلِلَّهِ الْحَمْدُ»**.

500- It is narrated on the authority of Abu Mahdhurah that he said: I said: "O Messenger of Allah! teach me the way of pronouncing the Adhan." He passed his hand over the front of my head and said: "It is to say: "Allah is greater! Allah is greater! Allah is greater! Allah is greater!" therewith you should raise your voice "I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah!" which you should say in a low tone "I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah!" therewith you should raise your voice "Come to prayer! Come to prayer! Come to success! Come to success!" if it is the Morning prayer, you should say: "The prayer is better than sleep! The prayer is better than sleep! Allah is greater! Allah is greater! there is no god but Allah.""

501- The same is narrated on the authority of Abu Mahdhurah from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "The statement "The prayer is better than sleep! The prayer is better than sleep" should be uttered in the first call for the Morning prayer." In the narration of Musaddad, he said: He (the Prophet) taught me to pronounce the call for prayer establishment (Iqamah) twice (for each statement as follows): "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to success! Come to success! The prayer has been established! The prayer has been established! Allah is greater! Allah is greater! there is no god but Allah."

Abu Dawud says: According to Abd Ar-Razzaq when you establish the prayer say twice: "The prayer has been established! The prayer has been established! Have you heard?" Afterwards, Abu Mahdhurah used not to cut the hair of his forelock, nor did he part it because the Messenger of Allah "Allah's blessing and peace be upon him" had passed his hand over it.

502- It is narrated on the authority of Abdullah Ibn Muhairiz from Abu Mahdhurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught me the Adhan (Call for prayer, and it is) nineteen statements; and the Iqamah (pronouncement of prayer establishment, and it is) seventeen statements. The Adhan is of nineteen statements, and it goes as follows: "Allah is greater! Allah is greater! Allah

قال أَبُو دَاوُدَ: هَكَذَا رِوَايَةُ الزُّهْرِيِّ، عن سَعِيدِ بنِ الْمُسَيَّبِ، عن عَبْدِ اللَّهِ بنِ زَيْدٍ، وقال فيهِ ابنُ إِسْحَاقَ، عن الزُّهْرِيِّ «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ». وقال مَعْمَرٌ وَيُونُسُ، عن الزُّهْرِيِّ فيه: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ»، لَمْ يُثَنِّيَا.

500 ـ حدّثنا مُسَدَّدٌ: حدَّثنا الْحَارِثُ بنُ عُبَيْدٍ، عن مُحَمَّدِ بنِ عَبْدِ المَلِكِ بنِ أَبِي مَحْذُورَةَ، عن أَبِيهِ، عن جَدِّهِ قال: قُلْتُ: يَا رَسُولَ اللَّهِ، عَلِّمْنِي سُنَّةَ الأَذَانِ. قال: فَمَسَحَ مُقَدَّمَ رَأْسِي وَقال: «**تقولُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، تَرْفَعُ بِهَا صَوْتَكَ، ثُمَّ تَقُولُ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لا إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، تَخْفِضُ بِهَا صَوْتَكَ، ثُمَّ تَرْفَعُ صَوْتَكَ بالشَّهَادَةِ: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ. فَإِنْ كَانَ صَلاَةُ الصُّبْحِ قُلْتَ: الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لا إِلٰهَ إِلاَّ اللَّهُ**».

501 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا أَبُو عَاصِمٍ وَعَبْدُ الرَّزَّاقِ، عن ابنِ جُرَيْجٍ قال: أَخْبَرني عُثْمَانُ بنُ السَّائِبِ، أَخْبَرَنِي أَبِي وَأُمُّ عَبْدِ المَلِكِ بنِ أَبِي مَحْذُورَةَ، عن أَبِي مَحْذُورَةَ، عن النَّبِيِّ ﷺ، نَحْوَ هَذَا الْخَبَرِ، وَفِيهِ: «**الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ، في الأُولَى مِنَ الصُّبْحِ**».

قال أَبُو دَاوُدَ: وحديثُ مُسَدَّدٍ أَبْيَنُ، قال فيه: «وَعَلَّمَنِي الإِقَامَةَ مَرَّتَيْنِ مَرَّتَيْنِ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ على الصَّلاَةِ، حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لا إِلٰهَ إِلاَّ اللَّهُ».

قال أَبُو دَاوُدَ: وقال عَبْدُ الرَّزَّاقِ: **وَإِذَا أَقَمْتَ فَقُلْهَا مَرَّتَيْنِ: قَدْ قَامَتِ الصَّلاَةُ، قَدْ قَامَتِ الصَّلاَةُ، أَسَمِعْتَ؟** قال: فَكَانَ أَبُو مَحْذُورَةَ لاَ يَجُزُّ نَاصِيَتَهُ وَلاَ يَفْرِقُهَا، لأَنَّ النَّبِيَّ ﷺ مَسَحَ عَلَيْهَا.

502 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَفَّانُ وَسَعِيدُ بنُ عَامِرٍ وَحَجَّاجٌ ـ والْمَعْنَى وَاحِدٌ ـ قالوا: حدَّثنا هَمَّامٌ: حدَّثنا عَامِرٌ الأَحْوَلُ: حدثني مَكْحُولٌ أَنَّ ابنَ مُحَيْرِيزٍ حَدَّثَهُ، أَنَّ أَبَا مَحْذُورَةَ حَدَّثَهُ «أَنَّ رسولَ اللَّهِ ﷺ عَلَّمَهُ الأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً، وَالإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً، الأَذَانُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ

is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to success! Come to success! Allah is greater! Allah is greater! there is no god but Allah." The Iqamah is of seventeen statements, and it goes as follows: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to success! Come to success! The prayer has been established! The prayer has been established! Allah is greater! Allah is greater! there is no god but Allah."

503- It is narrated on the authority of Abu Mahdhurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" dictated the Adhan to me by himself saying: "Say: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah!" twice for each and then repeat it, raising your voice: "I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to success! Come to success! Allah is greater! Allah is greater! there is no god but Allah."

504- It is narrated on the authority of Abu Mahdhurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" dictated to me the Adhan letter by letter as follows: "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to success! Come to success!" and in the Fajr prayer, he would say: "The prayer is better than sleep!"

مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لا إِلٰهَ إِلاَّ اللَّهُ. وَالإِقَامَةُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ، قَدْ قَامَتِ الصَّلاَةُ، قَدْ قَامَتِ الصَّلاَةُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لا إِلٰهَ إِلاَّ اللَّهُ». كَذَا فِي كِتَابِهِ فِي حَدِيثِ أَبِي مَحْذُورَةَ.

503 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا أَبُو عَاصِمٍ: حدَّثنا ابنُ جُرَيْجٍ: أخبرني ابنُ عَبْدِ المَلِكِ بنِ أَبِي مَحْذُورَةَ ـ يَعْنِي عَبْدَ الْعَزِيزِ ـ عن ابنِ مُحَيْرِيزٍ، عن أَبِي مَحْذُورَةَ قال: أَلْقَى عَلَيَّ رسولُ اللَّهِ ﷺ التَّأْذِينَ هُوَ بِنَفْسِهِ فقال: «**قُلْ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، مَرَّتَيْنِ مَرَّتَيْنِ**». قال: «**ثُمَّ ارْجِع فَمُدَّ مِنْ صَوْتِكَ؛ أَشْهَدُ أَنْ لا إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لاَ إِلٰهَ إِلاَّ اللَّهُ**».

504 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا إِبْرَاهِيمُ بنُ إِسْمَاعِيلَ بنِ عَبْدِ المَلِكِ بنِ أَبِي مَحْذُورَةَ قال: سَمِعْتُ جَدِّي عَبْدَ المَلِكِ بنَ أَبِي مَحْذُورَةَ يَذْكُرُ أَنَّهُ سَمِعَ أَبَا مَحْذُورَةَ يقولُ: أَلْقَى عَلَيَّ رسولُ اللَّهِ ﷺ الأَذَانَ حَرْفًا حَرْفًا: «**اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الْفَلاَحِ، حَيَّ عَلَى الْفَلاَحِ**»، قال: وَكَانَ يقولُ فِي الْفَجْرِ: «**الصَّلاَةُ خَيْرٌ مِنَ النَّوْمِ**».

505- It is narrated on the authority of Abu Mahdhurah that the Messenger of Allah "Allah's blessing and peace be upon him" taught him how to pronounce the Adhan as follows: "Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah!"...and the rest is the same as the narration of Ibn Juraij.

Abu Dawud says: In the narration of Malik Ibn Dinar he says: I asked Ibn Abu Mahdhurah: Tell me about the way of pronouncing Adhan as related from your father from the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same; and in the narration of Ja'far Ibn Sulaiman, it is mentioned: "Then, repeat it while raising your voice: "Allah is Greater! Allah is Greater!"

506- It is narrated on the authority of Ibn Abu Laila that he said: Three states came upon the prayer (as far as the call for it is concerned). He further said: Our companions reported to us that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I like that the prayer of the Muslims (or of the faithful believers) should be at one time, to the extent that I intended to spread men near the different houses, in order to call the people to come to the prayer once its time becomes due; and I also intended to order men to stand at the top of the high buildings, in order to call the Muslims to come to the prayer once its time becomes due until they respond or are about to respond." Such being the case, a man from amongst the Ansar came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! When I returned, and on account of your concern (with the matter of calling the people for the prayer), I saw (in a dream) a man seeming to have two green garments. He stood at the gate of the mosque and pronounced the Adhan (call for prayer). He sat down (for a while) after which he stood and said the like of it with the addition: "The prayer has been established!" and had it not been for the fact that the people might attribute such and such (lies to me) I would have said that I was wakeful and not sleeping." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has shown you good. Tell Bilal to call for the prayer (with the help of what you have learnt)." Umar said: "Indeed, I saw the like of what he had seen. But since he told about it before me, I felt shy of telling the same." Our companions told us that it was the habit that whenever a man came to ask (for something), he would be told of the prayer prior to his coming (so that he would perform); and they were with the Messenger of Allah "Allah's blessing and peace be upon him", and some of them were standing, some bowing, some sitting and some praying with the Messenger of Allah

505 ـ حدّثنا مُحَمَّدُ بنُ دَاوُدَ الإِسْكَنْدَرَانِيُّ: حدَّثنا زِيَادٌ ـ يَعْنِي ابنَ يُونُسَ ـ، عن نَافِعِ بنِ عُمَرَ ـ يَعْنِي الْجُمَحِيَّ ـ، عن عَبْدِ المَلِكِ بنِ أَبِي مَحْذُورَةَ، أَخْبَرَهُ عن عَبْدِ اللَّهِ بنِ مُحَيْرِيزٍ الْجُمَحِيِّ، عن أَبِي مَحْذُورَةَ: أَنَّ رسولَ اللَّهِ ﷺ عَلَّمَهُ الأَذَانَ، يقولُ: «**اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ**»، ثُمَّ ذَكَرَ مِثْلَ أَذَانِ حديثِ ابنِ جُرَيْجٍ، عن عَبْدِ الْعَزِيزِ بنِ عَبْدِ المَلِكِ وَمَعْنَاهُ.

قال أَبُو دَاوُدَ: وفي حديثِ مَالِكِ بنِ دِينَارٍ قال: سَأَلْتُ ابنَ أَبِي مَحْذُورَةَ قُلْتُ: حَدِّثْنِي عن أَذَانِ أَبِيكَ عن رسولِ اللَّهِ ﷺ، فَذَكَرَ فقالَ: «**اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ**» قَطْ. وَكَذَلِكَ حديثُ جَعْفَرِ بنِ سُلَيْمَانَ، عن ابنِ أَبِي مَحْذُورَةَ، عن عَمِّهِ، عن جَدِّهِ، إِلاَّ أَنَّهُ قال: «**ثُمَّ تَرْجِعُ فَتَرفعُ صَوْتَكَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ**».

506 ـ حدّثنا عَمْرُو بنُ مَرْزُوقٍ: أخبرنا شُعْبَةُ، عن عَمْرِو بنِ مُرَّةَ قال: سَمِعْتُ ابنَ أَبِي لَيْلَى. (ح) وحدّثنا ابنُ الْمُثَنَّى: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ، عن شُعْبَةَ، عن عَمْرِو بنِ مُرَّةَ: سَمِعْتُ ابنَ أَبِي لَيْلَى قال: أُحِيلَتِ الصَّلاَةُ ثَلاَثَةَ أَحْوَالٍ. قال: وَحَدّثنا أَصْحَابُنَا أَنَّ رسولَ اللَّهِ ﷺ قال: «**لَقَدْ أَعْجَبَنِي أَنْ تَكُونَ صَلاَةُ الْمُسْلِمِينَ**» ـ أَوْ قال: «**الْمُؤْمِنِينَ ـ وَاحِدَةً، حَتَّى لَقَدْ هَمَمْتُ أَنْ أَبُثَّ رِجَالاً فِي الدُّورِ يُنَادُونَ النَّاسَ بِحِينِ الصَّلاَةِ، وَحَتَّى هَمَمْتُ أَنْ آمُرَ رِجَالاً يَقُومُونَ عَلَى الآطَامِ يُنَادُونَ الْمُسْلِمِينَ بِحِينِ الصَّلاَةِ، حَتَّى نَقَسُوا أَوْ كَادُوا أَنْ يَنْقُسُوا**». قال: فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ فقال: يَا رَسُولَ اللَّهِ، إِنِّي لَمَّا رَجَعْتُ لِمَا رَأَيْتُ مِنَ اهْتِمَامِكَ رَأَيْتُ رَجُلاً كَأَنَّ عَلَيْهِ ثَوْبَيْنِ أَخْضَرَيْنِ، فَقَامَ عَلَى الْمَسْجِدِ فَأَذَّنَ، ثُمَّ قَعَدَ قَعْدَةً، ثُمَّ قَامَ فقال مِثْلَهَا، إِلاَّ أَنَّهُ يَقُولُ: قَدْ قَامَتِ الصَّلاَةُ، وَلَوْلاَ أَنْ يَقُولَ النَّاسُ ـ قال ابنُ الْمُثَنَّى: أَنْ تَقُولُوا ـ لَقُلْتُ: إِنِّي كُنْتُ يَقْظَانًا غَيْرَ نَائِمٍ، فقال رسولُ اللَّهِ ﷺ ـ وقال ابنُ الْمُثَنَّى: «**لَقَدْ أَرَاكَ اللَّهُ عَزَّ وَجلَّ خَيْرًا**»، وَلَمْ يَقُلْ عَمْرٌو: «**لَقَدْ أَرَاكَ اللَّهُ خَيْرًا**» ـ «**فَمُرْ بِلاَلاً فَلْيُؤَذِّنْ**». قال: فقال عُمَرُ: أَمَا إِنِّي قَدْ رَأَيْتُ مِثْلَ الَّذِي رأى وَلَكِنْ لَمَّا سُبِقْتُ اسْتَحْيَيْتُ. قال: وحدّثنا أَصْحَابُنَا. قال: كَانَ الرَّجُلُ إِذَا جَاءَ يَسْأَلُ فَيُخْبَرُ بِمَا سُبِقَ مِنْ صَلاَتِهِ، وَأَنَّهُمْ قَامُوا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ بَيْنِ قَائِمٍ وَرَاكِعٍ وَقَاعِدٍ وَمُصَلٍّ مَعَ رَسولِ اللَّهِ ﷺ. قال ابنُ

"Allah's blessing and peace be upon him", until Mu'adh came to whom they beckoned, thereupon he said: "I do not see him (the Prophet) in a certain state (in prayer) but that I should enter into it." On that he (the Prophet) said: "Mu'adh has laid the foundation of a good way for you: so, do the same (i.e. whenever anyone of you enters the mosque and finds the praying people, say in a posture of standing, bowing, prostration, or sitting, let him assume the prayer and join them in whichever posture they are in)." He further said: Our companions told us that when the Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina, he ordered them to observe three fasts, and then the (fasting of the month of) Ramadan was enjoined. Since they were not accustomed to fasting, it was difficult upon them, and whoever among them did not observe a fast, would feed an indigent, thereupon the following Holy Statement was revealed: "So every one of you who is present (at his home) during that month should spend it in fasting." (Al-Baqarah 185) but there was concession for the ill and traveller. In this way, they were commanded to observe the fasts (of Ramadan). Our companions told us that it was the habit that if a man broke his fast and was overtaken by sleep before having food he would not eat until morning would come upon him (and thus he would continue fasting). Once, Umar Ibn Al-Khattab came home, and had a desire for his wife, but she said to him: "I've slept." He thought she was trying to fake false reasons (in order not to respond to his desire), thereupon he had sexual relation with her. On the other hand, a man from amongst the Ansar came and wanted to have food, and they (his family) said to him: "Wait until we warm something up to you." But he fell asleep. In the morning the following Holy Statement was revealed to him (the Prophet): "Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and you are their garments." (Al-Baqarah 187)

507- It is narrated on the authority of Mu'adh Ibn Jabal that he said: Three states came upon the prayer, and three states also came upon fasting…and the rest is the same; and the narration of Ibn Al-Muthanna is exclusive to the third state of offering prayer towards Jerusalem, according to which he said: As to the third state, when the Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, he kept offering prayer towards Jerusalem for thirteen months, thereupon Allah Almighty revealed: "We see the turning of your face (for guidance) to the heavens: now shall We turn you to a Qiblah that shall please thee. Turn then your face in the direction of the Sacred Mosque: wherever you are, turn your faces in that direction." (Al-Baqarah 143) in this way, Allah Almighty has turned

الـمُثَنَّى: قال عَمْرٌو: وَحدَّثني بِهَا حُصَيْنٌ عن ابن أَبِي لَيْلَى حَتَّى جَاءَ مُعَاذٌ. قال شُعْبَةُ: وَقَدْ سَمِعْتُهَا مِنْ حُصَيْنٍ: لاَ أَرَاهُ عَلَى حَالٍ، إِلَى قَوْلِهِ «**كذلك فافعلوه**».

قال أَبُو دَاوُدَ: ثُمَّ رَجَعْتُ إِلَى حَدِيثِ عَمْرِو بنِ مَرْزُوقٍ، قال: فَجَاءَ مُعَاذٌ فَأَشَارُوا إِلَيْهِ. قال شُعْبَةُ: وَهَذِهِ سَمِعْتُهَا مِنْ حُصَيْنٍ. قال: فقال مُعَاذٌ: لا أَرَاهُ عَلَى حَالٍ إِلاَّ كُنْتُ عَلَيْهَا. قال: فقال: «**إِنَّ مُعَاذًا قَدْ سَنَّ لَكُمْ سُنَّةً، كَذَلِكَ فَافْعَلُوا**».

قال: وحدَّثنا أَصْحَابُنَا أَنَّ رسولَ اللَّهِ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ أَمَرَهُمْ بِصِيَامِ ثَلاَثَةِ أَيَّامٍ، ثُمَّ أُنْزِلَ رَمَضَانُ، وَكَانُوا قَوْمًا لَمْ يَتَعَوَّدُوا الصِّيَامَ، وَكَانَ الصِّيَامُ عَلَيْهِمْ شَدِيدًا، فَكَانَ مَنْ لَمْ يَصُمْ أَطْعَمَ مِسْكِينًا، فَنَزَلَتْ هَذِهِ الآيَةُ ﴿**فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُۖ**﴾ [البقرة: 185]، فَكَانَتِ الرُّخْصَةُ لِلْمَرِيضِ وَالْمُسَافِرِ، فَأُمِرُوا بِالصِّيَامِ.

قال: وحدّثنا أَصْحَابُنَا قال: وَكَانَ الرَّجُلُ إِذَا أَفْطَرَ، فَنَامَ قَبْلَ أَنْ يَأْكُلَ؛ لَمْ يَأْكُلْ حَتَّى يُصْبِحَ. قال: فَجَاءَ عُمَرُ بن الخطاب، فَأَرَادَ امْرَأَتَهُ فقالت: إِنِّي قَدْ نِمْتُ، فَظَنَّ أَنَّهَا تَعْتَلُّ فَأَتَاهَا، فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ فَأَرَادَ الطَّعَامَ، فقالُوا: حَتَّى نُسَخِّنَ لَكَ شَيْئًا، فَنَامَ، فَلَمَّا أَصْبَحُوا نَزَلَتْ عَلَيْهِ هَذِهِ الآيَةُ فيها: ﴿**أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْۚ**﴾ [البقرة: 187].

507 ـ حدّثنا ابنُ الْمُثَنَّى، عن أَبِي دَاوُدَ. (ح) وحدّثنا نَصْرُ بنُ الْمُهَاجِرِ: حدَّثنا يَزِيدُ بنُ هَارُونَ، عن الْمَسْعُودِيِّ، عن عَمْرِو بنِ مُرَّةَ، عن ابنِ أَبِي لَيْلَى، عن مُعَاذِ بنِ جَبَلٍ قال: «أُحِيلَتِ الصَّلاَةُ ثَلاَثَةَ أَحْوَالٍ، وَأُحِيلَ الصِّيَامُ ثَلاَثَةَ أَحْوَالٍ». وَسَاقَ نَصْرٌ الحديثَ بِطُولِهِ. وَاقْتَصَّ ابنُ الْمُثَنَّى مِنْهُ قِصَّةَ صَلاَتِهِمْ نَحْوَ بَيْتِ الْمَقْدِسِ قَطْ. قال: الْحَالُ الثَّالِثُ: أَنَّ رسولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ فَصَلَّى ـ يَعْنِي نَحْوَ بَيْتِ الْمَقْدِسِ ـ ثَلاَثَةَ عَشَرَ شَهْرًا، فَأَنْزَلَ اللَّهُ تعالى هَذِهِ الآيَةَ: ﴿**قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَاۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ**﴾ [البقرة: 144]، فَوَجَّهَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى الْكَعْبَةِ، وَتَمَّ حَدِيثُهُ،

his face towards the Ka'bah. In this narration the one who saw the vision (pertaining to the Adhan) was named: Abdullah Ibn Zaid came...and he faced the Qiblah and said: "Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad Is the Messenger of Allah! come to prayer! (twice) come to success! (twice) Allah is Greater! Allah is Greater! There is no god but Allah." a short while later he stood and said the like of it, with the addition that after he had said: "Come to success" he said: "The prayer has been established! The prayer has been established!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dictate it to Bilal"; and Bilal then called for prayer with the help of it. As to fasting he told: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe three fasts monthly, in addition to the day of Ashura (the tenth of Muharram). Then, Allah Almighty revealed: "O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint...the feeding of one that is indigent" (Al-Baqarah 183: 184) in this way, one could fast if he so liked, and if he liked to leave fasting and feed an indigent every day this would be sufficient for him (to exempt him from fasting). This was the second state that came upon fasting. Then, Allah Almighty revealed: "Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also Clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later." (185) in this way, fasting was affirmed to such as present at home during that month, (and it became incumbent) upon the traveller to observe fasts in lieu of what he would miss, and at the same time, the feeding (of indigent) was affirmed to the old man or woman, who had no power to fast. Then, Sirmah came after a very hard work during his day...and he mentioned the story in detail.

[29] The Way Of Iqamah

508- It is narrated on the authority of Anas that he said: Bilal was commanded (by the Prophet) to pronounce the wording of the Adhan twice, and the wording of the Iqamah once.

509- The same is narrated on the authority of Isma'il, with a slight variation of wording.

510- It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon

وَسَمَّى نَصْرٌ صَاحِبَ الرُّؤْيَا. قال: فَجَاءَ عَبْدُ اللَّهِ بنَ زَيْدٍ ـ رَجُلٌ مِنَ الأَنْصَارِ ـ وقال فِيهِ: فَاسْتَقْبَلَ الْقِبْلَةَ قال: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لاَ إِلَهَ إلا اللَّهُ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلاَةِ، مَرَّتَيْنِ، حَيَّ عَلَى الْفَلاَحِ، مَرَّتَيْنِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لا إِلَهَ إِلاَّ اللَّهُ. ثُمَّ أَمْهَلَ هُنَيَّةً، ثُمَّ قَامَ فقال مِثْلَهَا، إِلاَّ أَنَّهُ قال: زَادَ بَعْدَ مَا قَالَ حَيَّ عَلَى الْفَلاَحِ: قَدْ قَامَتِ الصَّلاَةُ، قَدْ قَامَتِ الصَّلاَةُ. قال: فقال رسولُ اللَّهِ ﷺ: «**لَقِّنْهَا بِلاَلاً**». فَأَذَّنَ بِهَا بِلاَلٌ. وقال في الصَّوْمِ قال: «فَإِنَّ رسولَ اللَّهِ ﷺ كَانَ يَصُومُ ثَلاَثَةَ أَيَّامٍ مِنْ كلِّ شَهْرٍ، وَيَصُومُ يَوْمَ عَاشُورَاءَ، فَأَنْزَلَ اللَّهُ تَعالى: ﴿كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ﴾ [البقرة: 183] إِلَى قَوْلِهِ: ﴿طَعَامُ مِسْكِينٍ﴾ [البقرة: 184]، فَكَانَ مَنْ شَاءَ أَنْ يَصُومَ صَامَ وَمَنْ شَاءَ أَنْ يُفْطِرَ وَيُطْعِمَ كلَّ يَوْمٍ مِسْكِينًا أَجْزَأَهُ ذَلِكَ. فَهَذَا حَوْلٌ، فَأَنْزَلَ اللَّهُ تَعالى: ﴿شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ﴾ [البقرة: 185] إلى قوله: ﴿فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ﴾ [البقرة: 185] فَثَبَتَ الصِّيَامُ عَلَى مَنْ شَهِدَ الشَّهْرَ، وَعَلَى المُسَافِرِ أَنْ يَقْضِيَ، وَثَبَتَ الطَّعَامُ لِلشَّيْخِ الْكَبِيرِ وَالْعَجُوزِ اللَّذَيْنِ لاَ يَسْتَطِيعَانِ الصَّوْمَ، وَجَاءَ صِرْمَةُ وَقَدْ عَمِلَ يَوْمَهُ» وَسَاقَ الحديث.

[ت29/م29] ـ باب في الإقامة

508 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ وَعَبْدُ الرَّحْمَنِ بنُ المُبَارَكِ قالا: حدَّثنا حَمَّادٌ، عن سِمَاكِ بنِ عَطِيَّةَ. (ح) وحدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ جَمِيعًا، عن أَيُّوبَ، عن أَبِي قِلاَبَةَ، عن أَنَسٍ قال: «أُمِرَ بِلاَلٌ أَنْ يَشْفَعَ الأَذَانَ وَيُوتِرَ الإِقَامَةَ»، زاد حمادٌ في حديثِهِ: إلا الإِقامةَ.

509 ـ حدّثنا حُمَيْدُ بنُ مَسْعَدَةَ: حدَّثنا إِسْمَاعِيلُ، عن خَالِدٍ الْحَذَّاءِ، عن أَبِي قِلاَبَةَ، عن أَنَسٍ مِثْلَ حديثِ وُهَيْبٍ. قال إِسْمَاعِيلُ: فَحَدَّثْتُ بِهِ أَيُّوبَ فقال: إِلاَّ الإِقَامَةَ.

510 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا مُحَمَّدُ بنُ جعْفَرٍ: حدَّثنا شُعْبَةُ قال: سَمِعْتُ أَبَا جَعْفَرٍ يُحَدِّثُ، عن مُسْلِمٍ أَبِي المُثَنَّى، عن ابن عُمَرَ قال: «إِنَّمَا كَانَ

him", the wording of the Adhan was uttered twice for each (statement), and that of the Iqamah once, except that in the wording of the Iqamah, there is the statement: "The prayer has been established! The prayer has been established!" whenever we heard that statement of establishment, we would soon offer ablution and come out to attend the prayer.

511- The same is narrated on the authority of Ibn Umar through another chain of transmitters.

[30] When A Man Pronounces The Adhan, And Another Pronounces The Iqamah

512- It is narrated on the authority of Abdullah Ibn Zaid that the Messenger of Allah "Allah's blessing and peace be upon him" wanted to do many things as far as the Adhan is concerned, but he made none of them. Then, Abdullah Ibn Zaid was made to see the Adhan in a dream. He went to the Messenger of Allah "Allah's blessing and peace be upon him" and told him, thereupon he said to him: "Dictate it to Bilal!" he did and Bilal pronounced it. On that Abdullah Ibn Zaid said: "It is I who have seen it, and I liked to pronounce it myself." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Then, you might pronounce the Iqamah (prayer establishment)."

513- It is narrated on the authority of Abdullah Ibn Muhammad that he said: My grandfather Abdullah Ibn Zaid narrated this story; and he used to pronounce the prayer establishment.

514- It is narrated on the authority of Ziyad Ibn Al-Harith As-Suda'i that he said: When it was the time of the first call for the Morning prayer, the Messenger of Allah "Allah's blessing and peace be upon him" ordered me (to pronounce the Adhan) and I pronounced the Adhan. I asked him many times: "Should I pronounce the prayer establishment O Messenger of Allah?" he kept looking at the direction of the East from where the dawn was rising and saying: "No." when the dawn broke, he got down and turned towards me after he had offered ablution, and his companions started joining him. Bilal intended to pronounce the Iqamah (prayer establishment), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "The brother of Suda' has pronounced the Adhan, and whoever pronounces the Adhan should also pronounce the Iqamah." Then, I pronounced the Iqamah.

[31] Raising The Voice In Pronouncing The Adhan

515- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

الأَذَانُ عَلَى عَهْدِ رسولِ اللَّهِ ﷺ مَرَّتَيْنِ مَرَّتَيْنِ، وَالإِقَامَةُ مَرَّةً مَرَّةً، غَيْرَ أَنَّهُ يقولُ: قَدْ قَامَتِ الصَّلاَةُ، قَدْ قَامَتِ الصَّلاَةُ، فَإِذَا سَمِعْنَا الإِقَامَةَ تَوَضَّأْنَا ثُمَّ خَرَجْنَا إِلَى الصَّلاَةِ».

قال شُعْبَةُ: لَمْ أَسْمَع عن أَبِي جَعْفَرٍ غيرَ هذا الحديثِ.

511 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا أَبُو عَامِرٍ ـ يَعْنِي الْعَقَدِيَّ عَبْدَ المَلِكِ بنَ عَمْرٍو ـ حدَّثنا شُعْبَةُ، عن أَبِي جَعْفَرٍ مُؤَذِّنِ مَسْجِدِ الْعُرْيَانِ قال: سَمِعْتُ أَبَا الْمُثَنَّى مُؤَذِّنَ مَسْجِدِ الأَكْبَرِ يقولُ: سَمِعْتُ ابنَ عُمَرَ، وَسَاقَ الحديثَ.

[ت30/م30] ـ بابٌ: [في] الرجلِ يُؤَذِّنُ ويقيمُ آخرُ

512 ـ حدّثنا عُثْمانُ بنُ أَبِي شَيْبَةَ: حدَّثنا حَمَّادُ بنُ خَالِدٍ: حدَّثنا مُحَمَّدُ بنُ عَمْرٍو، عن مُحَمَّدِ بنِ عَبْدِ اللَّهِ، عن عَمِّهِ عَبْدِ اللَّهِ بنِ زَيْدٍ قال: أَرَادَ النَّبِيُّ ﷺ في الأَذَانِ أَشْيَاءَ لَمْ يَصْنَعْ مِنْهَا شَيْئًا. قال: فَأُرِيَ عَبْدُ اللَّهِ بنُ زَيْدٍ الأَذَانَ في المَنَامِ، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فقال: «**أَلْقِهِ عَلَى بِلاَلٍ**». فَأَلْقَاهُ عَلَيْهِ. فَأَذَّنَ بِلاَلٌ. فقال عَبْدُ اللَّهِ: أَنَا رَأَيْتُهُ وَأَنَا كُنْتُ أُرِيدُهُ. قال: «**فَأَقِمْ أَنْتَ**».

513 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ الْقَوَارِيرِيُّ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ مَهْدِيٍّ: حدثنا مُحَمَّدُ بنُ عَمْرٍو ـ شَيْخٌ مِنْ أَهْلِ المَدِينَةِ مِنَ الأَنْصَارِ ـ قال: سَمِعْتُ عَبْدَ اللَّهِ بنَ مُحَمَّدٍ قال: كَانَ جَدِّي عَبْدُ اللَّهِ بنُ زَيْدٍ يُحَدِّثُ بهذا الخَبرِ قال: «فَأَقَامَ جَدِّي».

514 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ اللَّهِ بنُ عُمَرَ بنِ غَانِمٍ، عن عَبْدِ الرَّحْمَنِ بنِ زِيَادٍ ـ يَعْنِي الإِفْرِيقِيَّ ـ أَنَّهُ سَمِعَ زِيَادَ بنَ نُعَيْمٍ الْحَضْرَمِيَّ، أَنَّهُ سَمِعَ زِيَادَ بنَ الْحَارِثِ الصُّدَائِيَّ قال: «لَمَّا كَانَ أَوَّلُ أَذَانِ الصُّبْحِ أَمَرَنِي ـ يَعْنِي النَّبِيَّ ﷺ ـ فَأَذَّنْتُ، فَجَعَلْتُ أَقُولُ: أُقِيمُ يا رَسُولَ اللَّهِ؟ فَجَعَلَ يَنْظُرُ إِلَى نَاحِيَةِ المَشْرِقِ إِلَى الْفَجْرِ فَيَقُولُ: «**لاَ**»، حَتَّى إِذَا طَلَعَ الْفَجْرُ نَزَلَ فَبَرَزَ ثُمَّ انْصَرَفَ إِلَيَّ وَقَدْ تَلاَحَقَ أَصْحَابُهُ ـ يَعْنِي فَتَوَضَّأَ ـ، فَأَرَادَ بِلاَلٌ أَنْ يُقِيمَ، فقال لهُ نَبِيُّ اللَّهِ ﷺ: «**إِنَّ أَخَا صُدَاءٍ هُوَ أَذَّنَ وَمَنْ أَذَّنَ، فَهُوَ يُقِيمُ**» قال: فَأَقَمْتُ».

[ت31/م31] ـ بابُ رَفعِ الصوتِ بالأذانِ

515 ـ حدّثنا حَفْصُ بنُ عُمَرَ النَّمَرِيُّ: حدَّثنا شُعْبَةُ، عن مُوسَى بنِ أَبِي عُثْمَانَ، عن أَبِي يَحْيَى، عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قال: «**الْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ،**

Mu'adhdhin has his sins forgiven for him, as far as his voice reaches, and everything, be it wet or dry, asks for forgiveness for him; and such as attends the prayer (in congregation) has twenty-five good deeds written in his account, and the (remaining) sins are plotted out (in the period) between both (Adhan and prayer establishment, or between the current prayer and the coming prayer he is waiting)."

516- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Adhan is pronounced Satan turns on his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan reaches its end he comes back and distracts (the minds of those in prayer). When the prayer establishment (Iqamah) is pronounced he turns on his heels in order not to hear its sounding. (After its completion) he returns and distracts (the minds of those in prayer)", saying: "Remember such and such a thing! Remember such and such a thing!" making a mention of things which one did not remember until one errs and forgets how many rak'ahs he has offered."

[32] The Mu'adhdhin Should Guard Strictly The Due Time (Of The Prayer)

517- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The imam is responsible (for such as praying behind him), and the Mu'adhdhin is trustworthy: O Allah! give guidance to the imams and bestow forgiveness upon the Mu'adhdhins."

518- A Hadith like this is narrated on the authority of Abu Hurairah through another chain of transmitters.

[33] Pronouncing The Adhan From Over A Minaret

519- It is narrated on the authority of Urwah Ibn Az-Zubair from a woman belonging to Banu An-Najjar that she said: My house was the highest around the mosque. Bilal used to pronounce the call for Fajr prayer from over it. He used to come at the last portion of the night, a short time before dawn, and sit on the (roof of the) house to watch the rising of dawn, and whenever he saw it he would stretch his body and say: "O Allah! I praise You, and seek for Your Aid to have the Quraish establish Your religion." Then, he would pronounce the Adhan. She said: By Allah! I did not know that he left that, i.e. that statement, even for a single night.

وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ، وَشَاهِدُ الصَّلاَةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ صَلاَةً، وَيُكَفَّرُ عَنْهُ مَا بَيْنَهُمَا».

516 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن أَبِي الزِّنَادِ، عن الأَعْرَجِ، عن أَبِي هُرَيْرَةَ أَنَّ رَسولَ اللَّهِ ﷺ قال: «**إِذَا نُودِيَ بالصَّلاَةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لاَ يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ النِّدَاءُ أَقْبَلَ، حَتَّى إِذَا ثُوِّبَ بالصَّلاَةِ أَدْبَرَ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ المَرْءِ وَنَفْسِهِ وَيقولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَضِلَّ الرَّجُلُ، إِنْ يَدْرِي كَمْ صَلَّى**».

[ت32/م32] ـ بابُ ما يجبُ علَى المؤذِّنِ منْ تَعاهُدِ الوَقْتِ

517 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ: حدَّثنا الأَعْمَشُ، عن رَجُلٍ، عن أَبِي صَالِحٍ، عن أَبِي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**الإِمَامُ ضَامِنٌ وَالمُؤَذِّنُ مُؤْتَمَنٌ، اللَّهُمَّ أَرْشِدِ الأَئِمَّةَ، وَاغْفِرْ لِلْمُؤَذِّنِينَ**».

518 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا ابنُ نُمَيْرٍ، عن الأَعْمَشِ قال: نُبِّئْتُ عن أَبِي صَالِحٍ قال: وَلا أُرَانِي إِلاَّ قَدْ سَمِعْتُهُ مِنْهُ، عن أَبِي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ مِثْلَهُ.

[ت33/م33] ـ بابُ الأذانِ فوقَ المنارةِ

519 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ أَيُّوبَ: حدَّثنا إِبْرَاهِيمُ بنُ سَعْدٍ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن مُحَمَّدِ بنِ جَعْفَرِ بنِ الزُّبَيْرِ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن امْرَأَةٍ مِنْ بَنِي النَّجَّارِ قالت: «كَانَ بَيْتِي مِنْ أَطْوَلِ بَيْتٍ حَوْلَ المَسْجِدِ، فَكَانَ بِلاَلٌ يُؤَذِّنُ عَلَيْهِ الْفَجْرَ، فَيَأْتِي بِسَحَرٍ فَيَجْلِسُ عَلَى الْبَيْتِ يَنْظُرُ إِلَى الْفَجْرِ، فَإِذَا رَآهُ، تَمَطَّى ثُمَّ قال: اللَّهُمَّ إِنِّي أَحْمَدُكَ وَأَسْتَعِينُكَ عَلَى قُرَيْشٍ أَنْ يُقِيمُوا دِينَكَ. قالت: ثُمَّ يُؤَذِّنُ. قالت: واللَّهِ مَا عَلِمْتُهُ كَانَ تَرَكَهَا لَيْلَةً وَاحِدَةً، تَعْنِي هَذِهِ الْكَلِمَاتِ».

[34] The Mu'adhdhin Turns While Pronouncing The Adhan

520- It is narrated on the authority of Awn Ibn Abu Juhaifah from his father that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" in Mecca, while he was in a red tent of leather. Then, Bilal came out and pronounced the Adhan, and I was following his mouth here and there. Then, the Messenger of Allah "Allah's blessing and peace be upon him" came out, having a red Yemenite cloak. In the narration of Musa he said: I saw Bilal having come out of Al-Abtah and pronounced the Adhan, and when he reached: "Come to prayer! Come to success!" he twisted his neck right and left, and did not turn. Then, he entered and brought out the stick (to which they would offer prayer)...and he mentioned the narration in full.

[35] The Supplication In The Interval Between Adhan And Iqamah

521- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The supplication in the interval between both Adhan and Iqamah is hardly rejected (by Allah)."

[36] What One Says When He Hears The Mu'adhdhin

522- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you hear the Adhan, say the like of what the Mu'adhdhin says."

523- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he heard The Prophet "Allah's blessing and peace be upon him" saying: "If you heard the call (for prayer) then you should say what the Mu'adhdhin says, and then invoke for Allah's blessing and peace upon me. Indeed, he, who invoked for Allah's blessing and peace upon me once, Allah would bless him ten times. Then, you should ask Allah to give me the access (to intercession). Verily, it is a (high) position in Paradise, which none except one of Allah's servants would get, and I hope I would be that servant. He, who asked Allah to give me the access to intercession, then my intercession would be assured to him."

524- It is narrated on the authority of Abdullah Ibn Amr that he said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! the Mu'adhdhins have superiority over us." He said: "(To be like them) say the like of what they say, and when you come to an end, ask (for what you like) so that it will be given to you."

[ت34/م34] ـ بابٌ في المُؤذِّنِ يَستَديرُ في أذانِه

520 ـ حدّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا قَيْسٌ ـ يَعْنِي ابنَ الرَّبِيعِ. (ح): وحدَّثنا مُحَمَّدُ بنُ سُلَيمَانَ الأنْبَارِيُّ: حدَّثنا وَكِيعٌ، عن سُفْيَانَ جميعًا، عن عَوْنِ بنِ أبِي جُحَيْفَةَ، عن أبِيهِ قال: «أتَيتُ النَّبيَّ ﷺ بمَكَّةَ، وَهُوَ في قُبَّةٍ حَمْرَاءَ مِنْ أَدَمٍ، فَخرَجَ بِلاَلٌ فَأَذَّنَ، فكُنْتُ أتَتَبَّعُ فَمَهُ هَهُنَا وَههُنَا. قال: ثُمَّ خَرَجَ رسولُ اللَّهِ ﷺ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ: بُرُودٌ يَمَانِيَّةٌ قِطْرِيٌّ. وقال مُوسَى قال: رَأَيْتُ بِلاَلاً خَرَجَ إلَى الأَبْطَحِ فَأَذَّنَ، فَلَمَّا بَلَغَ: حَيَّ عَلَى الصَّلاَةِ حَيَّ عَلَى الْفَلاَحِ، لَوَى عُنُقَهُ يَمِينًا وَشِمَالاً، وَلَمْ يَسْتَدِرْ، ثُمَّ دَخَلَ فَأَخْرَجَ الْعَنَزَةَ»، وَسَاقَ حَدِيثَهُ.

[ت35/م35] ـ بابُ ما جاءَ في الدُّعاءِ بينَ الأذانِ والإقامةِ

521 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عن زَيْدٍ الْعَمِّي، عن أَبِي إيَاسٍ، عن أنَسِ بنِ مَالِكٍ قال: قال رسولُ اللَّهِ ﷺ: «**لاَ يُرَدُّ الدُّعَاءُ بَيْنَ الأَذَانِ وَالإقَامَةِ**».

[ت36/م36] ـ بابُ ما يقولُ إذا سَمِعَ المؤذِّنَ

522 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن عَطَاءِ بنِ يَزِيدَ اللَّيْثِيِّ، عن أبِي سَعِيدٍ الْخُدْرِيِّ، أنَّ رَسُولَ اللَّهِ ﷺ قال: «**إذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ**».

523 ـ حدّثنا مُحَمَّدُ بنُ سَلَمَةَ: حدَّثنا ابنُ وَهْبٍ، عن ابن لَهِيعَةَ وَحَيْوَةَ وَسَعِيدِ بنِ أَيُّوبَ، عن كَعْبِ بنِ عَلْقَمَةَ، عن عَبْدِ الرَّحْمَنِ بن جُبَيْرٍ، عن عَبْدِ اللَّهِ بن عَمْرِو بن الْعَاصِ أنَّهُ سَمِعَ رسولَ اللَّهِ ﷺ يقولُ: «**إذَا سَمِعْتُمُ المُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإنَّهُ مَنْ صَلَّى عَلَيَّ صَلاَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللَّهَ عَزَّ وجلَّ لِيَ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ في الْجَنَّةِ لا تَنْبَغِي إلاَّ لِعَبْدٍ مِنْ عِبَادِ اللَّهِ تعالى، وَأَرْجُو أَنْ أَكُونَ أنَا هُوَ، فَمَنْ سَأَلَ اللَّهَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ**».

524 ـ حدّثنا ابنُ السَّرحِ وَمُحَمَّدُ بنُ سَلَمَةَ قالا: حدَّثنا ابنُ وَهْبٍ، عن حُيَيٍّ، عن أَبِي عَبْدِ الرَّحْمَنِ ـ يَعْنِي الْحُبُلِيَّ ـ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو «أَنَّ رَجُلاً قال: يَا رَسُولَ اللَّهِ، إنَّ الْمُؤَذِّنِينَ يَفْضُلُونَنَا، فقال رسولُ اللَّهِ ﷺ: «**قُلْ كَمَا يَقُولُونَ، فَإذَا انْتَهَيْتَ فَسَلْ تُعْطَهْ**».

525- It is narrated on the authority of Sa'd Ibn Abu Waqqas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says when he hears the Mu'adhdhin: "As to me, I bear witness that there is no god but Allah, the One and Only, with Whom there is no partner, and I bear witness that Muhammad is His servant and Messenger: I've accepted Allah as Lord, Muhammad as Messenger and Islam as religion", his sins will be forgiven for him."

526- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" heard the Mu'adhdhin bearing testimony (that there is no god but Allah, and that Muhammad is the Messenger of Allah" he would say: "And so do I! and so do I!"

527- It is narrated on the authority of Hafs Ibn Asim Ibn Umar Ibn Al-Khattab from his father from his grandfather Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the Mu'adhdhin said: "Allah is greater, Allah is greater" and anyone of you responded to him saying: "Allah is greater, Allah is greater" then he (the Mu'adhdhin) said: "I testify that there is no god but Allah", and he responded to him saying: "I testify that there is no god but Allah", then he (the Mu'adhdhin) said: "I testify that Muhammad is The Messenger of Allah", and he responded to him saying: "I testify that Muhammad is The Messenger of Allah", then he (the Mu'adhdhin) said: "Come to prayer", and he responded to him saying: "There is neither might nor power except with Allah", and he (the Mu'adhdhin) said: "Come to success", and he responded to him saying: "There is neither might nor power except with Allah", then he (the Mu'adhdhin) said: "Allah is greater, Allah is greater", and he responded to him saying: "Allah is greater, Allah is greater", and then he (the Mu'adhdhin) said: "There is no god but Allah", and he responded to him saying: "There is no god but Allah", (and in all of that he responded to the Mu'adhdhin) from his heart, he would be admitted to the Garden."

[37] What One Says On Hearing The Iqamah

528- It is narrated on the authority of Abu Umamah or one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that when Bilal went on pronouncing the Iqamah (prayer establishment) and he came upon the statement "The prayer has been established" the Prophet "Allah's blessing and peace be upon him" said: "Might Allah establish it, and make it regular and permanent." He said in it the same as he said in the Adhan according to the narration of Umar.

525 - حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن الْحَكِيم بنِ عَبْدِ اللَّهِ بنِ قَيْسٍ، عن عَامِرِ بنِ سَعْدِ بنِ أَبِي وَقَّاصٍ، عن سَعْدِ بنِ أَبِي وَقَّاصٍ، عن رسولِ اللَّهِ ﷺ قال: «**مَنْ قال حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيْتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ رَسُولاً، وَبِالإِسْلاَمِ دِينًا، غُفِرَ لَهُ**».

526 - حدّثنا إِبْرَاهِيمُ بنُ مَهْدِيٍّ: حدَّثنا عَلِيُّ بنُ مُسْهِرٍ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ، عن عَائِشَةَ: أَنَّ رسول اللَّهِ ﷺ كَانَ إِذَا سَمِعَ الْمُؤَذِّنَ يَتَشَهَّدُ، قال: «**وَأَنَا، وَأَنَا**».

527 - حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا مُحَمَّدُ بنُ جَهْضَمٍ: حدَّثنا إِسْمَاعِيلُ بنُ جَعْفَرٍ، عن عُمَارَةَ بنِ غَزِيَّةَ، عن خُبَيْبِ بنِ عَبْدِ الرَّحْمَنِ بنِ إِسَاف، عن حَفْصِ بنِ عَاصِمِ بنِ عُمَرَ، عن أَبِيهِ، عن جَدِّهِ عُمَرَ بنِ الْخَطَّابِ أَنَّ رَسولَ اللَّهِ ﷺ قال: «**إِذَا قال الْمُؤَذِّنُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فقال أَحَدُكُمْ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَإِذَا قال: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، قال: أَشْهَدُ أَنْ لاَ إِلٰهَ إِلاَّ اللَّهُ، فَإِذَا قال: أَشْهَدُ أَنَّ مُحَمَّدًا رسولُ اللَّهِ قال: أَشْهَدُ أَنَّ مُحَمَّدًا رسولُ اللَّهِ ثُمَّ قال: حَيَّ عَلَى الصَّلاَةِ، قال: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ، ثُمَّ قال: حَيَّ عَلَى الْفَلاَحِ، قال: لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ، ثُمَّ قال: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، قال: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قال: لا إِلٰهَ إِلاَّ اللَّهُ، قال: لاَ إِلٰهَ إِلاَّ اللَّهُ مِنْ قَلْبِهِ، دَخَلَ الْجَنَّةَ**».

[ت37/م...] ـ بابُ ما يقولُ إذا سَمِعَ الإقامَةَ

528 - حدّثنا سُلَيْمَانُ بنُ دَاوُدَ الْعَتَكِيُّ: حدَّثنا مُحَمَّدُ بنُ ثَابِتٍ: حدثني رَجُلٌ مِنْ أَهْلِ الشَّامِ، عن شَهْرِ بنِ حَوْشَبٍ، عن أَبِي أُمَامَةَ، أَوْ عن بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ «أَنَّ بِلاَلاً أَخَذَ فِي الإِقَامَةِ، فَلَمَّا أَنْ قال: قَدْ قَامَتِ الصَّلاَةُ قال النَّبِيُّ ﷺ: «**أَقَامَهَا اللَّهُ وَأَدَامَهَا**»، وقال في سَائِرِ الإِقَامَةِ كَنَحْوِ حَدِيثِ عُمَرَ رَضِيَ اللَّهِ عَنْهُ في الأَذَانِ».

[38] The Supplication On (Hearing) The Adhan

529- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says on hearing the Adhan: "O Allah, the Lord of this complete call and established prayer! Give Muhammad both access (to intercession) and superiority, and raise him up to the Station of Praise You've promised him", the intercession will be assured to him on the Day of Judgement."

[39] What One Says On Hearing The Call For Maghrib Prayer

530- It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" taught me to say on hearing the call for Maghrib prayer: "O Allah! this is (the time at which) the night You (have created) is coming, and the day You (have created) is going; and those are the voices of Your callers: forgive for me!"

[40] What About Taking Charge For Pronouncing The Adhan

531- It is narrated on the authority of Uthman Ibn Abu Al-As that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! appoint me as the leader and imam of my people." He said: "You are the leader and imam of your people: be interested in the weak among them, and take as Mu'adhdhin such as accepts no charge for pronouncing the Adhan."

[41] Pronouncing The Call For Prayer Before The Time Is Due

532- It is narrated on the authority of Ibn Umar that once Bilal pronounced the call for Fajr prayer before the rise of the dawn, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to pronounce once again: "Behold! The slave (of Allah) has fallen asleep! Behold! The slave (of Allah) has fallen asleep!" he pronounced once again: "Behold! The slave has fallen asleep!"

533- It is narrated on the authority of Nafi' that a Mu'adhdhin appointed by Umar called Masruh pronounced the call for Fajr prayer before the rise of the dawn, thereupon Umar ordered him...and the rest is the same.

Abu Dawud says: The same is narrated on the authority of Nafi' through another chain of transmitters, but with a slight variation of wording.

Abu Dawud says: The same is narrated on the authority of Nafi', but here the name of the Mu'adhdhin is Mas'ud; and this narration is more correct according to Abu Dawud.

[ت38/م37] ـ بابُ ما جاءَ في الدُّعاءِ عندَ الأذانِ

529 ـ حدّثنا أَحْمَدُ بنُ محمدِ بنِ حَنْبَلٍ: حدَّثنا عَلِيُّ بنُ عَيَّاشٍ: حدَّثنا شُعَيْبُ بنُ أَبِي حَمْزَةَ، عن مُحَمَّدِ بنِ الْمُنْكَدِرِ، عن جَابِرِ بنِ عَبْدِ اللَّهِ قال: قال رسولُ اللَّهِ ﷺ: «**مَنْ قال حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ، وَالصَّلاَةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِلاَّ حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ**».

[ت39/م38] ـ باب ما يقول عند أذان المغرب

530 ـ حدّثنا مُؤَمَّلُ بنُ إِهَابٍ: حدَّثنا عَبْدُ اللَّهِ بنُ الْوَلِيدِ الْعَدَنِيُّ: حدَّثنا الْقَاسِمُ بنُ مَعْنٍ: حدَّثنا الْمَسْعُودِيُّ، عن أَبِي كَثِيرٍ مَوْلَى أُمِّ سَلَمَةَ، عن أُمِّ سَلَمَةَ قالت: عَلَّمَنِي رسولُ اللَّهِ ﷺ أَنْ أَقُولَ عِنْدَ أَذَانِ الْمَغْرِبِ: «**اللَّهُمَّ إِنَّ هَذَا إِقْبَالُ لَيلِكَ، وَإِدْبَارُ نَهَارِكَ، وَأَصْوَاتُ دُعَاتِكَ، فَاغْفِرْ لِي**».

[ت40/م39] ـ بابُ أخذِ الأجرِ على التَّأذينِ

531 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أَخْبَرَنَا سَعِيدٌ الْجُرَيْرِيُّ، عن أَبِي الْعَلاَءِ، عن مُطَرِّفِ بنِ عَبْدِ اللَّهِ، عن عُثْمَانَ بنِ أَبِي الْعَاصِ قال: قُلْتُ ـ وقال مُوسَى في مَوْضِعٍ آخَرَ: «إِنَّ عُثْمَانَ بنَ أبي الْعَاصِ قال ـ: يَا رَسُولَ اللَّهِ، اجْعَلْنِي إِمَامَ قَوْمِي. قال: «**أَنْتَ إِمَامُهُمْ، وَاقْتَدِ بِأَضْعَفِهِمْ، وَاتَّخِذْ مُؤَذِّنًا لاَ يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا**».

[ت41/م40] ـ بابٌ في الأذانِ قبلَ دُخولِ الوقتِ

532 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ وَدَاوُدُ بنُ شَبِيبٍ، الْمَعْنَى، قالا: حدَّثنا حَمَّادٌ، عن أَيُّوبَ، عن نَافِعٍ، عن ابنِ عُمَرَ «أَنَّ بِلاَلاً أَذَّنَ قَبْلَ طُلوعِ الْفَجْرِ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَرْجِعَ فَيُنَادِيَ: أَلا إِنَّ الْعَبْدَ قَدْ نَامَ، أَلاَ إِنَّ الْعَبْدَ قَدْ نَامَ. زَادَ مُوسَى: فَرَجَعَ فَنَادَى أَلاَ إِنَّ الْعَبْدَ قَدْ نَامَ».

قال أَبُو دَاوُدَ: وهذا الحديثُ لم يَرْوِهِ عن أَيُّوبَ إِلاَّ حَمَّادُ بنُ سَلَمَةَ.

533 ـ حدّثنا أَيُّوبُ بنُ مَنْصُورٍ: حدَّثنا شُعَيْبُ بنُ حَرْبٍ، عن عَبْدِ الْعَزِيزِ بنِ أَبِي رَوَّادٍ، أخبرنا نَافِعٌ، عن مُؤَذِّنٍ لِعُمَرَ يُقَالُ لَهُ: مَسْرُوحٌ أَذَّنَ قَبْلَ الصُّبْحِ، فَأَمَرَهُ عُمَرُ، فَذَكَرَ نَحْوَهُ.

قال أَبُو دَاوُدَ: وَقَدْ رَوَاهُ حَمَّادُ بنُ زَيْدٍ، عن عُبَيْدِ اللَّهِ بنِ عُمَرَ، عن نَافِعٍ أَوْ غَيْرِهِ: أَنَّ مُؤَذِّنًا لِعُمَرَ يُقَالُ لَهُ: مَسْرُوحٌ أَوْ غَيْرُه.

قال أَبُو دَاوُدَ: وَرَوَاهُ الدَّرَاوَرْدِيُّ عن عُبَيْدِ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: كَانَ لِعُمَرَ مُؤَذِّنٌ يُقَالُ لَهُ مَسْعُودٌ، وَذَكَرَ نَحْوَهُ، وَهَذَا أَصَحُّ مِنْ ذَاكَ.

534- It is narrated on the authority of Bilal that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do not pronounce the call for the Morning prayer until dawn appears to you as such." and he stretched his hand horizontally."

[42] What About Pronouncing The Adhan By The Blind

535- It is narrated on the authority of A'ishah that Ibn Umm Maktum was one of the Mu'adhdhins of the Messenger of Allah "Allah's blessing and peace be upon him"; and he was blind.

[43] What About Coming Out Of The Mosque After The Adhan

536- It is narrated on the authority of Abu Ash-Sha'tha' that he said: We were in the company of Abu Hurairah when a man came out of the mosque when the call for Asr prayer was pronounced. On that Abu Hurairah said: "As to this man, he has disobeyed Abu Al-Qasim (the Messenger of Allah "Allah's blessing and peace be upon him")."

[44] The Mu'adhdhin Waits The Coming Of The Imam

537- It is narrated on the authority of Jabir Ibn Samurah that he said: Bilal used to pronounce the Adhan and then wait and once he saw the Messenger of Allah "Allah's blessing and peace be upon him" coming, he would pronounce the prayer establishment.

[45] Repeating The Statement "The Prayer Is Better Than Sleep"

538- It is narrated on the authority of Mujahid that he said: I was in the company of Ibn Umar when a man repeated the statement "the prayer is better than sleep" either in the (Adhan for) Zhuhr or Asr prayer, thereupon Ibn Umar said to me: "Let's come out since it is a religious innovation (which has no reference in both the Qur'an and sunnah)."

[46] When The Prayer Is Established And The Imam Does Not Come, And The People Wait Him While Sitting

539- It is narrated on the authority of Abu Qatadah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When the prayer is established, do not stand until you see me."

Abu Dawud says: The same is narrated on the authority of Yahya, in which he said: "until you see me while you are tranquil."

540- The same is narrated on the authority of Yahya, through the same chain of transmission, in which he said: "until you see me coming out."

534 ـ حدَّثنا زُهَيْرُ بنُ حَرْبٍ: حدَّثنا وَكِيعٌ: حدَّثنا جَعْفَرُ بنُ بُرْقَانَ، عن شَدَّادٍ مَوْلَى عِيَاضِ بنِ عَامِرٍ، عن بِلاَلٍ أَنَّ رسولَ اللَّهِ قال لَهُ: «**لا تُؤَذِّنْ حَتَّى يَسْتَبِينَ لَكَ الْفَجْرُ هَكَذَا**»، وَمَدَّ يَدَيْهِ عَرْضًا.

قال أَبُو دَاوُدَ: شَدَّادٌ مَوْلَى عِيَاضٍ لَمْ يُدْرِكْ بِلالاً.

[ت42/م41] ـ بابُ الأذانِ للأعمى

535 ـ حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ: حدَّثنا ابنُ وَهْبٍ، عن يَحْيَى بنِ عَبْدِ اللَّهِ بنِ سَالِمِ بنِ عَبْدِ اللَّهِ بنِ عُمَرَ وَسَعِيدُ بنُ عَبْدِ الرَّحْمَنِ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ، عن عَائِشَةَ: «أَنَّ ابنَ أُمِّ مَكْتُومٍ كَانَ مُؤَذِّنًا لرسولِ اللَّهِ ﷺ وَهُوَ أَعْمَى».

[ت43/م42] ـ بابُ الخروجِ منَ المسجدِ بعدَ الأذانِ

536 ـ حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثنا سُفْيَانُ، عن إِبْرَاهِيمَ بنِ الْمُهَاجِرِ، عن أَبِي الشَّعْثَاءِ قال: «كُنَّا مَعَ أَبِي هُرَيْرَةَ في الْمَسْجِدِ فَخَرَجَ رَجُلٌ حِينَ أَذَّنَ الْمُؤَذِّنُ لِلْعَصْرِ، فقال أَبُو هُرَيْرَةَ: أَمَّا هَذَا، فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ».

[ت44/م43] ـ بابٌ في المؤذِّنِ يَنْتَظِرُ الإمامَ

537 ـ حدَّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا شَبَابَةُ، عن إِسْرَائِيلَ، عن سِمَاكٍ، عن جَابِرِ بنِ سَمُرَةَ قال: «كَانَ بِلاَلٌ يُؤَذِّنُ ثُمَّ يَمْهِلُ، فَإِذَا رَأَى النَّبِيَّ ﷺ قَدْ خَرَجَ، أَقَامَ الصَّلاَةَ».

[ت45/م44] ـ بابٌ في التَّثويبِ

538 ـ حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ، أخبرنا سُفْيَانُ: حدَّثنا أَبُو يَحْيَى الْقَتَّاتُ، عن مُجَاهِدٍ قال: «كُنْتُ مَعَ ابنِ عُمَرَ، فَثَوَّبَ رَجُلٌ في الظُّهْرِ أَو الْعَصْرِ قال: اخْرُجْ بِنَا، فَإِنَّ هَذِهِ بِدْعَةٌ».

[ت46/م45] ـ بابٌ في الصَّلاةِ تُقامُ ولمْ يأتِ الإمامُ ينتظرونَهُ قُعودًا

539 ـ حدَّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ وَمُوسَى بنُ إِسْمَاعِيلَ قالا: حدَّثنا أَبَانُ، عن يَحْيَى بنِ عَبْدِ اللَّهِ بنِ أَبِي قَتَادَةَ، عن أَبِي قَتَادَةَ عن النَّبِيِّ ﷺ قال: «**إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَقُومُوا حَتَّى تَرَوْنِي**».

قال أَبُو دَاوُدَ: وَهَكَذَا رَوَاهُ أَيُّوبُ وَحَجَّاجٌ الصَّوَّافُ، عن يَحْيَى، وَهِشَامٌ الدَّسْتَوَائِيُّ قال: كَتَبَ إِلَيَّ يَحْيَى. وَرَوَاهُ مُعَاوِيَةُ بنُ سَلاَّمٍ وَعَلِيُّ بنُ الْمُبَارَكِ، عن يَحْيَى وقالا فيه: «**حَتَّى تَرَوْنِي وَعَلَيْكُمْ السَّكِينَةُ**».

540 ـ حدَّثنا إِبْرَاهِيمُ بنُ مُوسَى: حدَّثنا عِيسَى، عن مَعْمَرٍ، عن يَحْيَى بِإِسْنَادِهِ مِثْلَهُ قال: «**حَتَّى تَرَوْنِي قَدْ خَرَجْتُ**».

قال أَبُو دَاوُدَ: لَمْ يَذْكُرْ «**قَدْ خَرَجْتُ**» إلاَّ مَعْمَرٌ. وَرَوَاهُ ابنُ عُيَيْنَةَ عن مَعْمَرٍ، لَمْ يَقُلْ فيهِ: «**قَدْ خَرَجْتُ**».

541- It is narrated on the authority of Abu Hurairah that it was the habit to pronounce the prayer establishment for the Messenger of Allah "Allah's blessing and peace be upon him", and the people take their positions before the Messenger of Allah "Allah's blessing and peace be upon him" would take his position.

542- It is narrated on the authority of Humaid that he said: I asked Thabit Al-Bunani about the one who might speak after the establishment of the prayer, thereupon he related to me from Anas Ibn Malik that he said: Once, the prayer was established, and then a man spoke to the Messenger of Allah "Allah's blessing and peace be upon him" (for some need he had) and delayed him (from leading the prayer for some time) after the prayer had been established.

543- It is narrated on the authority of Awn Ibn Kahmas from his father that he said: We stood for the prayer in Mina for a long time before the imam came out, with the result that some of us sat down (in expectation for the coming of the imam). An old man from the inhabitants of Kufah said to me: "What leads you to sit down?" I said: "Ibn Buraidah." On that he said: "This is the negligence! This is the negligence!" he further said: Abd Ar-Rahman Ibn Awsaj related to me from Al-Bara' Ibn Azib that he said: We used to keep standing in the rows (of praying people) for a long time during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" before he grew old. He further said that Allah and His angels invoke for blessing upon such as stand in the first rows; and there is no step much dearer to Allah than that one takes to complete a row.

544- It is narrated on the authority of Anas Ibn Malik that he said: Once, the prayer was established while the Messenger of Allah "Allah's blessing and peace be upon him" was speaking privately (to somebody) in one corner of the mosque, and he did not come to lead the prayer before the people were seized by slumber.

545- It is narrated on the authority of Salim Abu An-Nadr that whenever the prayer was established and the Messenger of Allah "Allah's blessing and peace be upon him" found them (the praying people) still few in number, he would sit down and delay leading the prayer; and whenever he found them a considerable group, he would lead the prayer.

546- A Hadith like that is narrated on the authority of Ali Ibn Abu Talib.

[47] The Severe Punishment Of Leaving (Prayer In) Congregation

547- It is narrated on the authority of Abu Ad-Darda' that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him"

541 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ: حدَّثنا الْوَلِيدُ قال: قال أَبُو عَمْرٍو. (ح) وحدّثنا دَاوُدُ بنُ رُشَيْدٍ: حدَّثنا الْوَلِيدُ ـ وهذا لَفْظُهُ ـ عن الأَوْزَاعِيِّ، عن الزُّهْرِيِّ، عن أَبِي سَلَمَةَ، عن أَبِي هُرَيْرَةَ «أَنَّ الصَّلاَةَ كَانَتْ تُقَامُ لرسولِ اللَّهِ ﷺ، فَيَأْخُذُ النَّاسُ مَقَامَهُمْ قَبْلَ أَنْ يَأْخُذَ النَّبِيُّ ﷺ».

542 ـ حدّثنا حُسَيْنُ بنُ مُعَاذٍ: حدَّثنا عَبْدُ الأَعْلَى، عن حُمَيْدٍ قال: سَأَلْتُ ثَابِتًا الْبُنَانِيَّ عن الرَّجُلِ يَتَكَلَّمُ بَعْدَ مَا تُقَامُ الصَّلاَةُ؟ فَحَدَّثَنِي عن أَنَسِ بنِ مَالِكٍ قال: «أُقِيمَتِ الصَّلاَةُ، فَعَرَضَ لرسولِ اللَّهِ ﷺ رَجُلٌ، فَحَبَسَهُ بَعْدَ مَا أُقِيمَتِ الصَّلاَةُ».

543 ـ حدّثنا أَحْمَدُ بنُ عَلِيِّ بنِ سُوَيْدِ بنِ مَنْجُوفٍ السَّدوسِيُّ: حدَّثنا عَوْنُ بنُ كَهْمَسٍ، عن أَبِيهِ كَهْمَسٍ قال: قُمْنَا إِلَى الصَّلاَةِ بِمِنًى وَالإِمَامُ لَمْ يَخْرُجْ، فَقَعَدَ بَعْضُنَا، فقال لِي شَيْخٌ مِنْ أَهْلِ الْكُوفَةِ: مَا يُقْعِدُكَ؟ قُلْتُ: ابنُ بُرَيْدَةَ. قال: هَذَا السُّمُودُ، فقال لِي الشَّيْخُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بنُ عَوْسَجَةَ، عن الْبَرَاءِ بنِ عَازِبٍ قال: كُنَّا نَقُومُ في الصُّفُوفِ عَلَى عَهْدِ رسولِ اللَّهِ ﷺ طَوِيلاً قَبْلَ أَنْ يُكَبِّرَ، قال وقال: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يَلُونَ الصُّفُوفَ الأُوَلَ، وَمَا مِنْ خُطْوَةٍ أَحَبُّ إِلَى اللَّهِ مَنْ خُطْوَةٍ يَمْشِيهَا يَصِلُ بِهَا صَفًّا**».

544 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَارِثِ، عن عَبْدِ الْعَزِيزِ بنِ صُهَيْبٍ، عن أَنَسٍ قال: «أُقِيمَتِ الصَّلاَةُ ورسولُ اللَّهِ ﷺ نَجِيٌّ في جَانِبِ الْمَسْجِدِ، فَمَا قَامَ إِلَى الصَّلاَةِ حَتَّى نَامَ الْقَوْمُ».

545 ـ حدّثنا عَبْدُ اللَّهِ بنُ إِسْحَاقَ الْجَوْهَرِيُّ: أخبرنا أَبُو عَاصِمٍ، عن ابنِ جُرَيْجٍ، عن مُوسَى بنِ عُقْبَةَ، عن سَالِمٍ أَبِي النَّضْرِ قال: «كَانَ رسولُ اللَّهِ ﷺ حِينَ تُقَامُ الصَّلاَةُ فِي الْمَسْجِدِ، إِذَا رَآهُمْ قَلِيلاً جَلَسَ، لَمْ يُصَلِّ، وَإِذَا رَآهُمْ جَمَاعَةً صَلَّى».

546 ـ حدّثنا عَبْدُ اللَّهِ بنُ إِسْحَاقَ: أخبرنا أَبُو عَاصِمٍ، عَنِ ابنِ جُرَيْجٍ، عن مُوسَى بنِ عُقْبَةَ، عن نَافِعِ بنِ جُبَيْرٍ، عن أَبِي مَسْعُودٍ الزُّرَقِيِّ، عن عَلِيِّ بنِ أَبِي طَالِبٍ رضي اللَّهُ عنه مِثْلَ ذَلِكَ.

[ت47/م46] ـ بابٌ في التشديدِ في تَركِ الجَماعةِ

547 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زَائِدَةُ: حدَّثنا السَّائِبُ بنُ حُبَيْشٍ، عن مَعْدَانَ بنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ، عن أَبِي الدَّرْدَاءِ قال: سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ:

having said: "There is no village nor town having (at least) three persons in which the prayer is not established in congregation but that Satan has possessed them. So, stick to (offering prayer in) congregation for indeed the wolf eats only such as lives alone."

548- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was about to order that the prayer should be established, and tell a man to lead the prayer, and then I would go with some men having bundles of fire wood to a people who do not attend the prayer (in congregation), in order to burn them with the fire in their houses."

549- It is narrated on the authority of Abu Hurairah that he said: I was about to order my young men to collect bundles of fire wood and go to a people who offer prayer in their houses, with no reason they have (to prevent them from praying in the mosque), and burn them in their houses." I asked Yazid Ibn Al-Asamm: O Abu Awf! Has he meant the Friday (prayer) or anyone else? He said: Let my ears be deaf if I did not hear Abu Hurairah relating it from the Messenger of Allah "Allah's blessing and peace be upon him", making no mention of Friday (prayer) or anyone else.

550- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: "Guard strictly (offering) those five prayers (in congregation) for which the call is pronounced, since they are of the ways of guidance; and Allah Almighty has laid for His Prophet "Allah's blessing and peace be upon him" the foundation of all ways of guidance. I saw us when none of us failed to attend them (in congregation) barring a hypocrite, whose hypocrisy is evident; and I saw us when one (so ill and disabled that he) would come as supported by two men(in order not to remain behind) until they would enable him to stand in the row (of praying people). There is none of you but that he has a praying place in his house. But if you pray in your houses and leave your mosques, you will have left the right way of your Prophet "Allah's blessing and peace be upon him"; and if you abandon the right way of your Prophet "Allah's blessing and peace be upon him", you will have become infidels."

551- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who hears the caller for prayer and does not respond to his call (i.e. does not go to offer prayer in congregation) for no legal excuse to prevent him from going, no prayer will be accepted from him." They said: "What is the legal excuse?" he said: "Fear or illness."

«مَا مِنْ ثَلاَثَةٍ في قَرْيَةٍ وَلاَ بَدْوٍ لا تُقامُ فِيهِمُ الصَّلاةُ إلاَّ قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بالجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ».

قال زَائِدَةُ: قال السَّائِبُ: يَعْنِي بالْجَمَاعَةِ الصَّلاَةَ في الْجَمَاعَةِ.

548 - حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عن الأَعْمَشِ، عن أَبِي صَالِحٍ، عن أَبِي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: **«لَقَدْ هَمَمْتُ أَنْ آمُرَ بالصَّلاَةِ فَتُقَامَ، ثُمَّ آمُرَ رَجُلاً فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِي بِرِجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبٍ، إِلَى قَوْمٍ لا يَشْهَدُونَ الصَّلاَةَ، فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بالنَّارِ»**.

549 - حدّثنا النُّفَيْلِيُّ: حدَّثنا أَبُو المَلِيحِ: حدثني يَزِيدُ بنُ يَزِيدَ: حدثني يَزِيدُ بنُ الأَصَمِّ قال: سَمِعْتُ أَبَا هُرَيْرَةَ يقولُ: قال رسولُ اللَّهِ ﷺ: **«لَقَدْ هَمَمْتُ أَنْ آمُرَ فِتْيَتِي فَيَجْمَعُوا حُزَمًا مِنْ حَطَبٍ، ثُمَّ آتِيَ قَوْمًا يُصَلُّونَ فِي بُيُوتِهِمْ لَيْسَتْ بِهِمْ عِلَّةٌ، فَأُحَرِّقَهَا عَلَيْهِمْ»**. قُلْتُ لِيَزِيدَ بنِ الأَصَمِّ: «يَا أَبَا عَوْفٍ، الْجُمُعَةَ عَنَى أَوْ غَيْرَهَا؟ قال: صُمَّتَا أُذُنَايَ إِنْ لَمْ أَكُنْ سَمِعْتُ أَبَا هُرَيْرَةَ يَأْثُرُهُ عن رسولِ اللَّهِ ﷺ، مَا ذَكَرَ جُمُعَةً وَلاَ غَيْرَهَا».

550 - حدّثنا هَارُونُ بنُ عَبَّادٍ الأَزْدِيُّ: حدَّثنا وَكِيعٌ، عن المَسْعُودِيِّ، عن عَلِيِّ بنِ الأَقْمَرِ، عن أَبِي الأَحْوَصِ، عن عَبْدِ اللَّهِ بنِ مَسْعُودٍ قال: «حَافِظُوا عَلَى هَؤُلاَءِ الصَّلَوَاتِ الْخَمْسِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّهُنَ مِنْ سُنَنِ الْهُدَى، وَإِنَّ اللَّهَ عَزَّ وَجلَّ شَرَعَ لِنَبِيِّهِ ﷺ سُنَنَ الْهُدَى، وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلاَّ مُنَافِقٌ بَيِّنُ النِّفَاقِ، وَلَقَدْ رَأَيْتُنَا وَإِنَّ الرَّجُلَ لَيُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ في الصَّفِّ، وَمَا مِنْكُمْ مِنْ أَحَدٍ إِلاَّ وَلَهُ مَسْجِدٌ فِي بَيْتِهِ، وَلَوْ صَلَّيْتُمْ فِي بُيُوتِكُمْ وَتَرَكْتُمْ مَسَاجِدَكُمْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُم ﷺ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ ﷺ لَكَفَرْتُمْ».

551 - حدّثنا قُتَيْبَةُ: حدَّثنا جَرِيرٌ، عن أَبِي جَنَابٍ، عن مَغْرَاءَ الْعَبْدِيِّ، عن عَدِيِّ بنِ ثَابِتٍ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ قال: قال رسولُ اللَّهِ ﷺ: **«مَنْ سَمِعَ المُنَادِيَ فَلَمْ يَمْنَعْهُ مِنَ اتِّبَاعِهِ عُذْرٌ»**. قَالُوا: وَمَا العُذْرُ؟ قال: **«خَوْفٌ أَوْ مَرَضٌ، لَمْ تُقْبَلْ مِنْهُ الصَّلاَةُ الَّتِي صَلَّى»**.

قال أَبُو دَاوُدَ: رَوَى عن مَغْرَاءَ أَبُو إِسْحَاقَ.

552- It is narrated on the authority of Abu Razin that Ibn Umm Maktum asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! I'm blind, whose house is far from the mosque, and I have a guide, and he is not with me all the time: is there a concession for me to offer prayer in my house?" he asked him: "Do you hear the call for prayer?" he answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I find no concession for you (to offer prayer in your house)."

553- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that Ibn Umm Maktum said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Medina has a lot of beasts and wild animals (and I could hardly go to the mosque to offer prayer in congregation)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you hear: "Come to prayer! Come to success"? then, you should go to prayer and success."

[48] The Excellence Of Offering Prayer In Congregation

554- It is narrated on the authority of Ubai Ibn Ka'b that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led the Morning prayer with us, and then he asked: "Is so and so present?" they answered in the negative. He further asked: "Is so and so present?" they answered in the negative, thereupon he said: "No doubt, those two prayers (Isha and Fajr) are the heaviest upon the hypocrites, and if you know (what excellence) they have, surely you will come to attend them even if crawling. No doubt, the first row (of praying people) is like the row of angels; and if you know its superiority you will hasten to come to it. Verily. The prayer of one with another is much better than his prayer alone, and his prayer with two is much better than his prayer with one, and the more there is increase in number, the more it becomes dear in the Sight of Allah Almighty."

555- It is narrated on the authority of Uthman Ibn Affan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers Isha prayer in congregation (receives a reward) like that of standing (for supererogatory prayer) for half a night; and he, who offers both Isha and Fajr prayers in congregation (receives a reward) like that of standing (for supererogatory prayer) for a whole night."

[49] The Excellence Of Walking To Offer Prayer (In Congregation)

556- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

552 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن عَاصِمِ بنِ بَهْدَلَةَ، عن أَبِي رَزِينٍ، عن ابنِ أُمِّ مَكْتُومٍ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ فقال: يَا رَسُولَ اللَّهِ، إِنِّي رَجُلٌ ضَرِيرُ الْبَصَرِ، شَاسِعُ الدَّارِ، وَلِي قَائِدٌ لاَ يُلاَوِمُنِي، فَهَلْ لِي رُخْصَةٌ أَنْ أُصَلِّيَ فِي بَيْتِي؟ قال: «**هَلْ تَسْمَعُ النِّدَاءَ؟**» قال: نَعَمْ. قال: «**لاَ أَجِدُ لَكَ رُخْصَةً**».

553 ـ حدّثنا هَارُونُ بنُ زَيْدِ بنِ أَبِي الزَّرْقَاءِ: حدَّثنا أَبِي: حدَّثنا سُفْيَانُ، عن عَبْدِ الرَّحْمَنِ بنِ عَابِسٍ، عن عَبْدِ الرَّحْمَنِ بنِ أَبِي لَيْلَى، عن ابنِ أُمِّ مَكْتُومٍ قال: يا رَسُولَ اللَّهِ، إِنَّ الْمَدِينَةَ كَثِيرَةُ الْهَوَامِّ وَالسِّبَاعِ، فقال النَّبِيُّ ﷺ: «**أَتَسْمَعُ: حَيَّ عَلَى الصَّلاَةِ، حَيَّ عَلَى الْفَلاَحِ؟ فَحَيَّ هَلا**».

قال أَبُو دَاوُدَ: وَكَذَا رَوَاهُ الْقَاسِمُ الْجَرْمِيُّ عن سُفْيَانَ، لَيْس فِي حَدِيثِهِ حَيَّ هَلا.

[ت48/م47] ـ بابٌ في فضلِ صلاةِ الجماعةِ

554 ـ حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن أَبِي إِسْحَاقَ، عن عَبْدِ اللَّهِ بنِ أَبِي بَصِيرٍ، عن أُبَيِّ بنِ كَعْبٍ قال: صَلَّى بِنَا رسولُ اللَّهِ ﷺ يَوْمًا الصُّبْحَ فقال: «**أَشَاهِدٌ فُلاَنٌ؟**» قالُوا: لاَ. قال: «**أَشَاهِدٌ فُلاَنٌ؟**» قَالُوا: لا. قال: «**إِنَّ هَاتَيْنِ الصَّلاَتَيْنِ أَثْقَلُ الصَّلَوَاتِ عَلَى الْمُنَافِقِينَ، وَلَوْ تَعْلَمُونَ مَا فِيهِمَا لأَتَيْتُمُوهُمَا وَلَوْ حَبْوًا عَلَى الرُّكَبِ، وَإِنَّ الصَّفَّ الأَوَّلَ عَلَى مِثْلِ صَفِّ الْمَلاَئِكَةِ، وَلَوْ عَلِمْتُمْ مَا فَضِيلَتُهُ لاَبْتَدَرْتُمُوهُ، وَإِنَّ صَلاَةَ الرَّجُلِ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلاَتِهِ وَحْدَهُ، وَصَلاَتَهُ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلاَتِهِ مَعَ الرَّجُلِ، وَمَا كَثُرَ فَهُوَ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ**».

555 ـ حدَّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا إِسْحَاقُ بنُ يُوسَفَ: حدَّثنا سُفْيَانُ، عن أَبِي سَهْلٍ ـ يَعْنِي عُثْمَانَ بنَ حَكِيمٍ ـ حدَّثنا عَبْدُ الرَّحْمَنِ بنُ أَبِي عَمْرَةَ، عن عُثْمَانَ بنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قال: قال رسولُ اللَّهِ ﷺ: «**مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ كَانَ كَقِيَامِ نِصْفِ لَيْلَةٍ، وَمَنْ صَلَّى الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ كَانَ كَقِيَامِ لَيْلَةٍ**».

[ت49/م48] ـ بابُ ما جاءَ في فَضلِ المَشْيِ إلى الصلاةِ

556 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن ابنِ أبي ذِئْبٍ، عن عَبْدِ الرَّحْمَنِ بنِ مِهْرَانَ، عن عَبْدِ الرَّحْمَنِ بنِ سَعْدٍ، عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قال:

more one's house is far from the mosque, the more the reward he will receive is great."

557- It is narrated on the authority of Ubai Ibn Ka'b that he said: There was a man, and I did not know there was anyone of such as prays towards the Qiblah (i.e. of the Muslims) whose house was farther (from the mosque) than his in Medina; and even though, he never failed to attend prayer in the mosque. (Out of my feeling pain for him) I said to him: "O so and so! (It would be better for you) if you buy a donkey, so that it would save you from the scorching heat of sand, and protect you from walking in the darkness!" he said: "By Allah! I do not like to have my house by the side of the mosque!" the news of that statement reached the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" asked him, and the man said: "O Messenger of Allah! I expect for (the reward of) my footsteps of going to the mosque, and returning home in case I return." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "You will be given by Allah (the reward of) all of that; you will be given by Allah Almighty (the reward of) what you expect (from Him)."

558- It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sets out of his home in a state of ablution with the intention to offer one of the obligatory prayers (in congregation in the mosque) a reward like that of a pilgrim will be written for him; and he, who sets out with the intention to offer supererogatory prayer (in the mosque), the reward like that of such as performs Umrah will be written for him; and offering an (obligatory) prayer after an (obligatory) prayer with no falsity between them causes the record of such as does so to be preserved in Illiyyin."

559- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The reward of one's prayer in congregation is twenty-five times greater than that of the prayer offered in his home or in the market (alone). This is because if he performs ablution perfectly and then proceeds to the mosque with the sole intention of praying, then for every step he takes towards the mosque, he is upgraded one degree in reward and one sin is plotted out from his account (of deeds), until he enters the mosque; and once he enters the mosque, he is in prayer as long as it is only the prayer that detains him. The angels keep asking Allah's Blessings and forgiveness for anyone of you as long as he is in his praying place. They say: "O Allah! Bestow Your blessings upon him!

«الأَبْعَدُ فَالأَبْعَدُ مِنَ المَسْجِدِ أَعْظَمُ أَجْرًا».

557 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا سُلَيْمَانُ التَّيْمِيُّ أَنَّ أَبَا عُثْمَانَ حَدَّثَهُ، عن أُبَيِّ بنِ كَعْبٍ قال: كَانَ رَجُلٌ لا أَعْلَمُ أَحَدًا مِنَ النَّاسِ مِمَّنْ يُصَلِّي الْقِبْلَةَ مِنْ أَهْلِ المَدِينَةِ أَبْعَدَ مَنْزِلاً مِنَ الْمَسْجِدِ مِنْ ذَلِكَ الرَّجُلِ، وَكَانَ لاَ تُخْطِئُهُ صَلاَةٌ في المَسْجِدِ، فَقُلْتُ: لَوِ اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الرَّمْضَاءِ وَالظُّلْمَةِ، فقال: مَا أُحِبُّ أَنَّ مَنْزِلِي إِلَى جَنْبِ المَسْجِدِ، فَنُمِيَ الْحَدِيثُ إِلَى رسولِ اللَّهِ ﷺ، فَسَأَلَهُ عن قَوْلِهِ ذَلِكَ، فقال: أَرَدْتُ يَا رَسُولَ اللَّهِ أَنْ يُكْتَبَ لِي إِقْبَالِي إِلَى المَسْجِدِ وَرُجُوعِي إِلَى أَهْلِي إِذَا رَجَعْتُ. فقال: **«أَعْطَاكَ اللَّهُ ذَلِكَ كُلَّهُ، أَعْطَاكَ اللَّهُ مَا احْتَسَبْتَ كُلَّهُ أَجْمَعَ»**.

558 ـ حدّثنا أَبُو تَوْبَةَ: حدثنَا الْهَيْثَمُ بنُ حُمَيْدٍ، عن يَحْيَى بنِ الْحَارِثِ، عن الْقَاسِمِ أَبِي عَبْدِ الرَّحمَنِ، عن أَبِي أُمَامَةَ أَنَّ رسولَ اللَّهِ ﷺ قال: **«مَنْ خَرَجَ مِنْ بَيْتِهِ مُتَطَهِّرًا إِلَى صَلاَةٍ مَكْتُوبَةٍ، فَأَجْرُهُ كَأَجْرِ الْحَاجِّ الْمُحْرِمِ، وَمَنْ خَرَجَ إِلَى تَسْبِيحِ الضُّحَى لا يُنْصِبُهُ إِلاَّ إِيَّاهُ، فَأَجْرُهُ كَأَجْرِ الْمُعْتَمِرِ، وَصَلاَةٌ عَلَى إِثْرِ صَلاَةٍ لا لَغْوَ بَيْنَهُمَا كِتَابٌ في عِلِّيِّينَ»**.

559 ـ حدّثنا مَسَدَّدٌ: حدَّثنا أَبُو مُعَاوِيَةَ، عن الأعمَشِ، عن أَبِي صَالِحٍ، عن أَبِي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: **«صَلاَةُ الرَّجُلِ في جَمَاعَةٍ تَزِيدُ عَلَى صَلاَتِهِ فِي بَيْتِهِ وَصَلاَتِهِ فِي سُوقِهِ خَمْسًا وَعِشْرِينَ دَرَجَةً، وَذَلِكَ بِأَنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، وَأَتَى المَسْجِدَ، لا يُرِيدُ إِلا الصَّلاَةَ، وَلاَ يَنْهَزُهُ إِلاَّ الصَّلاَةُ، ثُمَّ لَمْ يَخْطُ خُطْوَةً إِلاَّ رُفِعَ لَهُ بِهَا دَرَجَةٌ، وَحُطَّ بِهَا عَنْهُ خَطِيئَةٌ، حَتَّى يَدْخُلَ المَسْجِدَ، فَإِذَا دَخَلَ المَسْجِدَ كَانَ فِي صَلاَةٍ مَا كَانَتِ الصَّلاَةُ هِيَ تَحْبِسُهُ، وَالمَلاَئِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ في مَجْلِسِهِ الَّذِي صَلَّى فِيهِ، يقولُونَ:**

O Allah! Be Merciful and kind to him! O Allah! turn to him in repentance!" as long as he does not do harm or break ablution."

560- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The reward of) offering prayer in congregation is twenty-five times (the reward of) offering prayer alone; and if one offers prayer in (congregation as far as is) a desert, in which he performs bowings and prostrations perfectly, (the reward he receives) reaches fifty times (the reward of) offering prayer alone."

Abu Dawud says that Abd Al-Wahid Ibn Ziyad says: (The reward of) offering prayer in a desert is twice (the reward of) offering prayer in congregation...and the rest is the same.

[50] Walking In Darkness To Attend The (Congregational) Prayer

561- It is narrated on the authority of Buraidah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give glad tidings to such as walk in the darkness to attend the prayer (in congregation) that they will be in perfect light on the Day of Judgement."

[51] The Guidance Of Walking To Offer Prayer (In Congregation)

562- It is narrated on the authority of Abu Thumamah Al-Hannat that Ka'b Ibn Ujrah caught up with him while he was walking towards the mosque (to offer prayer in congregation): one of them caught up with the other, and he (Abu Thumamah) said: He found me intertwining my hands, thereupon he forbade me to do so and said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you performs ablution perfectly, and then comes out with the sole intention to go to the mosque (in order to offer prayer in congregation), let not him intertwine his hands, for he is considered to be in prayer."

563- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: Death approached one from amongst the Ansar, and he said: I'm going to relate a narration to you, just out of expecting the reward of that (from Allah Almighty): I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When anyone of you performs ablution perfectly and comes out to attend the prayer (in congregation), he does not take a step with his right foot but that a good deed is written by Allah for him, and he does not take a step with his left foot but that an evil deed is plotted out from him: let (the house of) anyone of you then near or far (from the mosque): if he comes to the mosque, and they have offered a portion and there remains a portion of the prayer, which he offers with them

اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ تُبْ عَلَيْهِ مَا لَمْ يُؤْذِ فِيه أَوْ يُحْدِثْ فِيهِ».

560 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا أَبُو مُعَاوِيَةَ، عن هِلاَلِ بنِ مَيْمُونٍ، عن عَطَاءِ بنِ يَزِيدَ، عن أَبِي سَعِيدٍ الْخُدْرِيِّ قال: قال رسولُ اللَّهِ ﷺ: «**الصَّلاَةُ في جَمَاعَةٍ تَعْدِلُ خَمْسًا وَعِشْرِينَ صَلاَةً، فَإِذَا صَلاَّهَا فِي فَلاَةٍ، فَأَتَمَّ رُكُوعَهَا وَسُجُودَهَا بَلَغَتْ خَمْسِينَ صَلاَةً**».

قال أَبُو دَاوُدَ: قال عَبْدُ الْوَاحِدِ بنُ زِيَادٍ في هذا الحديثِ «**صَلاَةُ الرَّجُلِ في الْفَلاَةِ تُضَاعَفُ عَلَى صَلاَتِهِ في الْجَمَاعَةِ**»، وَسَاقَ الحديثَ.

[ت50/م49] ـ بابُ ما جاءَ في المَشْيِ إلى الصلاةِ في الظُّلَمِ

561 ـ حدّثنا يَحيى بنُ مُعِينٍ: حدَّثنا أَبُو عُبَيْدَةَ الْحَدَّادُ: حدَّثنا إِسْمَاعِيلُ أَبُو سُلَيْمَانَ الْكَحَّالُ، عن عَبْدِ اللَّهِ بنِ أَوْسٍ، عن بُرَيْدَةَ، عن النَّبِيِّ ﷺ قال: «**بَشِّرِ المَشَّائِينَ في الظُّلَمِ إِلَى المَسَاجِدِ بالنُّورِ التَّامِّ يَوْمَ الْقِيَامَةِ**».

[ت51/م50] ـ بابُ ما جاءَ في الهَدْيِ في المَشْيِ إلى الصلاةِ

562 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ، أَنَّ عَبْدَ المَلِكِ بنَ عَمْرٍو حَدَّثَهُمْ، عن دَاوُدَ بنِ قَيْسٍ قال: حَدَّثَني سَعْدُ بنُ إِسْحَاقَ: حَدثني أَبُو ثُمَامَةَ الْحَنَّاطُ: أَنَّ كَعْبَ بنَ عُجْرَةَ أَدْرَكَهُ وَهُوَ يُرِيدُ المَسْجِدَ، أَدْرَكَ أَحَدُهُمَا صَاحِبَهُ، قال: فَوَجَدَنِي وَأَنَا مُشَبِّكٌ بِيَدَيَّ، فَنَهَانِي عن ذَلِكَ وقال: إِنَّ رسولَ اللَّهِ ﷺ قال: «**إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ وُضُوءَهُ، ثُمَّ خَرَجَ عَامِدًا إِلَى المَسْجِدِ، فَلا يُشَبِّكَنَّ يَدَيْهِ، فَإِنَّهُ في صَلاَةٍ**».

563 ـ حدّثنا مُحَمَّدُ بنُ مُعَاذِ بنِ عَبَّادٍ الْعَنْبَرِيُّ: حدَّثنا أَبُو عَوَانَةَ، عن يَعْلَى بنِ عَطَاءٍ، عن مَعْبَدِ بنِ هُرْمُزَ، عن سَعِيدِ بنِ المُسَيَّبِ قال: حَضَرَ رَجُلاً مِنَ الأَنْصَارِ المَوْتُ فقال: إِنِّي مُحَدِّثُكُمْ حَدِيثًا مَا أُحَدِّثُكُمُوهُ إِلاَّ احْتِسَابًا، سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ الْوُضُوءَ، ثُم خَرَجَ إِلَى الصَّلاَةِ، لَمْ يَرْفَعْ قَدَمَهُ الْيُمْنَى إِلاَّ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ حَسَنَةً، وَلَمْ يَضَعْ قَدَمَهُ الْيُسْرَى إِلاَّ حَطَّ اللَّهُ عَزَّ وَجَلَّ عَنْهُ سَيِّئَةً، فَلْيُقَرِّبْ أَحَدُكُمْ أَوْ لِيُبَعِّدْ، فَإِنْ أَتَى المَسْجِدَ فَصَلَّى فِي جَمَاعَةٍ،**

and then completes the remaining portion (he has missed), he will keep in such a state; and if he comes to the mosque and they have prayed, thereupon he offers the prayer in full, he will keep in such a state."

[52] When One Comes Out To Attend The Prayer (In Congregation), And It Is Over Before His Arrival

564- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one performs ablution perfectly and then goes (to attend the prayer in congregation) and finds the people having finished from the prayer, he will be given by Allah Almighty the like of the reward of such as attended and offered prayer, without reducing anything from their reward."

[53] Women Come Out To The Mosque

565- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not prevent Allah's slave-girls (i.e. the women) from coming out to the mosques of Allah (to attend the gatherings of knowledge and prayer), but let them come out while being veiled."

566- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not prevent Allah's slave-girls (i.e. the women) from coming out to the mosques of Allah (to attend the gatherings of knowledge and prayer)."

567- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not hinder your women from going to the mosques (to offer prayer), even though their houses are much better for them in that respect."

568- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Give permission to your women to go to the mosques (even though if it is) at night." A son belonging to Ibn Umar said: "By Allah, we should give no permission to them to go (to the mosques at night) lest they would do mischief. By Allah, we should give no permission to them." He abused him and became angry and said: "Do I say that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give permission to women (to go to mosques)" and you say : "We should give no permission to them"?"

[54] The Severe Prevention Concerning That

569- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: "Had the

غُفِرَ لَهُ، فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوا بَعْضًا وَبَقِيَ بَعْضٌ، صَلَّى مَا أَدْرَكَ وَأَتَمَّ مَا بَقِيَ، كَانَ كَذَلِكَ، فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا فَأَتَمَّ الصَّلَاةَ، كَانَ كَذَلِكَ».

[ت52/م51] ـ بابٌ فيمَنْ خرجَ يريدُ الصلاةَ فسُبِق بها

564 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابنَ مُحَمَّدٍ ـ، عن مُحَمَّدٍ ـ يَعْنِي ابنَ طَحْلاَءَ ـ، عن مُحْصِنِ بنِ عَلِيٍّ، عن عَوْفِ بنِ الْحَارِثِ، عن أَبِي هُرَيْرَةَ قال: قال النَّبِيُّ ﷺ: «**مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ، ثُمَّ رَاحَ فَوَجَدَ النَّاسَ قَدْ صَلَّوا، أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ مِثْلَ أَجْرِ مَنْ صَلاَّهَا وَحَضَرَهَا، لا يَنْقُصُ ذَلِكَ مِنْ أَجْرِهِمْ شَيْئًا**».

[ت53/م52] ـ بابُ ما جاءَ في خُروجِ النِّساءِ إلى المسجدِ

565 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن مُحَمَّدِ بنِ عَمْرٍو، عن أَبِي سَلَمَةَ، عن أَبِي هُرَيْرَةَ أَنَّ رسولَ اللَّهِ ﷺ قَالَ: «**لا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ، وَلَكِنْ لِيَخْرُجْنَ وَهُنَّ تَفِلاَتٌ**».

566 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عن أَيّوبَ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: قال رسولُ اللَّهِ ﷺ: «**لاَ تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ**».

567 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أَخْبَرَنَا الْعَوَّامُ بنُ حَوْشَبٍ: حدثني حَبِيبُ بنُ أَبِي ثَابِتٍ، عن ابنِ عُمَرَ رَضِيَ اللَّهِ عَنْهُمَا قال: قال رسولُ اللَّهِ ﷺ: «**لا تَمْنَعُوا نِسَاءَكُمُ الْمَسَاجِدَ، وَبُيُوتُهُنَّ خَيْرٌ لَهُنَّ**».

568 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ، وَأَبُو مُعَاوِيَةَ، عن الأَعْمَشِ، عن مُجَاهِدٍ قال: قال عَبْدُ اللَّهِ بنُ عُمَرَ: قال النَّبِيُّ ﷺ: «**ائْذَنُوا لِلنِّسَاءِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ**»، فقال ابنٌ لَهُ: وَاللَّهِ لا نَأْذَنُ لَهُنَّ فَيَتَّخِذْنَهُ دَغَلاً، وَاللَّهِ لا نَأْذَنُ لَهُنَّ. قال: فَسَبَّهُ وَغَضِبَ، وقال: أَقُولُ قال رسولُ اللَّهِ ﷺ: «**ائْذَنُوا لَهُنَّ**»، وَتَقُولُ: لاَ نَأْذَنُ لَهُنَّ!.

[ت54/م53] ـ بابُ التشديدِ في ذلكَ

569 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن يَحْيَى بنِ سَعِيدٍ، عن عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا أَخْبَرَتْهُ أَنَّ عَائِشَةَ رَضِيَ اللَّهِ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قالت: «**لَوْ أَدْرَكَ**

Messenger of Allah "Allah's blessing and peace be upon him" caught up with what women did after him, he would have forbidden them to go to mosques, just as the women of the children of Israel had been forbidden." Yahya said: I asked Amrah: "Had the women of the children of Israel been forbidden to go to the places of worship?" she answered in the affirmative.

570- It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the prayer a woman offers in her house is better than that she offers in her room (outside the house), and the prayer she offers in her bedroom is better than that she offers in (any portion else in) her house."

571- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would that we leave this gate (of the mosque) for women (to enter into and come out of the mosque)!" Nafi' said: Ibn Umar did not enter through it until he died.

Abu Dawud says: It is narrated on the authority of Nafi' that he said: Umar said...and the rest is the same; and this narration is more authentic than the previous one (in which the statement is ascribed to the Prophet).

[55] Rushing Towards (The Mosque To Offer) The Prayer

572- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When the prayer is established, do not come to it while rushing: but you should come to it walking, with tranquility; and pray whatever you catch up, and complete what you miss (of it)."

Abu Dawud says: The same is narrated on the authority of many companions from the Messenger of Allah "Allah's blessing and peace be upon him".

573- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "you should come to attend the prayer (in congregation) walking, with tranquility; and pray whatever you catch up, and complete what you miss (of it)."

Abu Dawud says: The same is narrated on the authority of both Abu Hurairah and Abu Dharr from the Messenger of Allah "Allah's blessing and peace be upon him", with a slight variation of wording.

رسولُ اللَّهِ ﷺ مَا أَحْدَثَ النِّسَاءُ لَمَنَعَهُنَّ المَسْجِدَ كَمَا مُنِعَهُ نِسَاءُ بَنِي إِسْرَائِيلَ. قال يَحْيَى: فَقُلْتُ لِعَمْرَةَ: أَمُنِعَهُ نِسَاءُ بَنِي إِسْرَائِيلَ؟ قالت: نَعَمْ».

570 ـ حدّثنا ابنُ المُثَنَّى أَنَّ عَمْرَو بنَ عَاصِمٍ حَدَّثَهُمْ قال: حدَّثنا هَمَّامٌ، عن قَتَادَةَ، عن مُورِّقٍ، عن أَبِي الأَحْوصِ، عن عَبْدِ اللَّهِ، عن النَّبِيِّ ﷺ قال: «**صَلاَةُ المَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلاَتِهَا فِي حُجْرَتِهَا، وَصَلاَتُهَا فِي مَخْدَعِهَا أَفْضَلُ مِنْ صَلاَتِهَا فِي بَيْتِهَا**».

571 ـ حدّثنا أَبُو مَعْمَرٍ: حدَّثنا عَبْدُ الْوَارِثِ: حدَّثنا أَيُّوبُ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: قال رسولُ اللَّهِ ﷺ: «**لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ**». قال نَافِعٌ: فَلَمْ يَدْخُلْ مِنْهُ ابنُ عُمَرَ حَتَّى مَاتَ.

قال أَبُو دَاوُدَ: رَوَاهُ إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ، عن أَيُّوبَ، عن نَافِعٍ قال: قال عُمَرُ. وهَذَا أَصَحُّ. قَالَ أَبُو دَاوُدَ: وَحَدِيثُ ابْنِ عُمَرَ وَهَمٌ مِنْ عَبْدِ الْوَارِثِ.

[ت55/م54] ـ بابُ السعيِ إلى الصَّلاةِ

572 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَنْبَسَةُ: أَخْبَرَنِي يُونُسُ، عن ابنِ شِهَابٍ: أخبرني سَعِيدُ بنُ المُسَيَّبِ وَأَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قال: سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ تَأْتُوهَا تَسْعَونَ، وَأْتُوهَا تَمْشُونَ وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا**».

قال أَبُو دَاوُدَ: وَكَذَا قال الزُّبَيْدِيُّ وابنُ أَبِي ذِئْبٍ وَإِبْرَاهِيمُ بنُ سَعْدٍ وَمَعْمَرٌ وَشُعَيْبُ بنُ أَبِي حَمْزَةَ، عن الزُّهْرِيِّ «**وَمَا فَاتَكُمْ فَأَتِمُّوا**». وقال ابنُ عُيَيْنَةَ، عن الزُّهْرِيِّ وَحْدَهُ «**فَاقْضُوا**». وقال مُحَمَّدُ بنُ عَمْرٍو، عن أَبِي سَلَمَةَ، عن أَبِي هُرَيْرَةَ. وَجَعْفَرُ بنُ رَبِيعَةَ، عن الأَعْرَجِ، عن أَبِي هُرَيْرَةَ: «**فَأَتِمُّوا**». وَابنُ مَسْعُودٍ، عن النَّبِيِّ ﷺ. وَأَبُو قَتَادَةَ وَأَنَسٌ، عن النَّبِيِّ ﷺ، كُلُّهُمْ قالُوا: «**فَأَتِمُّوا**».

573 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا شُعْبَةُ، عن سَعْدِ بنِ إِبْرَاهِيمَ قال: سَمِعْتُ أَبَا سَلَمَةَ، عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قال: «**ائْتُوا الصَّلاَةَ وَعَلَيْكُمُ السَّكِينَةُ، فَصَلُّوا مَا أَدْرَكْتُمْ وَاقْضُوا مَا سَبَقَكُمْ**».

قال أَبُو دَاوُدَ: وَكَذَا قال ابنُ سِيرِينَ عن أَبِي هُرَيْرَةَ «**وَلْيَقْضِ**»، وَكَذَا قال أَبُو رَافِعٍ، عن أَبِي هُرَيْرَةَ. وَأَبُو ذَرٍّ رُوِيَ عَنْهُ «**فَأَتِمُّوا وَاقْضُوا**» وَاخْتُلِفَ فيه.

[56] Offering Congregational Prayer Twice In The Mosque

574- It is narrated on the authority of Abu Sa'id Al-Khudri that once he saw a man offering prayer alone in the mosque, thereupon he said: "Is there not anyone to give in charity to that (praying) man, by offering prayer with him (so that he will have the reward of congregational prayer)?"

[57] When One Offers Prayer In His House And Then Joins The Group (Of Praying People), He Then Prays With Them

575- It is narrated on the authority of Jabir Ibn Yazid Ibn Al-Aswad from his father that once, he offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and he was still a young man. When the prayer was over, two men were found and they were sitting in one corner of the mosque. They were invited and they came in a state of fright. He (the Prophet) asked them: "What prevented you from offering prayer with us?" they said: "We offered prayer in our dwelling places." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not do so! If anyone of you offers prayer in his dwelling place, and then he joins the imam who has not led the prayer yet, let him offer prayer with him, for it is then regarded as supererogatory for him."

576-It is narrated on the authority of Jabir Ibn Yazid from his father that he said: I offered the Morning prayer at Mina with the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

577- It is narrated on the authority of Yazid Ibn Amir that he said: I came in while the Messenger of Allah "Allah's blessing and peace be upon him" was in prayer, and I did not enter in the prayer with them. When the Messenger of Allah "Allah's blessing and peace be upon him" (finished from the prayer he) turned towards us and saw Yazid in the sitting posture. He then said: "O Yazid! Have you not embraced Islam?" He said: "O Messenger of Allah! I have embraced Islam." He asked: "Then, what prevented you from entering into the prayer with the people?" he said: "I had offered prayer in my house, thinking that you have offered prayer." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you come (to the mosque) and find the people offering prayer, join them in the prayer, and in case you offered prayer in your house, it would be reckoned as supererogatory for you, and this as obligatory."

578-It is narrated on the authority of a man belonging to Banu Asad Ibn Khuzaimah Al-Ansari that he said: I asked Abu Ayyub: "I might offer prayer in my house, and then when I come to the mosque and the prayer is established, I will pray with them, but, at the same time, I will have

[ت56/م55] ـ بابُ الجَمعِ في المَسجدِ مرتينِ

574 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ، عن سُلَيْمانَ الأَسْوَدِ، عن أَبِي المُتَوَكِّلِ، عن أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسولَ اللَّهِ ﷺ أَبْصَرَ رَجُلاً يُصَلِّي وَحْدَهُ، فقال: «**أَلاَ رَجُلٌ يَتَصَدَّقُ عَلَى هَذَا فَيُصَلِّي مَعَهُ**».

[ت57/م56] ـ بابٌ فيمن صلَّى في منزِله ثمَّ أدركَ الجَماعةَ، يُصلِّي معهم؟

575 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ: أخبرني يَعْلَى بنُ عَطَاءٍ، عن جَابِرِ بنِ يَزِيدَ بنِ الأَسْوَدِ، عن أَبِيهِ: أَنَّهُ صَلَّى مَعَ رَسولِ اللَّهِ ﷺ وَهُوَ غُلاَمٌ شَابٌّ، فَلَمَّا صَلَّى إِذَا رَجُلاَنِ لَمْ يُصَلِّيَا فِي نَاحِيَةِ المَسْجِدِ، فَدَعَا بِهِمَا، فَجِيءَ بِهِمَا تُرْعَدُ فَرَائِصُهُمَا، فقال: «**مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟**» قَالاَ: قَدْ صَلَّيْنَا في رِحَالِنَا، فقال: «**لاَ تَفْعَلُوا، إِذَا صَلَّى أَحَدُكُمْ في رَحْلِهِ ثُمَّ أَدْرَكَ الإِمَامَ وَلَمْ يُصَلِّ، فَلْيُصَلِّ مَعَهُ، فَإِنَّهَا لَهُ نَافِلَةٌ**».

576 ـ حدّثنا ابنُ مُعَاذٍ: حدَّثنا أَبِي: حدَّثنا شُعْبَةُ، عن يَعْلَى بنِ عَطَاءٍ، عن جَابِرِ بن يَزِيدَ، عن أَبِيهِ قال: «صَلَّيْتُ مَع النَّبِيِّ ﷺ الصُّبْحَ بِمِنًى» بِمَعْنَاهُ.

577 ـ حدّثنا قُتَيْبَةُ: حدَّثنا مَعْنُ بنُ عِيسَى، عن سَعِيدِ بنِ السَّائِبِ، عن نُوحِ بنِ صَعْصَعَةَ، عن يَزِيدَ بنِ عَامِرٍ قال: جِئْتُ وَالنَّبِيُّ ﷺ في الصَّلاَةِ، فَجَلَسْتُ وَلَمْ أَدْخُلْ مَعَهُمْ في الصَّلاَةِ. قال: فَانْصَرَفَ عَلَيْنَا رسولُ اللَّهِ ﷺ، فَرَأَى يَزِيدَ جَالِسًا فقال: «**أَلَمْ تُسْلِمْ يَا يَزِيدُ؟**» قال: بَلَى يَا رَسُولَ اللَّهِ، قَدْ أَسْلَمْتُ. قال: «**فَمَا مَنَعَكَ أَنْ تَدْخُلَ مَعَ النَّاسِ في صَلاَتِهِمْ؟**» قال: إِنِّي كُنْتُ قَدْ صَلَّيْتُ في مَنْزِلِي وَأَنَا أَحْسَبُ أَنْ قَدْ صَلَّيْتُمْ، فقال: «**إِذَا جِئْتَ إِلَى الصَّلاَةِ، فَوَجَدْتَ النَّاسَ، فَصَلِّ مَعَهُمْ، وَإِنْ كُنْتَ قَدْ صَلَّيْتَ تَكُنْ لَكَ نَافِلَةً، وَهَذِهِ مَكْتُوبَةٌ**».

578 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ قال: قَرَأْتُ عَلَى ابنِ وَهْبٍ، قال: أخبرني عَمْرٌو، عن بُكَيْرٍ أَنَّهُ سَمِعَ عَفِيفَ بنَ عَمْرِو بنِ المُسَيَّبِ يقولُ: حَدَّثني رَجُلٌ مِنْ بَنِي أَسَدِ بنِ خُزَيْمَةَ أَنَّهُ سَأَلَ أَبَا أَيُّوبَ الأَنْصارِيَّ فقال: يُصَلِّي أَحَدُنَا فِي مَنْزِلِهِ الصَّلاَةَ، ثُمَّ يَأْتِي المَسْجِدَ وَتُقَامُ الصَّلاَةُ، فَأُصَلِّي مَعَهُمْ، فَأَجِدُ فِي نَفْسِي مِنْ ذَلِكَ شَيْئًا! فقال

suspicion in myself." On that Abu Ayyub said: "We asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said: "This is to cause both shares (of reward) to be combined for him."

[58] When One Offers Prayer In Congregation, And Then Joins Another Group Of Praying People: Should He Repeat The Prayer?

579- It is narrated on the authority of Sulaiman Ibn Yasar, the freed slave of Maimunah that he said: I went to find Ibn Umar at the stony ground, and the people were offering prayer, thereupon I said to him: "Should you not offer prayer with them?" on that he said: "I've offered prayer (in congregation). Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not offer an obligatory prayer (in congregation) twice on one day."

Chapters On Leading The Prayer

[59] What About Leading The Prayer And Its Excellence?

580- It is narrated on the authority of Uqbah Ibn Amir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who leads a people in prayer and succeeds to catch the due time in full, (the reward of) that will be for both him and them; and he, who reduces anything from it, (the sin of) that will be against him but not against them."

[60] It Is Undesirable To Rush To Refrain From Leading The Prayer

581- It is narrated on the authority of Sallamah Bint Al-Hurr, the sister of Kharshah Ibn Al-Hurr Al-Fazari that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "One of the portents of the Hour (of Judgement) is that the people will rush (to keep themselves away from leading the prayer) in the mosque, to the extent that they will have no imam to lead them in the prayer."

[61] Who Has The Strongest Claim To Be The Imam

582- It is narrated on the authority of Abu Mas'ud Al-Badri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none lead the people in prayer but the one who recites Allah's Book (i.e. the Qur'an) best among them, and the earliest among them to become competent in recitation; and if they all are equal in reciting the Qur'an, let none lead them but the earliest of migration among them; and in case they all are equal in the time of migration, let none lead them but the oldest among them. Let none be led (in the prayer) in his house or in (the place)

أَبُو أَيُّوب: سَأَلْنَا عن ذَلِكَ النَّبِيَّ ﷺ فقال: «**فَذَلِكَ لَهُ سَهْمُ جَمْعٍ**».

[ت58/م57] ـ بابٌ إذا صلَّى ثمَّ أدركَ جماعةً، لا يعيدُ

579 ـ حدّثنا أَبُو كَامِلٍ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا حُسَيْنٌ، عن عَمْرِو بنِ شُعَيْبٍ، عن سُلَيْمَانَ ـ يَعْنِي مَوْلَى مَيْمُونَةَ ـ قال: أَتَيْتُ ابنَ عُمَرَ عَلَى الْبَلاَطِ وَهُمْ يُصَلُّونَ، فَقُلْتُ: أَلاَ تُصَلِّي مَعَهُمْ؟ قال: قَدْ صَلَّيْتُ، إِنِّي سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**لا تُصَلُّوا صَلاَةً في يَوْمٍ مَرَّتَيْنِ**».

[ت59/م58] ـ بابٌ في جُمَّاعِ الإمامةِ وفَضْلِهَا

580 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ الْمَهْرِيُّ: حدَّثنا ابنُ وَهْبٍ: أخبرني يَحْيَى بنُ أَيُّوبَ، عن عَبْدِ الرَّحْمَنِ بنِ حَرْمَلَةَ، عن أَبِي عَلِيٍّ الْهَمْدَانِيِّ قال: سَمِعْتُ عُقْبَةَ بنَ عَامِرٍ يقولُ: سَمِعْتُ رسولَ اللَّهِ ﷺ يقول: «**مَنْ أَمَّ النَّاسَ فَأَصَابَ الْوَقْتَ، فَلَهُ وَلَهُمْ، وَمَنِ انْتَقَصَ مِنْ ذَلِكَ شَيْئًا، فَعَلَيْهِ وَلاَ عَلَيْهِمْ**».

[ت60/م59] ـ بابٌ في كَراهيةِ التدافُعِ عن الإمامةِ

581 ـ حدّثنا هَارُونُ بنُ عَبَّادٍ الأَزْدِيُّ: حدَّثنا مَرْوَانُ، حدَّثَتْنِي طَلْحَةُ أُمُّ غُرَابٍ، عن عَقِيلَةَ ـ امْرَأَةٍ مِنْ بَنِي فَزَارَةَ مَوْلاَةٍ لَهُمْ ـ، عن سَلاَّمَةَ بِنْتِ الْحُرِّ أُخْتِ خَرْشَةَ بنِ الْحُرِّ الْفَزَارِيِّ قالت: سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَتَدَافَعَ أَهْلُ الْمَسْجِدِ لاَ يَجِدُونَ إِمَامًا يُصَلِّي بِهِمْ**».

[ت61/م60] ـ بابُ مَنْ أَحقُّ بالإمامةِ

582 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا شُعْبَةُ: أخبرني إِسْمَاعِيلُ بنُ رَجَاءٍ قال: سَمِعْتُ أَوْسَ بنَ ضَمْعَجٍ يُحَدِّثُ، عن أَبِي مَسْعُودٍ الْبَدْرِيِّ قال: قال رسولُ اللَّهِ ﷺ: «**يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللَّهِ، وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانُوا في الْقِرَاءَةِ سَواءً، فَلْيَؤُمَّهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا في الْهِجْرَةِ سَواءً، فَلْيَؤُمَّهُمْ أَكْبَرُهُمْ**

where his power of authority is effective; nor should anyone sit on his throne in his own house except with his leave."

583- The same is narrated on the authority of Shu'bah, through another chain of transmission, with a slight change of wording.

584- It is narrated on the authority of Abu Mas'ud from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "If they are equal in recitation, let such as has the best knowledge of the sunnah among the people lead them; an if they are equal in the knowledge of sunnah, let the earliest of migration among the people lead them."

585- It is narrated on the authority of Amr Ibn Salamah: We were at a place which was a main road for the people, and the caravans used to pass by us on their way to the Messenger of Allah "Allah's blessing and peace be upon him", and when they returned, they also would come upon us. They told us that the Messenger of Allah "Allah's blessing and peace be upon him" had said such and such (revealing his Prophethood). I had a good memory, and thus I was able to memorize a great amount of the Qur'an. Later on, my father went in the company of a group of his people as delegate to the Messenger of Allah "Allah's blessing and peace be upon him", who taught them the way of offering prayer, and said to them: "Let such as recites the Qur'an best among you lead you in the prayer." I was the best among them to recite the Qur'an, on account of the great amount of the Qur'an I used to memorize. So, they made me their imam. I used to lead them in the prayer while wearing a yellow Burdah (a square garment) proved to be very short for me and my body would become partly naked when I prostrated. A lady from the tribe said: "Won't you cover the anus of your reciter from us?" So they bought a shirt for me. I had never been so happy with anything before as I was with that shirt. I led them in the prayer when I was seven or eight years old.

586- The same is narrated on the authority of Amr Ibn Salamah, in which he said: I used to lead them in the prayer while having a Burdah whose parts were joined with each other, and it had a hole, from which my anus would appear whenever I fell in prostration.

587- It is narrated on the authority of Amr Ibn Salamah that he said: We went as delegate to the Messenger of Allah "Allah's blessing and peace be upon him", and when my people intended to turn away (and leave), they said: "O Messenger of Allah! who among us would lead us in the prayer?" he said: "Such as keeps (by heart) the greatest portion of Qur'an among you." There was none from among the people, having kept what I had kept

سِنًّا، وَلاَ يُؤَمُّ الرَّجُلُ في بَيْتِهِ وَلاَ فِي سُلْطَانِهِ وَلاَ يُجْلَسُ عَلَى تَكْرِمَتِهِ إِلاَّ بِإِذْنِهِ». قال شُعْبَةُ: فَقُلْتُ لإِسْمَاعِيلَ: مَا تَكْرِمَتُهُ؟ قال: فِرَاشُهُ.

583 ـ حدّثنا ابنُ مُعَاذٍ: حدَّثنا أَبي: حدَّثنا شُعْبَةُ بِهَذَا الحديثَ قال فيه: «**وَلاَ يَؤُمُّ الرَّجُلُ الرَّجُلَ في سُلْطَانِهِ**».

قال أَبُو دَاوُدَ: وَكَذَا قال يَحْيَى الْقَطَّانُ عن شُعْبَةَ «**أَقْدَمُهُمْ قِرَاءَةً**».

584 ـ حدّثنا الحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ اللَّهِ بنُ نُمَيْرٍ، عن الأَعْمَشِ، عن إِسْمَاعِيلَ بنِ رَجَاءٍ، عن أَوْس بنِ ضَمْعَجٍ الْحَضْرَمِيِّ قال: سمعْتُ أَبَا مَسْعُودٍ عن النَّبِيِّ ﷺ بهذا الحديثِ قال: «**فَإِنْ كَانُوا في الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بالسُّنَّةِ، فَإِنْ كَانُوا في السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً**»، وَلَمْ يَقُلْ: «**فَأَقْدَمُهُمْ قِرَاءَةً**».

قال أَبُو دَاوُدَ: رَوَاهُ حَجَّاجُ بنُ أَرْطَأَةَ عن إِسْمَاعِيلَ قال: «**وَلاَ تَقْعُدْ عَلَى تَكْرِمَةِ أَحَدٍ إِلاَّ بِإِذْنِهِ**».

585 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا أَيُّوبُ، عن عَمْرِو بنِ سَلِمَةَ قال: «كُنَّا بِحَاضِرٍ يَمُرُّ بِنَا النَّاسُ إِذَا أَتَوُا النَّبِيَّ ﷺ، فَكَانُوا إِذَا رَجَعُوا مَرُّوا بنا، فَأَخْبَرُونَا أَنَّ رَسولَ اللَّهِ ﷺ قال كَذَا وَكَذَا، وَكُنْتُ غُلامًا حَافِظًا، فَحَفِظْتُ مِنْ ذَلِكَ قُرْآنًا كَثِيرًا، فَانْطَلَقَ أَبِي وَافِدًا إِلَى رسولِ اللَّهِ ﷺ في نَفَرٍ مِنْ قَوْمِهِ، فَعَلَّمَهُمُ الصَّلاَةَ فقال: «**يَؤُمُّكُم أَقْرَؤُكُمْ**»، فَكُنْتُ أَقْرَأَهُمْ لِمَا كُنْتُ أَحْفَظُ، فَقَدَّمُونِي فَكُنْتُ أَؤُمُّهُمْ وَعَلَيَّ بُرْدَةٌ لِي صَغِيرَةٌ صَفْرَاءُ، فَكُنْتُ إِذَا سَجَدْتُ تَكَشَّفَتْ عَنِّي، فقالتِ امْرَأَةٌ مِنَ النِّسَاءِ: وَارُوا عَنَّا عَوْرَةَ قَارِئِكُمْ، فَاشْتَرَوْا لِي قَمِيصًا عُمَانِيًا، فَمَا فَرِحْتُ بِشَيْءٍ بَعْدَ الإِسْلاَمِ فَرَحِي بِهِ، فَكُنْتُ أَؤُمُّهُمْ وَأَنَا ابنُ سَبْعٍ أَوْ ثَمَانِ سِنِينَ».

586 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا عَاصِمٌ الأَحْوَلُ، عن عَمْرِو بنِ سَلِمَةَ بهذا الخبرِ قال: «فَكُنْتُ أَؤُمُّهُمْ في بُرْدَةٍ مُوَصَّلَةٍ، فِيهَا فَتْقٌ، فَكُنْتُ إِذَا سَجَدْتُ خَرَجَتِ اسْتِي».

587 ـ حدّثنا قُتَيْبَةُ: حدَّثنا وَكِيعٌ، عن مِسْعَرِ بنِ حَبِيبٍ الْجَرْمِيِّ: حدَّثنا عَمْرُو بنُ سَلِمَةَ، عن أَبِيهِ: «أَنَّهُمْ وَفَدُوا إِلَى النَّبِيِّ ﷺ، فَلَمَّا أَرَادُوا أَنْ يَنْصَرِفُوا قَالُوا: يَا رَسُولَ اللَّهِ مَنْ يَؤُمُّنَا؟ قال: «**أَكْثَرُكُمْ جَمْعًا لِلْقُرْآنِ، أَوْ: أَخْذًا لِلْقُرْآنِ**»، فَلَمْ يَكُنْ أَحَدٌ مِنَ الْقَوْمِ جَمَعَ مَا جَمَعْتُهُ، قال: فَقَدَّمُونِي وَأَنَا غُلاَمٌ وَعَلَيَّ شَمْلَةٌ لِي، فَمَا

(by heart from the Qur'an), thereupon they made me their imam and I was still a boy, having a Burdah belonging to me. There was no gathering of people there but that I was their imam. Furthermore, I kept leading their funeral prayers until this day of mine.

Abu Dawud says: It is narrated on the authority of Amr Ibn Salamah that he said: When my people went as delegate to the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

588- It is narrated on the authority of Ibn Umar that he said: When the early Emigrants came (to Medina) they descended at (a place called) Asabah, a short time before the arrival of the Messenger of Allah "Allah's blessing and peace be upon him", and their leader in prayer by that time was Salim, the freed slave of Abu Hudhaifah, since he had the greatest portion of Qur'an among them, even though among them there were (such glorious companions as) Umar Ibn Al-Khattab and Abu Salamah Ibn Abd Al-Asad.

589- It is narrated on the authority of Malik Ibn Al-Huwairith that the Messenger of Allah "Allah's blessing and peace be upon him" said to him or to his companion: "When the time of the prayer comes, one of you should pronounce the call (Adhan) for the prayer, and one should pronounce the prayer establishment (Iqamah), and let the oldest one amongst you lead the prayer." We were nearly equal in religious knowledge. Khalid said: I asked Abu Qilabah: Where is then (the position of keeping) the Qur'an? He said: They were also nearly equal in that respect.

590- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the best among you pronounce the Adhan (call for prayer) to you, and let the best to recite the Qur'an among you lead you in the prayer."

[62] What About Women's Leading The Prayer?

591- It is narrated on the authority of Abd Ar-Rahman Ibn Khallad from Umm Waraqah Bint Nawfal that she said: When the Messenger of Allah "Allah's blessing and peace be upon him" intended to set out for the holy battle of Badr, she said: "O Messenger of Allah! give me permission to take part in the battle with you, so that I would take care of the wounded among you, perchance Allah would endow me with martyrdom." He said: "Be in your house, and Allah will endow you with martyrdom." Henceforth, she was called the Martyr. On the other hand, she was competent in reciting the Qur'an, thereupon she asked for the permission of the Messenger of Allah

شَهِدْتُ مَجْمَعًا مِنْ جَرْمٍ إلاَّ كُنْتُ إِمَامَهُمْ، وَكُنْتُ أُصَلِّي عَلَى جَنائِزِهِمْ إِلَى يَوْمِي هَذَا».

قال أَبُو دَاوُدَ: وَرَوَاهُ يَزِيدُ بنُ هَارُونَ، عن مِسْعَرِ بنِ حَبِيبٍ الجَرْمي، عن عَمْرِو بنِ سَلَمَةَ قال: لَمَّا وَفَدَ قَوْمِي إِلَى النَّبِيِّ ﷺ. لَمْ يَقُلْ عن أَبِيهِ.

588 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا أَنَسٌ ـ يعني ابنَ عِياضٍ ـ. (ح): وحدَّثنا الْهَيْثَمُ بنُ خَالِدٍ الْجُهَنِيُّ المَعْنَى قالا: حدَّثنا ابنُ نُمَيْرٍ، عن عُبَيْدِ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ أَنَّهُ قال: «لَمَّا قَدِمَ الْمُهَاجِرُونَ الأَوَّلُونَ نَزَلُوا الْعُصْبَةَ قَبْلَ مَقْدَمِ رسولِ اللَّهِ ﷺ، فَكَانَ يَؤُمُّهُمْ سَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ، وَكَانَ أَكْثَرَهُمْ قُرْآنًا». زَادَ الْهَيْثَمُ: وَفيهم عُمَرُ بنُ الْخَطَّابِ وَأَبُو سَلَمَةَ بنُ عَبْدِ الأَسَدِ.

589 ـ حدّثنا مُسَدَّدٌ: حدَّثنا إِسْمَاعِيلُ. (ح): وحدَّثنا مُسَدَّدٌ: حدَّثنا مَسْلَمَةُ بنُ مُحَمَّدٍ ـ الْمَعْنَى وَاحِدٌ ـ، عن خَالِدٍ، عن أَبِي قِلاَبَةَ، عن مَالِكِ بنِ الْحُوَيْرِثِ أَنَّ النَّبِيَّ ﷺ قال لهُ أَوْ لِصاحِبٍ لَهُ: «**إِذَا حَضَرَتِ الصَّلاَةُ فَأَذِّنَا، ثُمَّ أَقِيمَا، ثُمَّ لِيَؤُمَّكُمَا أَكْبَرُكُمَا سِنًّا**».

وفي حديث مَسْلَمَةَ قال: «وكُنَّا يَوْمَئِذٍ مُتَقَارِبَيْنِ في الْعِلْمِ».

وقال في حديثِ إِسْمَاعِيلَ: قال خَالِدٌ: «قُلْتُ لأَبِي قِلاَبَةَ: فَأَيْنَ الْقُرْآنُ؟ قال: إِنَّهُمَا كَانَا مُتَقَارِبَيْنِ».

590 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا حُسَيْنُ بنُ عِيسَى الْحَنَفِيُّ: حدَّثنا الْحَكَمُ بنُ أَبَانَ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال: قال رسولُ اللَّهِ ﷺ: «**لِيُؤَذِّنْ لَكُمْ خِيَارُكُمْ، وَلْيَؤُمَّكُمْ قُرَّاؤُكُمْ**».

[ت62/م61] ـ بابُ إمامةِ النِّساءِ

591 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا وَكِيعُ بنُ الْجَرَّاحِ: حدَّثنا الْوَلِيدُ بنُ عَبْدِ اللَّهِ بنِ جُمَيْعٍ قالَ: حَدَّثَتْنِي جَدَّتِي، وَعَبْدُ الرَّحْمَنِ بنُ خَلاَّدٍ الأَنْصَارِيُّ عن أُمِّ وَرَقَةَ بِنْتِ نَوْفَلٍ: «أَنَّ النَّبِيَّ ﷺ لَمَّا غَزَا بَدْرًا قالت: قُلْتُ له: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي في الْغَزْوِ مَعَكَ، أُمَرِّضُ مَرْضَاكُمْ، لَعَلَّ اللَّهَ أَنْ يَرْزُقَنِي شَهَادَةً قال: «**قَرِّي في بَيْتِكِ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَرْزُقُكِ الشَّهَادَةَ**». قال: فَكَانَتْ تُسَمَّى الشَّهِيدَةَ. قال: وكانت قَدْ قَرَأَتِ الْقُرْآنَ، فَاسْتَأْذَنَتِ النَّبِيَّ ﷺ أَنْ تَتَّخِذَ في دَارِهَا مُؤَذِّنًا لَهَا.

"Allah's blessing and peace be upon him" to have a Mu'adhdhin in her house, and he gave her permission. She had a male slave and a female slave, whom she promised to emancipate after her death. On one night, they stood and went to her, and suffocated her with the help of a piece of amaranth, and she died, and they both left the house. In the morning, Umar stood and addressed the people saying: "He, who has any information about them, or who has seen them, should bring them." They were brought, and he ordered that they should be crucified, and thus they were the first to be crucified in Medina.

592- The same is narrated on the authority of Abd Ar-Rahman Ibn Khallad from Umm Waraqah Bint Abdullah Ibn Al-Harith, but the previous narration is longer, and he said in this narration: The Messenger of Allah "Allah's blessing and peace be upon him" used to visit her in her house, and he appointed somebody to pronounce the call for prayer in her house, and gave her permission to lead her household in the prayer. Abd Ar-Rahman said: I saw her Mu'adhdhin, and he was very old.

[63] When One Leads A People In The Prayer Against Their Will

593- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three (types of persons) from whom Allah never accepts prayer: such as proceeds to lead a people even though they dislike him; such as comes to attend the prayer (in congregation) after it is over; and such as enslaves his freed slave."

[64] Leading The Prayer By The Righteous And Wicked

594- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering the written prayer is obligatory behind every Muslim (in case he is an imam) no matter righteous or wicked he might be, even though he commits major sins."

[65] Leading The Prayer By The Blind

595- It is narrated on the authority of Anas that once, the Messenger of Allah "Allah's blessing and peace be upon him" appointed Ibn Umm Maktum as his successor in leading the prayer; and he was a blind man.

[66] Leading The Prayer By A Visitor

596- It is narrated on the authority of Abu Atiyyah, a freed slave belonging to us that he said: Malik Ibn Huwairith used to visit us in our praying place, and once, the prayer was established, and we asked him to proceed and lead the prayer, thereupon he said: "Let one of you proceed to

قال: وَكَانَتْ دَبَّرَتْ غُلاَمًا وَجَارِيَةً، فَقَامَا إِلَيْهَا بِاللَّيْلِ فَغَمَّاهَا بِقَطِيفَةٍ لَهَا حَتَّى مَاتَتْ وَذَهَبَا، فَأَصْبَحَ عُمَرُ فَقَامَ في النَّاسِ فقال: مَنْ كَانَ عِنْدَهُ مِنْ هَذَيْنِ عِلْمٌ، أَوْ مَنْ رَآهُمَا فَلْيَجِئْ بِهِمَا. فَأَمَرَ بِهِمَا فَصُلِبَا، فَكَانَا أَوَّلَ مَصْلُوبٍ بِالْمَدِينَةِ».

592 ـ حدّثنا الْحَسَنُ بنُ حَمَّادٍ الْحَضْرَمِيُّ: حدَّثنا مُحَمَّدُ بنُ الْفُضَيْلِ، عن الْوَلِيدِ بنِ جُمَيْعٍ، عن عَبْدِ الرَّحْمَنِ بنِ خَلاَّدٍ، عن أُمِّ وَرَقَةَ بِنْتِ عَبْدِ اللَّهِ بنِ الْحَارِثِ بهذا الحديثِ، وَالأَوَّلُ أَتَمُّ. قال: «وكَانَ رسولُ اللَّهِ ﷺ يَزُورُهَا في بَيْتِهَا، وَجَعَلَ لَهَا مُؤَذِّنًا يُؤَذِّنُ لَهَا، وَأَمَرَهَا أَنْ تَؤُمَّ أَهْلَ دَارِهَا». قال عَبْدُ الرَّحْمَنِ: فَأَنَا رَأَيْتُ مُؤَذِّنَهَا شَيْخًا كَبِيرًا.

[ت63/م62] ـ بابُ الرجلِ يؤمُّ القومَ وهمْ له كارهونَ

593 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا عَبْدُ اللَّهِ بنُ عُمَرَ بنِ غَانِمٍ، عن عَبْدِ الرَّحْمَنِ بنِ زِيَادٍ، عن عِمْرَانَ بنِ عَبْدٍ الْمَعَافِرِيِّ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو أَنَّ رَسولَ اللَّهِ ﷺ كَانَ يقولُ: «**ثَلاَثَةٌ لاَ يَقْبَلُ اللَّهُ مِنْهُمْ صَلاَةً: مَنْ تَقَدَّمَ قَوْمًا وَهُمْ لَهُ كَارِهُونَ، وَرَجُلٌ أَتَى الصَّلاَةَ دِبَارًا**» وَالدِّبَارُ أَنْ يَأْتِيَهَا بَعْدَ أَنْ تَفُوتَهُ «**وَرَجُلٌ اعْتَبَدَ مُحَرَّرَهُ**».

[ت64/م63] ـ بابُ إمامةِ البَرِّ والفاجِرِ

594 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: حدثني مُعَاوِيَةُ بنُ صَالِحٍ، عن الْعَلاَءِ بنِ الْحَارِثِ، عن مَكْحُولٍ، عن أَبِي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**الصَّلاَةُ الْمَكْتُوبَةُ وَاجِبَةٌ خَلْفَ كُلِّ مُسْلِمٍ: بَرًّا كَانَ أَوْ فَاجِرًا، وَإِنْ عَمِلَ الْكَبَائِرَ**».

[ت65/م64] ـ بابُ إمامةِ الأَعمى

595 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحْمَنِ الْعَنْبَرِيُّ أَبُو عَبْدِ اللَّهِ: حدَّثنا ابنُ مَهْدِيٍّ: حدَّثنا عِمْرَانُ الْقَطَّانُ، عن قَتَادَةَ، عن أَنَسٍ «أَنَّ النَّبِيَّ ﷺ اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ يَؤُمُّ النَّاسَ وهُوَ أَعْمَى».

[ت66/م65] ـ بابُ إمامةِ الزَّائرِ

596 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا أَبَانُ، عن بُدَيْلٍ: حدثني أَبُو عَطِيَّةَ مَوْلًى مِنَّا قال: كَانَ مَالِكُ بنُ حُوَيْرِثٍ يَأْتِينَا إِلَى مُصَلاَّنَا هَذَا، فَأُقِيمَتِ الصَّلاَةُ، فَقُلْنَا لَهُ: تَقَدَّمْ فَصَلِّهْ، فقال لَنَا: قَدِّمُوا رَجُلاً مِنْكُمْ يُصَلِّي بِكُمْ، وَسَأُحَدِّثُكُمْ لِمَ لاَ أُصَلِّي

lead you in the prayer; and I'm going to tell you why I do not lead you in the prayer. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If anyone visits a people, let not him lead them in the prayer, and rather let one from among them lead them in the prayer."

[67] The Imam Takes A Position Higher Than That Which The People Behind Him Take

597- It is narrated on the authority of Hammam that once, Hudhaifah led the people in the prayer while they were at Mada'in (the capital of the Persian Empire), and he was standing on a high place, thereupon Abu Mas'ud caught hold of his shirt and pulled him down, and when the prayer was over he said to him: "Do you not know that they were forbidden to do so?" he (Hudhaifah) said: "Yes: I remembered that when you pulled me."

598- It is narrated on the authority of Adi Ibn Thabit Al-Ansari that he said: A man told me that he was with Ammar Ibn Yasir at Mada'in when the prayer was established and Ammar proceeded to lead the prayer while standing over a high place, and the praying people were standing at a position lower than his. Hudhaifah moved forward and caught hold of the hand of Ammar, and Ammar followed him agreeably until he was made to descend. When the prayer was over Hudhaifah said to him: Have you not heard the statement of the Messenger of Allah "Allah's blessing and peace be upon him" "If one leads the people in the prayer, let not him stand on a place higher than theirs"?" Ammar said: "It is for this (i.e. my remembrance of this statement) that I followed you when you caught hold of my hand."

[68] When One Offers An Obligatory Prayer And Then Comes To Lead A People In The Same Prayer

599- It is narrated on the authority of Jabir Ibn Abdullah that Mu'adh used to offer the Isha prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then he used to go and lead the same (Isha) prayer with his people.

600- It is narrated on the authority of Jabir Ibn Abdullah that he said: Mu'adh used to offer prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then return and lead his people in the same prayer.

[69] Could The Imam Lead The Prayer While Sitting?

601- It is narrated on the authority of Anas Ibn Malik that he said: Once Allah's Apostle rode a horse and fell down and the right side (of his body)

بِكُمْ، سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**مَنْ زَارَ قَوْمًا فَلاَ يَؤُمَّهُمْ، وَلْيَؤُمَّهُمْ رَجُلٌ مِنْهُمْ**».

[ت67/م66] ـ بابُ الإمامِ يقومُ مكانًا أرفعَ منْ مكانِ القومِ

597 ـ حدّثنا أَحْمَدُ بنُ سِنَانٍ وَأَحْمَدُ بنُ الْفُرَاتِ أَبُو مَسْعُودٍ الرَّازِيُّ ـ المَعْنَى ـ قالا: حدَّثنا يعْلَى: حدَّثنا الأَعْمَشُ، عن إِبْرَاهِيمَ، عن هَمَّامٍ «أَنَّ حُذَيْفَةَ أَمَّ النَّاسَ بالمَدَائِنِ عَلَى دُكَّانٍ، فَأَخذ أَبُو مَسْعُودٍ بِقَمِيصِهِ فَجَبَذَهُ، فَلَمَّا فَرَغَ مِنْ صَلاَتِهِ قال: أَلَمْ تَعْلَمْ أَنَّهُمْ كَانُوا يُنْهَوْنَ عن ذَلِكَ؟ قال: بَلَى، قَدْ ذَكَرْتُ حِينَ مَدَدْتَنِي».

598 ـ حدّثنا أَحْمَدُ بنُ إِبْرَاهِيمَ: حدَّثنا حَجَّاجٌ، عن ابنِ جُرَيْجٍ: أخبرني أَبُو خَالِدٍ، عن عَدِيِّ بنِ ثَابِتٍ الأَنْصَارِيِّ: حدثني رَجُلٌ «أَنَّهُ كَانَ مَعَ عَمَّارِ بنِ يَاسِرٍ بالمَدَائِنِ، فَأُقِيمَتِ الصَّلاَةُ، فَتَقَدَّمَ عَمَّارٌ وَقَامَ عَلَى دُكَّانٍ يُصَلِّي وَالنَّاسُ أَسْفَلَ مِنْهُ، فَتَقَدَّمَ حُذَيْفَةُ فَأَخَذَ عَلَى يَدَيْهِ، فَاتَّبَعَهُ عَمَّارٌ حَتَّى أَنْزَلَهُ حُذَيْفَةُ، فَلَمَّا فَرَغَ عَمَّارٌ مِنْ صَلاَتِهِ قال لهُ حُذَيْفَةُ: أَلَمْ تَسْمَعْ رسولَ اللَّهِ ﷺ يقولُ: «**إِذَا أَمَّ الرَّجُلُ الْقَوْمَ فَلاَ يَقُمْ فِي مَكَانٍ أَرْفَعَ مِنْ مَقَامِهِمْ أَوْ نَحْوَ ذَلِكَ**»؟ قال عَمَّارٌ: لِذَلِكَ اتَّبَعْتُكَ حِينَ أَخَذْتَ عَلَى يَدَيَّ».

[ت68/م67] ـ بابُ إمامةِ منْ يُصلِّي بقومٍ وقد صلَّى تلك الصلاةَ

599 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عن مُحَمَّدِ بنِ عَجْلاَنَ: حدَّثنا عُبَيْدُ اللَّهِ بنُ مِقْسَمٍ، عن جَابِرِ بنِ عَبْدِ اللَّهِ «أَنَّ مَعَاذَ بنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رسولِ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلاَةَ».

600 ـ حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ، عن عَمْرِو بنِ دِينارٍ سَمِعَ جَابِرَ بنَ عَبْدِ اللَّهِ يقولُ: «إِنَّ مَعَاذًا كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيَؤُمُّ قَوْمَهُ».

[ت69/م68] ـ بابُ الإمامِ يُصلِّي مِنْ قُعودٍ

601 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن أَنَسِ بنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ، فَجُحِشَ شِقُّهُ الأَيْمَنُ، فَصَلَّى صَلاَةً مِنَ

was injured. He offered one of the prayers while sitting and we also prayed behind him sitting. When he completed the prayer, he said: "The Imam is made to be followed. Pray standing if he prays standing and bow when he bows; rise when he rises; and if he says: Allah hears those who send praises to Him, say then: O our Lord! All praises be to you. Pray standing if he prays standing and pray sitting (all of you) if he prays sitting."

602- It is narrated on the authority of Jabir that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" rode a horse in Medina, and then he fell down from it on (the trunk of) a date-palm, which caused (the bone of) his foot to have dislocation. We came to visit him and enquire about his health, and found him in an attic room belonging to A'ishah, offering supererogatory prayers while sitting. We stood behind him (to pray with him) but he kept silent. We (left and) came to visit him once again, and he was offering the obligatory prayer while sitting. We stood behind him, and he beckoned to us to sit (and offer prayer with him while sitting). When the prayer was over he said: "If the imam prays while sitting, you should pray while sitting, and if the imam prays while standing, you should pray while standing; and do not do like what the people of Persia do with their chiefs."

603- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Imam is made to be followed, so do not be at variance with him. Recite Takbir when he recites it, and do not recite Takbir before he does; bow when he bows, and do not bow until he does; and when he says: "Allah listens to him who sends praises to Him", say: "O Allah, our Lord, to You be all the Praises." Prostrate when he prostrates, and do not fall in prostration until he does; and if he offers Prayer while sitting you all should offer prayer while sitting."

604- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the imam is made to be followed...and the rest is the same, with the following addition: "And when he recites, you should pay your attention."

605- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: Allah's Apostle "Allah's blessing and peace be upon him" prayed at his house while sitting whereas some people prayed behind him standing. The Prophet "Allah's blessing and peace be upon him" beckoned to them to sit down.

الصَّلَوَاتِ وَهُوَ قَاعِدٌ، وَصَلَّيْنَا وَرَاءَهُ قُعُودًا، فَلَمَّا انْصَرَفَ قال: «**إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّى جَالِسًا، فَصَلُّوا جُلُوسًا أَجْمَعُونَ**».

602 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ وَوَكِيعٌ، عن الأَعمَشِ، عن أَبِي سُفْيَانَ، عن جَابِرٍ قال: رَكِبَ رسولُ اللَّهِ ﷺ فَرَسًا بالمَدِينَةِ، فَصَرَعَهُ عَلَى جِذْمِ نَخْلَةٍ، فَانْفَكَّتْ قَدَمُهُ، فَأَتَيْنَاهُ نَعُودُهُ، فَوَجَدْنَاهُ فِي مَشْرُبَةٍ لِعَائِشَةَ رَضِيَ اللَّهِ عَنْهَا يُسَبِّحُ جَالِسًا. قال: فَقُمْنَا خَلْفَهُ، فَسَكَتَ عَنَّا، ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى نَعُودُهُ، فَصَلَّى المَكْتُوبَةَ جَالِسًا، فَقُمْنَا خَلْفَهُ، فَأَشَارَ إِلَيْنَا، فَقَعَدْنَا. قال: فَلَمَّا قَضَى الصَّلاَةَ قال: «**إِذَا صَلَّى الإِمَامُ جَالِسًا فَصَلُّوا جُلُوسًا، وَإِذَا صَلَّى الإِمَامُ قَائِمًا فَصَلُّوا قِيَامًا، وَلاَ تَفْعَلُوا كَمَا يَفْعَلُ أَهْلُ فَارِسَ بِعُظَمَائِهَا**».

603 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ وَمُسْلِمُ بنُ إِبْرَاهِيمَ، المعنى، عن وُهَيبٍ، عن مُصْعَبِ بن محمد، عن أبي صالحٍ، عن أبي هريرةَ، قال: قال رسولُ اللَّهِ ﷺ: «**إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَلاَ تُكَبِّرُوا حَتَّى يُكَبِّرَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَلاَ تَرْكَعُوا حَتَّى يَرْكَعَ، وَإِذَا قال: سَمِعَ اللَّهِ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ**» ـ قال مُسْلِمٌ: «**وَلَكَ الْحَمْدُ**» «**وَإِذَا سَجَدَ فَاسْجُدُوا، وَلاَ تَسْجُدُوا حَتَّى يَسْجُدَ، وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعُونَ**».

قال أَبُو دَاوُدَ: «**اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ**». أَفْهَمَنِي بَعْضُ أَصْحَابِنَا عن سُلَيْمَانَ.

604 ـ حدّثنا مُحَمَّدُ بنُ آدَمَ الْمِصِّيصِيُّ: حدَّثنا أَبُو خَالِدٍ، عن ابنِ عَجْلاَنَ، عن زَيْدِ بنِ أَسْلَمَ، عن أَبِي صَالِحٍ، عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قال: «**إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ**» بهذا الخبر زَادَ: «**وَإِذَا قَرَأَ فَأَنْصِتُوا**».

قال أَبُو دَاوُدَ: هَذِهِ الزِّيَادَةُ: «**وَإِذَا قَرَأَ فَأَنْصِتُوا**» لَيْسَتْ بِمَحْفُوظَةٍ، الْوَهَمُ عِنْدَنَا مِنْ أَبِي خَالِدٍ.

605 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ، عن عَائِشَةَ زَوْجِ النَّبِي ﷺ قالت: صَلَّى رسولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ جَالِسٌ، فَصَلَّى وَرَاءَهُ قَوْمٌ

Following the prayer, he said: "The Imam is made to be followed: bow when he bows, raise up your heads when he raises his head. If he prays while sitting then pray while sitting."

606- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" became ill, and he led the prayer while sitting, and Abu Bakr was repeating the Takbirs in order to have the people hear the Takbir...and the rest is the same.

607- It is narrated on the authority of Usaid Ibn Hudair that he used to lead his people in the prayer; and he became ill. When the Messenger of Allah "Allah's blessing and peace be upon him" came to visit him and enquire about his health, they said to him: "O Messenger of Allah! our imam is ill." On that he said: "If he prays while sitting, you should pray while sitting."

[70] When One Of Two Men Leads The Other In The Prayer

608- It is narrated on the authority of Anas that once the Messenger of Allah "Allah's blessing and peace be upon him" came to visit Umm Haram, and both butter and dates were brought to him, thereupon he said: "Restore that (butter) to its utensil, and the (dates) to the container, for I'm fasting." Then, he stood and led us in a voluntary prayer of two rak'ahs, and both Umm Sulaim and Umm Haram stood behind us. He made me stand on his right side on a carpet.

609- It is narrated on the authority of Anas that once, the Messenger of Allah "Allah's blessing and peace be upon him" led him and another woman belonging to them in the prayer: he made him stand on his right side, and the woman behind them.

610- It is narrated on the authority of Ibn Abbas that he said: I spent the night in the house of Maimunah, my paternal aunt; and at night, the Messenger of Allah "Allah's blessing and peace be upon him" got up, released the strap of the water-skin and offered ablution, and then he tied it once again, and stood for prayer. I got up and offered ablution as he did, and came and stood on his left side. He took me with his right hand, and turned me from behind him in order to make me stand on his right side; and thus I offered prayer with him.

611- The same story is narrated on the authority of Ibn Abbas, in which he said: He took me by my head or forelock and made me stand on his right side

قِيامًا، فَأَشارَ إِلَيْهِمْ أَنِ اجْلِسُوا، فَلَمَّا انْصَرَفَ قال: «**إِنَّمَا جُعِلَ الإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّى جَالِسًا، فَصَلُّوا جُلُوسًا**».

606 ـ حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ وَيَزِيدُ بنُ خَالِدِ بنِ مَوْهَبٍ، المَعْنَى، أَنَّ اللَّيْثَ حَدَّثَهُمْ، عن أَبِي الزُّبَيْرِ، عن جَابِرٍ قال: «اشْتَكَى النَّبِيُّ ﷺ، فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ وَأَبُو بَكْرٍ رَضِيَ اللَّهِ عَنْهُ يُكَبِّرُ لِيُسْمِعَ النَّاسَ تَكْبِيرَهُ»، ثُمَّ سَاقَ الحديثَ.

607 ـ حدَّثنا عَبْدَةُ بنُ عَبْدِ اللَّهِ: أخبرنا زَيْدٌ ـ يَعْنِي ابنَ الْحُبَابِ ـ، عن مُحَمَّدِ بنِ صَالِحٍ: حدثني حُصَيْنٌ مِنْ وَلَدِ سَعْدِ بنِ مُعَاذٍ، عن أُسَيْدِ بنِ حُضَيْرٍ: أَنَّهُ كَانَ يَؤُمُّهُمْ، قال: فَجَاءَ رَسولُ اللَّهِ ﷺ يَعُودُهُ، فقالُوا: يَا رَسولَ اللَّهِ إِنَّ إِمَامَنَا مَرِيضٌ. فقال: «**إِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا**».

قال أَبُو دَاوُدَ: وَهَذَا الحديثُ لَيْسَ بِمُتَّصِلٍ.

[ت70/م69] ـ بابُ الرَّجُلَين يؤُمُّ أحدُهما صاحبَه، كيفَ يقومانِ؟

608 ـ حدَّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، أخبرنا ثَابِتٌ، عن أَنَسٍ قال: «إِنَّ رسولَ اللَّهِ ﷺ دَخَلَ عَلَى أُمِّ حَرَامٍ فَأَتَوْهُ بِسَمْنٍ وَتَمْرٍ، فقال: «**رُدُّوا هَذَا فِي وِعَائِهِ وَهَذَا فِي سِقَائِهِ فَإِنِّي صَائِمٌ**»، ثُمَّ قَامَ فَصَلَّى بِنَا رَكْعَتَيْنِ تَطَوُّعًا، فَقَامَتْ أُمُّ سُلَيْمٍ وَأُمُّ حَرَامٍ خَلْفَنَا. قال ثَابِتٌ: وَلاَ أَعْلَمُهُ إِلاَّ قال: أَقَامَنِي عَنْ يَمِينِهِ عَلَى بِسَاطٍ».

609 ـ حدَّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن عَبْدِ اللَّهِ بنِ الْمُخْتَارِ، عن مُوسَى بنِ أَنَسٍ يُحَدِّثُ، عن أَنَسٍ «أَنَّ رسولَ اللَّهِ ﷺ أَمَّهُ وَامْرَأَةً مِنْهُمْ، فَجَعَلَهُ عن يَمِينِهِ وَالْمَرْأَةَ خَلْفَ ذَلِكَ».

610 ـ حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن عَبْدِ المَلِكِ بنِ أَبِي سُلَيْمَانَ، عن عَطَاءٍ، عن ابنِ عَبَّاسٍ قال: «بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَقَامَ رسولُ اللَّهِ ﷺ مِنَ اللَّيْلِ فَأَطْلَقَ الْقِرْبَةَ فَتَوَضَّأَ، ثُمَّ أَوْكَأَ الْقِرْبَةَ ثُمَّ قَامَ إِلَى الصَّلاَةِ، فَقُمْتُ فَتَوَضَّأْتُ كَمَا تَوَضَّأَ، ثُمَّ جِئْتُ فَقُمْتُ عن يَسَارِهِ، فَأَخَذَنِي بِيَمِينِهِ فَأَدَارَنِي مِنْ وَرَائِهِ، فَأَقَامَنِي عن يَمِينِهِ، فَصَلَّيْتُ مَعَهُ».

611 ـ حدَّثنا عَمْرُو بنُ عَوْنٍ: حدَّثنا هُشَيْمٌ، عن أَبِي بِشْرٍ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ في هذه الْقِصَّةِ قال: «فَأَخَذَ بِرَأْسِي أَوْ بِذُؤَابَتِي، فَأَقَامَنِي عن يَمِينِهِ».

[71] How Should Three Persons Stand For Prayer?

612- It is narrated on the authority of Anas Ibn Malik that he said: My grandmother Mulaikah invited Allah's Apostle "Allah's blessing and peace be upon him" for a meal which she herself had prepared. He ate from it and said: “Get up! I will lead you in the prayer.” Anas added: "I took my (straw) mat, which I washed with water as it had become dark because of long use, on which, Allah's Apostle "Allah's blessing and peace be upon him" stood. The orphan and I aligned behind him and the old lady (Mulaikah) stood behind us. Allah's Apostle "Allah's blessing and peace be upon him" led us in a two rak'ah-prayer and then left.

613- It is narrated on the authority of Abd Ar-Rahman Ibn Al-Aswad from his father that both Alqamah and Al-Aswad asked for permission of Abdullah to admit them, since they had a long sitting near the gate of his house. A slave-girl came out and sought permission for them, and they were admitted. He said: Then, he (Abdullah) stood and prayed between us (as our imam), and said: As such I saw the Messenger of Allah “Allah's blessing and peace be upon him” having done.

[72] The Imam Turns Away After The End Salutation

614- It is narrated on the authority of Jabir Ibn Yazid Ibn Al-Aswad from his father that he said: I offered prayer behind the Messenger of Allah “Allah's blessing and peace be upon him”, and whenever he left, he would turn away (rightward or leftward).

615- It is narrated on the authority of Al-Bara' Ibn Azib that he said: Whenever we offered prayer behind the Messenger of Allah “Allah's blessing and peace be upon him”, we would like to be on his right side, so that he would face us while turning away (after finishing from the prayer).

[73] The Imam Offers The Voluntary Prayers At His Place (Where He Has Led The Obligatory Prayer)

616- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: The Messenger of Allah “Allah's blessing and peace be upon him” said: “The imam should not offer the voluntary prayer until he moves away from his place (where he has led the obligatory prayer).”

[74] When The Imam Breaks Ablution After Raising His Head From The Last Rak'ah

617- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah “Allah's blessing and peace be upon him” said: “When the imam finishes the prayer and sits down (to recite the

[ت71/م70] ـ بابٌ: إذا كانُوا ثلاثةً كيفَ يقومون؟

612 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن إِسْحَاقَ بنِ عَبْدِ اللَّهِ بنِ أَبِي طَلْحَةَ، عن أَنَسِ بنِ مَالِكٍ قال: «إِنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رسولَ اللَّهِ ﷺ لِطَعَامٍ صَنَعَتْهُ، فَأَكَلَ مِنْهُ ثُمَّ قال: «**قُومُوا فَلْأُصَلِّي لَكُمْ**» قال أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ، فَنَضَحْتُهُ بِمَاء، فَقَامَ عَلَيْهِ رسولُ اللَّهِ ﷺ، وَصَفَفْتُ أَنَا وَالْيَتِيمُ وَرَاءَهُ، وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنا رَكْعَتَيْنِ ثُمَّ انْصَرَفَ ﷺ».

613 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ، عن هَارُونَ بنِ عَنْتَرَةَ، عن عَبْدِ الرَّحْمَنِ بنِ الأَسْوَدِ، عن أَبِيهِ قال: «اسْتَأْذَنَ عَلْقَمَةُ وَالأَسْوَدُ عَلَى عَبْدِ اللَّهِ ـ وَقَدْ كُنَّا أَطَلْنَا الْقُعُودَ عَلَى بَابِهِ ـ فَخَرَجَتِ الْجَارِيَةُ فَاسْتَأْذَنَتْ لَهُمَا، فَأَذِنَ لَهُمَا، ثُمَّ قَامَ فَصَلَّى بَيْنِي وَبَيْنَهُ، ثُمَّ قال: هَكَذَا رَأَيْتُ رسولَ اللَّهِ ﷺ فَعَلَ».

[ت72/م71] ـ بابُ الإمامِ يَنْحرفُ بعدَ التسليمِ

614 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن سُفْيَانَ: حدثني يَعْلَى بنُ عَطَاءٍ، عن جَابِرِ بنِ يَزِيدَ بنِ الأَسْوَدِ، عن أَبِيهِ قال: «صَلَّيْتُ خَلْفَ رسولِ اللَّهِ ﷺ فَكَانَ إِذَا انْصَرَفَ انْحَرَفَ».

615 ـ حدّثنا مُحَمَّدُ بنُ رَافِعٍ: حدَّثنا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حدَّثنا مِسْعَرٌ، عن ثَابِتِ بنِ عُبَيْدٍ، عن عُبَيْدِ بنِ الْبَرَاءِ، عن الْبَراءِ بنِ عَازِبٍ رَضِيَ اللَّهِ عَنْهُ قال: «كُنَّا إِذَا صَلَّيْنَا خَلْفَ رسولِ اللَّهِ ﷺ أَحْبَبْنَا أَنْ نَكُونَ عن يَمِينِهِ فَيُقْبِلُ عَلَيْنَا بِوَجْهِهِ ﷺ».

[ت73/م72] ـ بابُ الإمامِ يتطوَّعُ في مكانِهِ

616 ـ حدّثنا أَبُو تَوْبَةَ الرَّبِيعُ بنُ نَافِعٍ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ عَبْدِ الْمَلِكِ الْقُرَشِيُّ: حدَّثنا عَطَاءٌ الْخُرَاسَانِيُّ، عن الْمُغِيرَةِ بنِ شُعْبَةَ قال: قال رسولُ اللَّهِ ﷺ: «**لاَ يُصَلِّي الإِمَامُ فِي الْمَوْضِعِ الَّذِي صَلَّى فِيهِ حَتَّى يَتَحَوَّلَ**».

قال أَبُو دَاوُدَ: عَطَاءٌ الْخُرَاسَانِيّ لَمْ يُدْرِكِ المُغِيرَةَ بنَ شُعْبَةَ.

[ت74/م73] ـ بابُ الإمامِ يُحْدِثُ بعدما يرفَعُ رأسَه منْ آخرِ الركعةِ

617 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ زِيَادِ بنِ أَنْعَمَ، عن عَبْدِ الرَّحْمَنِ بنِ رَافِعٍ وَبَكْرِ بنِ سَوَادَةَ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو، أَنَّ

Tashahhud) and then he breaks ablution before he utters (the end salutation), his prayer will have been complete, and also such as praying behind him will have theirs complete."

618- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The key of the prayer is to offer ablution; (the tool of) assuming it (and making unlawful what becomes impermissible to do in it) is the magnification (Takbir); and (the instrument of) finishing it (and making lawful what becomes possible to do after it) is the End Salutation (Taslim)."

[75] How Should The Praying One Follow The Imam?

619- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not hasten to bow or fall in prostration before I do: catch up whatever (portion of bowing you miss) when I bow before you if I raise (my head from bowing), and also catch up whatever (portion of prostration you miss) when I prostrate before you if I raise (from prostration). Indeed, I've grown old (and put on flesh)."

620- It is narrated on the authority of Al-Bara' Ibn Azib that whenever they raised their heads from bowing with the Messenger of Allah "Allah's blessing and peace be upon him", they would be in a standing posture, and whenever they saw the Messenger of Allah "Allah's blessing and peace be upon him" having fallen in prostration, they would soon fall in prostration.

621- It is narrated on the authority of Al-Bara that he said: We used to offer prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and none of us would bend his back until he would see the Messenger of Allah "Allah's blessing and peace be upon him" having placed (his forehead on the ground).

622- It is narrated on the authority of Abdullah Ibn Yazid that he was addressing the people from over the pulpit and said: Al-Bara' told me that they used to offer prayer with the Messenger of Allah "Allah's blessing and peace be upon him": if he bowed, they would also bow, and if he said: "Allah hears such as sends praises to Him", they would keep standing until he would be seen having placed his forehead on the ground, and they then would follow him "Allah's blessing and peace be upon him".

رسولَ اللَّهِ ﷺ قال: «**إِذَا قَضَى الإِمَامُ الصَّلاَةَ وَقَعَدَ، فَأَحْدَثَ قَبْلَ أَنْ يَتَكَلَّمَ، فَقَدْ تَمَّتْ صَلاَتُهُ وَمَنْ كَانَ خَلْفَهُ مِمَّنْ أَتَمَّ الصَّلاَةَ**».

618 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدثنا وَكِيعٌ، عن سُفْيَانَ، عن ابنِ عَقِيلٍ، عن مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ، عن عَلِيٍّ رضي اللَّهِ عنه قال: قال رسولُ اللَّهِ ﷺ: «**مِفْتَاحُ الصَّلاَةِ الطُّهُورُ: وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ**».

[ت75/م74] ـ بابُ ما يُؤْمَرُ بِهِ المأمومُ مِنَ اتِّباعِ الإمامِ

619 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن ابنِ عَجْلاَنَ: حدثني مُحَمَّدُ بنُ يَحْيَى بنِ حَبَّانَ، عن ابنِ مُحَيْرِيزٍ، عن مُعَاوِيَةَ بنِ أَبِي سُفْيَانَ قال: قال رسولُ اللَّهِ ﷺ: «**لاَ تُبَادِرُونِي بِرُكُوعٍ وَلاَ بِسُجُودٍ، فَإِنَّهُ مَهْمَا أَسْبِقْكُمْ بِهِ إِذَا رَكَعْتُ تُدْرِكُونِي بِهِ إِذَا رَفَعْتُ، إِنِّي قَدْ بَدَّنْتُ**».

620 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن أَبِي إِسْحَاقَ، قال: سَمِعْتُ عَبْدَ اللَّهِ بنَ يَزِيدَ الْخَطْمِيَّ يَخْطُبُ النَّاسَ قال: حدّثنا الْبَرَاءُ وَهُوَ غَيْرُ كَذُوبٍ «**أَنَّهُمْ كَانُوا إِذَا رَفَعُوا رُؤُوسَهُمْ مِنَ الرُّكُوعِ مع رسولِ اللَّهِ ﷺ قَامُوا قِيَامًا، فَإِذَا رَأَوْهُ قَدْ سَجَدَ سَجَدُوا**».

621 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ وَهَارُونُ بنُ مَعْرُوفٍ، المَعْنَى، قالا: حدَّثنا سُفْيَانُ، عن أَبَانَ بنِ تَغْلِبَ ـ قال أَبُو دَاوُدَ: قَالَ زُهَيْرٌ: حدَّثنا الْكُوفِيُّونَ: أَبَانُ وَغَيْرُهُ ـ عن الْحَكَمِ، عن عَبْدِ الرَّحْمَنِ بنِ أَبِي لَيْلَى، عن الْبَرَاءِ قال: «**كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فَلاَ يَحْنُو أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَرَى النَّبِيَّ ﷺ يَضَعُ**».

622 ـ حدّثنا الرَّبِيعُ بنُ نَافِعٍ: حدَّثنا أَبُو إِسْحَاقَ ـ يَعْنِي الْفَزَارِيَّ ـ، عن أَبِي إِسْحَاقَ، عن مُحَارِبِ بنِ دِثَارٍ قال: «سَمِعْتُ عَبْدَ اللَّهِ بنَ يَزِيدَ يقولُ عَلَى الْمِنْبَرِ: حدثني الْبَرَاءُ أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللَّهِ ﷺ، فَإِذَا رَكَعَ رَكَعُوا وإذا قال: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**»، لَمْ نَزَلْ قِيَامًا حَتَّى يَرَوْهُ قَدْ وَضَعَ جَبْهَتَهُ بِالأَرْضِ، ثُمَّ يَتَّبِعُونَهُ ﷺ».

[76] The Severe Forbiddance To Raise Or Place One's Head Before The Imam Does

623- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would anyone of you not fear that if he raises his head while the imam is still prostrating, Allah would turn his head into that of a donkey, or his face into that of a donkey?"

[77] What About Such As Turns Away Before The Imam Does?

624- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" prompted them to stick to offering prayer, and forbade them to turn away from the prayer before he would do.

[78] The Clothes In Which Prayer Should Be Offered

625- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about offering prayer in a single garment, thereupon he said: "Do all of you have two garments?"

626- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you offer prayer in a single garment, with nothing of which over his shoulders."

627- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you offers prayer in a single garment, let him cross both its ends over his shoulders.

628- It is narrated on the authority of Umar Ibn Abu Salamah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer in a single garment with which he was wrapped, crossing both its ends over his shoulders.

629- It is narrated on the authority of Qais Ibn Talq from his father that he said: We came to the Messenger of Allah "Allah's blessing and peace be upon him" and a man came and said to him: "O Messenger of Allah! what do you see concerning the performance of prayer in a single garment?" on that the Messenger of Allah "Allah's blessing and peace be upon him" let his upper garment fall and wrapped himself with both his lower and upper garments, and then the Messenger of Allah "Allah's blessing and peace be

[ت76/م75] ـ بابُ التشديدِ فيمن يرفعُ قبلَ الإمامِ أو يضعُ قبلَه

623 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن مُحَمَّدِ بنِ زِيَادٍ، عن أَبِي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**أَمَا يَخْشَى، أَوْ: أَلاَ يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ وَالإِمَامُ سَاجِدٌ أَنْ يُحَوِّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ، أَوْ صُورَتَهُ صُورَةَ حِمَارٍ**».

[ت77/م76] ـ بابٌ فيمن ينصرفُ قبلَ الإمامِ

624 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاءِ، أخبرنا حَفْصُ بنُ بُغَيْلٍ الدُّهْنِيُّ: حدَّثنا زَائِدَةُ، عن الْمُخْتَارِ بنِ فُلْفُلٍ، عن أَنَسٍ «أَنَّ النَّبِيَّ ﷺ حَضَّهُمْ عَلَى الصَّلاَةِ وَنَهَاهُمْ أَنْ يَنْصَرِفُوا قَبْلَ انْصِرَافِهِ مِنَ الصَّلاَةِ».

[ت78/م77] ـ بابُ جُمَّاعِ أبوابِ ما يصلَّى فيه

625 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن سَعِيدِ بنِ الْمُسَيَّبِ، عن أَبِي هُرَيْرَةَ: أَنَّ رسولَ اللَّهِ ﷺ سُئِلَ عن الصَّلاَةِ في ثَوْبٍ وَاحِدٍ، فقال النَّبِيُّ ﷺ: «**أَوَلِكُلِّكُمْ ثَوْبَانِ؟**».

626 ـ حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ، عن أَبِي الزِّنَادِ، عن الأَعْرَجِ، عن أَبِي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**لاَ يُصَلِّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى مَنْكِبَيهِ مِنْهُ شَيْءٌ**».

627 ـ حدّثنا مَسَدَّدٌ: حدَّثنا يَحْيَى. (ح): وحدَّثنا مَسَدَّدٌ: حدَّثنا إِسْمَاعِيلُ، الْمَعْنَى، عن هِشَامِ بنِ أَبِي عَبْدِ اللَّهِ، عن يَحْيَى بنِ أَبِي كَثِيرٍ، عن عِكْرِمَةَ، عن أَبِي هُرَيْرَةَ قال: قال رَسولُ اللَّهِ ﷺ: «**إِذَا صَلَّى أَحَدُكُمْ فِي ثَوْبٍ فَلْيُخَالِفْ بِطَرَفَيْهِ عَلَى عَاتِقَيْهِ**».

628 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن يَحْيَى بنِ سَعِيدٍ، عن أَبِي أُمَامَةَ بنِ سَهْلٍ، عن عُمَرَ بنِ أَبِي سَلَمَةَ قال: «رَأَيْتُ رسولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلْتَحِفًا مُخَالِفًا بَيْنَ طَرَفَيْهِ عَلَى مَنْكِبَيْهِ».

629 ـ حدّثنا مَسَدَّدٌ: حدَّثنا مُلاَزِمُ بنُ عَمْرٍو الْحَنَفِيُّ: حدَّثنا عَبْدُ اللَّهِ بنُ بَدْرٍ، عن قَيْسِ بنِ طَلْقٍ، عن أَبِيهِ قال: قَدِمْنَا عَلَى النَّبِيِّ ﷺ فَجَاءَ رَجُلٌ فقال: يَا نَبِيَّ اللَّهِ، مَا تَرَى فِي الصَّلاَةِ في الثَّوْبِ الْوَاحِدِ؟ قال: فَأَطْلَقَ رسولُ اللَّهِ ﷺ إِزَارَهُ طَارَقَ بِهِ

upon him" stood and led us in the prayer. When he finished the prayer he said: "Do all of you have two garments?"

[79] When One Ties The Garment On His Nape And Offers Prayer

630- It is narrated on the authority of Sahl Ibn Sa'd that he said: I saw men tying their upper garments round their necks on account of their narrowness, as boys did, while offering prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", thereupon somebody said (to women): "O assembly of women! Do not raise your heads until men would do first."

[80] When One Offers Prayer In A Single Garment, A Part Of Which Is Over Another Person

631- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in a single garment, a part of which was over her.

[81] One Prays In A Single Shirt

632- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: I said: "O Messenger of Allah! I'm a hunter: could I offer prayer in a single shirt?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, you could, and tie it even with a thorn."

633- It is narrated on the authority of Muhammad Ibn Abd Ar-Rahman Ibn Abu Bakr from his father that he said: Once, Jabir Ibn Abdullah led us in the prayer, and he was wearing a shirt, with no upper garment. When he finished the prayer he said: No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered prayer in a single shirt (with no upper garment).

[82] When The Garment Is Tight

634- It is narrated on the authority of Ubadah Ibn Al-Walid Ibn Ubadah Ibn As-Samit that he said: We went to Jabir Ibn Abdullah who said: I set out in a holy battle in the company of the Messenger of Allah "Allah's blessing and peace be upon him", and he went to offer prayer. I had a Burdah, and it was so tight that I was not able to cross both its ends. It had braided edges, which I turned down and crossed both its ends, and I kept it from falling down. I came to stand on the left side of the Messenger of Allah "Allah's blessing and peace be upon him", but he caught hold of my hand, and turned me to make me stand on his right side. Then, Hibban Ibn Sakhr came and stood on his left side, but he (the Prophet) caught hold of

رِدَاءَهُ، فَاشْتَمَلَ بِهِمَا، ثُمَّ قَامَ فَصَلَّى بِنَا نَبِيُّ اللَّهِ ﷺ، فَلَمَّا أَنْ قَضَى الصَّلَاةَ قال: «**أَوَكُلُّكُمْ يَجِدُ ثَوْبَيْنِ؟**».

[ت79/م78] ـ بابُ الرجلِ يعقِدُ الثوبَ في قَفاه ثم يُصلِّي

630 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمانَ الأَنْبَارِيُّ: حدَّثنا وَكِيعٌ، عن سُفْيَانَ، عن أَبِي حَازِمٍ، عن سَهْلِ بنِ سَعْدٍ قال: «لَقَدْ رَأَيْتُ الرِّجَالَ عَاقِدِي أُزْرِهِمْ في أَعْنَاقِهِمْ مِنْ ضِيقِ الأُزُرِ خَلْفَ رسولِ اللَّهِ ﷺ في الصَّلَاةِ كَأَمْثَالِ الصِّبْيَانِ، فقال قَائِلٌ: يَا مَعْشَرَ النِّسَاءِ لاَ تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَرْفَعَ الرِّجَالُ».

[ت80/م79] ـ بابُ الرجلِ يصلِّي في ثوبٍ واحدٍ بعضُه على غيرِه

631 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا زَائِدَةُ، عن أَبِي حَصِينٍ، عن أَبِي صَالِحٍ، عن عَائِشَةَ «أَنَّ النَّبِيَّ ﷺ صَلَّى في ثَوْبٍ وَاحِدٍ بَعْضُهُ عَلَيَّ».

[ت81/م80] ـ بابٌ في الرجلِ يصلِّي في قَميصٍ واحدٍ

632 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابنَ مُحَمَّدٍ ـ، عن مُوسَى بنِ إِبْرَاهِيمَ، عن سَلَمَةَ بنِ الأَكْوَعِ قال: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ أَصِيدُ أَفَأُصَلِّي في الْقَمِيصِ الْواحِدِ؟ قال: «**نَعَمْ، وَازْرُرْهُ وَلَوْ بِشَوْكَةٍ**».

633 ـ حدّثنا مُحَمَّدُ بنُ حَاتِمِ بنِ بَزِيعٍ: حدَّثنا يَحْيَى بنُ أَبِي بُكَيْرٍ، عن إِسْرَائِيلَ، عن أَبِي حَوْمَلٍ الْعَامِرِيِّ ـ قَالَ أَبُو دَاوُدَ: وَكَذَا قال، وَهُوَ أَبُو حَرْمَلٍ ـ عن مُحَمَّدِ بنِ عَبْدِ الرَّحْمَنِ بنِ أَبِي بَكْرٍ، عن أَبِيهِ قال: «أَمَّنَا جَابِرُ بنُ عَبْدِ اللَّهِ في قَمِيصٍ لَيْسَ عَلَيْهِ رِدَاءٌ، فَلَمَّا انْصَرَفَ قال: إِنِّي رَأَيْتُ رسولَ اللَّهِ ﷺ يُصَلِّي في قَمِيصٍ».

[ت82/م81] ـ بابٌ إذا كانَ الثوبُ ضيِّقًا

634 ـ حدّثنا هِشَامُ بنُ عَمَّارٍ وَسُلَيْمَانُ بنُ عَبْدِ الرَّحْمَنِ وَيَحْيَى بنُ الْفَضْلِ السِّجِسْتَانِيُّ قالُوا: حدّثنا حَاتِمٌ ـ يَعْنِي ابنَ إِسْمَاعِيلَ ـ: حدثنا يَعْقُوبُ بنُ مُجَاهِدٍ أَبُو حَزْرَةَ، عن عُبَادَةَ بنِ الْوَلِيدِ بنِ عُبَادَةَ بنِ الصَّامِتِ قال: أَتَيْنَا جَابِرًا ـ يَعْنِي ابنَ عَبْدِ اللَّهِ ـ قال: سِرْتُ مَعَ رَسولِ اللَّهِ ﷺ في غَزْوَةٍ، فَقَامَ يُصَلِّي، وَكَانَتْ عَلَيَّ بُرْدَةٌ ذَهَبْتُ أُخَالِفُ بَيْنَ طَرَفَيْهَا، فَلَمْ تَبْلُغْ لِي، وَكَانَتْ لَهَا ذَبَاذِبُ فَنَكَّسْتُهَا، ثُمَّ خَالَفْتُ بَيْنَ طَرَفَيْهَا، ثُمَّ تَوَاقَصْتُ عَلَيْهَا لاَ تَسْقُطُ، ثُمَّ جِئْتُ حَتَّى قُمْتُ عن يَسَارِ رسولِ اللَّهِ ﷺ، فَأَخَذَ بِيَدِي فَأَدَارَنِي حَتَّى أَقَامَنِي عن يَمِينِهِ، فَجَاءَ ابنُ صَخْرٍ حَتَّى

our hands and made us stand behind him. The Messenger of Allah "Allah's blessing and peace be upon him" was watching me unknowingly until I made sense to him, thereupon he beckoned to me to straighten it (the garment) round my waist. When the Messenger of Allah "Allah's blessing and peace be upon him" finished he said: "O Jabir!" I said: "Here I'm, responding to your call O Messenger of Allah." he said: "If the garment is large enough, then, cross both its ends; and if it is narrow, then, straighten it round your waist."

[83] The Opinion That If The Garment Is Tight, Let It Be Straightened Round One's Waist

635- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" (or Umar) said: "If anyone of you has two garments, let him offer prayer in both of them; and if he has only one garment, let him straighten it round his waist, and let not him wrap himself in it like the wrapping of the Jews."

636- It is narrated on the authority of Abdullah Ibn Buraidah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer while being wrapped in a quilt (in such a way that one is not able to move or get out his hands), and he forbade offering prayer in a trousers with no upper garment over you.

[84] Letting One's Garment Hang Down In The Prayer

637- It is narrated on the authority of Ibn Mas'ud that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who lets his lower garment hang down in the prayer out of arrogance, Allah Almighty does not care of him, whether (what he is doing) is lawful or unlawful."

638- It is narrated on the authority of Abu Hurairah that he said: While a man was offering prayer, and he was letting his lower garment hang down, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and perform ablution (and offer prayer once again)." He went and performed ablution (and offered prayer even though in the same state), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and perform ablution (and offer prayer once again)." He went and performed ablution and when he came a man said: "O Messenger of Allah! why have you ordered him to perform ablution and then you kept silent (without talking) to him?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "He has offered prayer while letting his lower garment hang down, and Allah never accepts prayer from such as lets his lower garment hang down."

قَامَ عن يَسَارِهِ، فَأَخَذَنَا بِيَدَيْهِ جَمِيعًا حَتَّى أَقَامَنَا خَلْفَهُ. قال: وَجَعَلَ رسولُ اللَّهِ ﷺ يَرْمُقُنِي وَأَنَا لاَ أَشْعُرُ، ثُمَّ فَطِنْتُ بِهِ، فَأَشَارَ إِلَيَّ أَنِ اتَّزِرْ بِهَا، فَلَمَّا فَرَغَ رسولُ اللَّهِ ﷺ قال: «**يَا جَابِرُ؟**» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ. قال: «**إِذَا كَانَ وَاسِعًا فَخَالِفْ بَيْنَ طَرَفَيْهِ، وَإِذَا كَانَ ضَيِّقًا فَاشْدُدْهُ عَلَى حِقْوِكَ**».

[ت83/م82] باب من قال: يَتَّزِرُ به إذا كان ضَيِّقاً

635 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن أَيُّوبَ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: قال رسولُ اللَّهِ ﷺ، أو قال: قال عُمَرُ: «**إِذَا كَانَ لأَحَدِكُمْ ثَوْبَانِ فَلْيُصَلِّ فِيهِمَا، فَإِنْ لَمْ يَكُنْ إِلاَّ ثَوْبٌ وَاحِدٌ فَلْيَتَّزِرْ بِهِ، وَلاَ يَشْتَمِلِ اشْتِمَالَ الْيَهُودِ**».

636 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بن فارسٍ الذُّهْلِيُّ: حدَّثنا سَعِيدُ بنُ مُحَمَّدٍ: حدَّثنا أَبُو تُمَيْلَةَ يَحْيَى بنُ وَاضِحٍ: حدَّثنا أَبُو المُنِيبِ عُبَيْدُ اللَّهِ الْعَتَكِيُّ، عن عَبْدِ اللَّهِ بنِ بُرَيْدَةَ، عن أَبِيهِ قال: «نَهَى رسولُ اللَّهِ ﷺ أَنْ يُصَلِّيَ فِي لِحَافٍ لاَ يَتَوَشَّحُ بِهِ، وَالآخَرَ أَنْ يُصَلِّيَ فِي سَرَاوِيلَ وَلَيْسَ عَلَيْهِ رِدَاءٌ؛ تُصَلِّي في سَرَاوِيلَ وَلَيْسَ عَلَيْكَ رِدَاءٌ.

[ت84/م...] ـ بابُ الإسبالِ في الصلاةِ

637 ـ حدّثنا زَيْدُ بنُ أَخْزَمَ: حدَّثنا أَبُو دَاوُدَ، عن أَبِي عَوَانَةَ، عن عَاصِمٍ، عن أَبِي عُثْمَانَ، عن ابنِ مَسْعُودٍ قال: سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**مَنْ أَسْبَلَ إِزَارَهُ فِي صَلاَتِهِ خُيَلاَءَ، فَلَيْسَ مِنَ اللَّهِ جَلَّ ذِكْرُهُ فِي حِلٍّ وَلاَ حَرَامٍ**».

قال أَبُو دَاوُدَ: رَوَى هَذَا جَمَاعَةٌ، عن عَاصِمٍ مَوْقُوفًا عَلَى ابنِ مَسْعُودٍ: مِنْهُمْ حَمَّادُ بنُ سَلَمَةَ، وَحَمَّادُ بنُ زَيْدٍ، وَأَبُو الأَحْوَصِ، وَأَبُو مُعَاوِيَةَ.

638 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا أَبَانُ: حدَّثنا يَحْيَى، عن أَبِي جَعْفَرٍ، عن عَطَاءِ بنِ يَسَارٍ، عن أَبِي هُرَيْرَةَ قال: بَيْنَمَا رَجُلٌ يُصَلِّي مُسْبِلاً إِزَارَهُ إِذْ قال لَهُ رسولُ اللَّهِ ﷺ: «**اذْهَبْ فَتَوَضَّأْ**»، فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ، ثُمَّ قال: «**اذْهَبْ فَتَوَضَّأْ**»، فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ، فقال لهُ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَا لَكَ أَمَرْتَهُ أَنْ يَتَوَضَّأَ، ثُمَّ سَكَتَّ عَنْهُ؟ فقال: «**إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ، وَإِنَّ اللَّهَ جَلَّ ذِكْرُهُ لاَ يَقْبَلُ صَلاَةَ رَجُلٍ مُسْبِلٍ إِزَارَهُ**».

[85] Which Garments Should A Woman Pray In?

639- It is narrated on the authority of Muhammad Ibn Zaid Ibn Qunfudh from his mother that she asked Umm Salamah: "Which of garments should a woman pray in?" she said: "Let her pray in a head cover and an outer garment which is too long to hide the backs of her feet."

640- It is narrated on the authority of Muhammad Ibn Zaid that Umm Salamah asked the Messenger of Allah "Allah's blessing and peace be upon him": "Could a woman offer prayer in a head cover and overall mantle, with no lower garment?" he said: "Yes, provided that the overall mantle should be too long to hide the backs of her feet."

Abu Dawud says: The same is narrated on the authority of Muhammad Ibn Zaid from his mother from Umm Salamah, and no mention is made of ascribing it to the Prophet "Allah's blessing and peace be upon him".

[86] Could A Woman Pray Without A Head Cover?

641- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts the prayer of a girl who has attained the age of menses without a head cover."

Abu Dawud says: The same is narrated on the authority of Al-Hasan from the Messenger of Allah "Allah's blessing and peace be upon him".

642- It is narrated on the authority of A'ishah that she came as guest to Safiyyah, the mother of Talhah, and saw many girls belonging to her, thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" visited me and in my chamber, there was a girl, and he gave me a sheet and said to me: "Divide it into two halves and give one to this girl and another to the girl who is in the house of Umm Salamah, for I do not think but both have attained the age of menstruation."

Abu Dawud says: The same is narrated on the authority of Ibn Sirin.

[87] What About Letting The Garment Hang Down To Touch The Ground In The Prayer

643- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should let his garment hang down to touch the ground, and (he also forbade) that he should cover his mouth in the prayer.

Abu Dawud says: The same is narrated on the authority of Asim from Ata' from Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", with a slight change of wording.

[ت85/م83] ـ بابٌ: في كمْ تصلِّي المرأةُ؟

639 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن مُحَمَّدِ بنِ زَيْدِ بنِ قُنْفُذٍ، عن أُمِّهِ أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ: «مَاذَا تُصَلِّي فِيهِ الْمَرْأَةُ مِنَ الثِّيَابِ؟ فقالت: تُصَلِّي في الْخِمَارِ وَالدِّرْعِ السَّابغِ الَّذِي يُغَيِّبُ ظُهورَ قَدَمَيْهَا».

640 ـ حدَّثنا مُجَاهِدُ بنُ مُوسَى: حدَّثنا عُثْمَانُ بنُ عُمَرَ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ عَبْدِ اللَّهِ ـ يَعْنِي ابنَ دِينَارٍ ـ عن مُحَمَّدِ بنِ زَيْدٍ بهذا الحديثِ قال: عن أُمِّ سَلَمَةَ أَنَّهَا سَأَلَتِ النَّبِيَّ ﷺ: أَتُصَلِّي الْمَرْأَةُ في دِرْعٍ وَخِمَارٍ لَيْسَ عَلَيْهَا إِزَارٌ؟ قال: «**إِذَا كَانَ الدِّرْعُ سَابِغًا يُغَطِّي ظُهُورَ قَدَمَيْهَا**».

قال أَبُو دَاوُدَ: رَوَى هَذَا الحديثَ مَالِكُ بنُ أَنَسٍ، وَبَكْرُ بنُ مُضَرَ، وَحَفْصُ بنُ غِيَاثٍ، وَإِسْمَاعِيلُ بنُ جَعْفَرٍ، وَابنُ أَبِي ذِئْبٍ، وَابْنُ إِسْحَاقَ: عن مُحَمَّدِ بنِ زَيْدٍ، عن أُمِّهِ، عن أُمِّ سَلَمَةَ، لَمْ يَذْكُرْ أَحَدٌ مِنْهُمُ النَّبِيَّ ﷺ، قَصَرُوا بِهِ عَلَى أُمِّ سَلَمَةَ.

[ت86/م84] ـ بابُ المرأةِ تُصلِّي بغيرِ خمارٍ

641 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا حَجَّاجُ بنُ مِنْهَالٍ: حدَّثنا حَمَّادٌ، عن قَتَادَةَ، عن مُحَمَّدِ بنِ سِيرِينَ، عن صَفِيَّةَ بِنْتِ الْحَارِثِ، عن عَائِشَةَ، عن النَّبِيِّ ﷺ أَنَّهُ قال: «**لاَ يَقْبَلُ اللَّهُ صَلاَةَ حَائِضٍ إِلاَّ بِخِمَارٍ**».

قال أَبُو دَاوُدَ: رَوَاهُ سَعِيدٌ ـ يَعْنِي ابنَ أَبِي عَرُوبَةَ ـ، عن قَتَادَةَ، عن الْحَسَنِ، عن النَّبِيِّ ﷺ.

642 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن أَيُّوبَ، عن مُحَمَّدٍ: أَنَّ عَائِشَةَ نَزَلَتْ عَلَى صَفِيَّةَ أُمِّ طَلْحَةَ الطَّلَحَاتِ، فَرَأَتْ بَنَاتٍ لَهَا، فقالت: إِنَّ رسولَ اللَّهِ ﷺ دَخَلَ وفي حُجْرَتِي جَارِيَةٌ، فَأَلْقَى إِلَيَّ حِقْوَهُ وقال لِي: «**شُقِّيهِ بِشِقَّتَيْنِ، فَأَعْطِي هَذِهِ نِصْفًا وَالْفَتَاةَ الَّتِي عِنْدَ أُمِّ سَلَمَةَ نِصْفًا، فَإِنِّي لاَ أُرَاهَا إِلاَّ قَدْ حَاضَتْ، أَوْ: لاَ أُرَاهُمَا إِلاَّ قَدْ حَاضَتَا**».

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ هِشَامٌ، عن ابنِ سِيرِينَ.

[ت87/م85] ـ بابُ السَّدْلِ في الصلاةِ

643 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ وَإِبْرَاهِيمُ بنُ مُوسَى، عن ابنِ الْمُبَارَكِ، عن الْحَسَنِ بنِ ذَكْوَانَ، عن سُلَيْمَانَ الأَحْوَلِ، عن عَطَاءٍ، قال إِبْرَاهِيمُ: عن أَبِي هُرَيْرَةَ: «إِنَّ رسولَ اللَّهِ ﷺ نَهَى عن السَّدْلِ في الصَّلاَةِ، وَأَنْ يُغَطِّيَ الرَّجُلُ فَاهُ».

قال أَبُو دَاوُدَ: رَوَاهُ عِسْلٌ، عن عَطَاءٍ، عن أَبِي هُرَيْرَةَ «أَنَّ النَّبِيَّ ﷺ نَهَى عن السَّدْلِ في الصَّلاَةِ».

644- It is narrated on the authority of Ibn Juraij that he said: Most frequently, I saw Ata' offering prayer while letting his garment hang down to touch the ground.

[88] Offering Prayer In The Same Coverings Used By Women

645- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" did not offer prayer in the same coverings (or quilts: Ubaidullah said: My father was in doubt) which we (his wives) used.

[89] A Man Prays While Entwining His Hair

646- It is narrated on the authority of Abu Rafi', the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that once he saw Al-Hasan Ibn Ali offering prayer and he was (folding his hair and) fixing his braid in his nape, thereupon he loosened it, and when Al-Hasan turned to him angrily, he said to him: Go on your prayer, and do not become angry! No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "This i.e. the fixing place of one's braid is the seat of Satan."

647- It is narrated on the authority of Kuraib, the freed slave of Ibn Abbas, that Abdullah Ibn Abbas saw Abdullah Ibn Al-Harith offering prayer with his hair braided and folded from behind him, thereupon he stood behind him and went on unloosing it, and the other submitted to him. When he (finished the prayer and) turned away, he went to Ibn Abbas and said: "What do you have to do with my head?" he said: Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The example of him who does so is like the example of such as offers prayer while being fastened."

[90] Offering Prayer In Sandals

648- It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer on the day of the conquest (of Mecca), and he placed his sandals on his left side.

649- It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led the Morning prayer in Mecca, and he started reciting the Surah of Al-Mu'minun, and when he came upon the mention of Moses and Aaron, or of Moses and Jesus, the Messenger of Allah "Allah's blessing and peace be upon him" went on coughing, and then he bowed, and Abdullah Ibn As-Sa'ib was present at that time.

644 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى بنِ الطَّبَّاعِ: حدَّثنا حَجَّاجٌ، عن ابنِ جُرَيْجٍ قال: «أَكْثَرُ مَا رَأَيْتُ عَطَاءً يُصَلِّي سَادِلاً».

قال أَبُو دَاوُدَ: وَهَذَا يُضَعِّفُ ذَلِكَ الْحَدِيثَ.

[ت88/م86] ـ بابُ الصلاةِ في شُعُرِ النساءِ

645 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أَبِي: حدَّثنا الأَشْعَثُ عن مُحَمَّدٍ ـ يَعْنِي ابنَ سِيرِينَ ـ، عن عَبْدِ اللَّهِ بن شَقِيقٍ، عن شَقِيقٍ، عن عَائِشَةَ قالت: «كَانَ رَسُولُ اللَّهِ ﷺ لاَ يُصَلِّي في شُعُرِنَا»، أَوْ: «لُحُفِنَا». قال عُبَيْدُ اللَّهِ: شَكَّ أَبِي.

[ت89/م87] ـ بابُ الرجلِ يصلِّي عاقصاً شعَرهُ

646 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ، عن ابنِ جُرَيْجٍ: حدثني عِمْرَانُ بنُ مُوسَى، عن سَعِيدِ بنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ يُحَدِّثُ عن أَبِيهِ: أَنَّهُ رَأَى أَبَا رَافِعٍ مَوْلَى النَّبِيِّ ﷺ مَرَّ بِحَسَنِ بنِ عَلِيٍّ رضي اللَّهِ عنه، وَهُوَ يُصَلِّي قَائِمًا، وَقَدْ غَرَزَ ضَفْرَهُ فِي قَفَاهُ، فَحَلَّهَا أَبُو رَافِعٍ، فَالْتَفَتَ حَسَنٌ إِلَيْهِ مُغْضَبًا، فقال أَبُو رَافِعٍ: أَقْبِلْ عَلَى صَلاَتِكَ وَلاَ تَغْضَبْ فَإِنِّي سَمِعْتُ رسولَ اللَّهِ ﷺ يقول: **«ذَلِكَ كِفْلُ الشَّيْطَانِ»** يَعْنِي مَقْعَدَ الشَّيْطَانِ، يَعْنِي مَغْرِزَ ضَفْرِهِ.

647 ـ حدّثنا مُحَمَّدُ بنُ سَلَمَةَ: حدَّثنا ابنُ وَهْبٍ، عن عَمْرِو بنِ الْحَارِثِ أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ كُرَيْبًا مَوْلَى ابنِ عَبَّاسٍ حَدَّثَهُ: أَنَّ عَبْدَ اللَّهِ بنَ عَبَّاسٍ رَأَى عَبْدَ اللَّهِ بنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ، فَقَامَ وَرَاءَهُ فَجَعَلَ يَحُلُّهُ وَأَقَرَّ لَهُ الآخَرُ، فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَى ابنِ عَبَّاسٍ فقال: مَا لَكَ وَرَأْسِي؟ قال: إِنِّي سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: **«إِنَّمَا مَثَلُ هَذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ»**.

[ت90/م88] ـ بابُ الصلاةِ في النَّعلِ

648 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن ابنِ جُرَيْجٍ: حدثني مُحَمَّدُ بنُ عَبَّادِ بنِ جَعْفَرٍ، عن ابنِ سُفْيَانَ، عن عَبْدِ اللَّهِ بنِ السَّائِبِ قال: «رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي يَوْمَ الْفَتْحِ وَوَضَعَ نَعْلَيْهِ عن يَسَارِهِ».

649 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ وَأَبُو عَاصِمٍ قالا: أخبرنا ابنُ جُرَيْجٍ قال: سَمِعْتُ مُحَمَّدَ بنَ عَبَّادِ بنِ جَعْفَرٍ يقولُ: أخبرني أَبُو سَلَمَةَ بنُ سُفْيَانَ وَعَبْدُ اللَّهِ بنُ الْمُسَيَّبِ الْعَابِدِيُّ، وَعَبْدُ اللَّهِ بنُ عَمْرٍو، عن عَبْدِ اللَّهِ بنُ السَّائِبِ قال: «صَلَّى بِنَا رسولُ اللَّهِ ﷺ الصُّبْحَ بِمَكَّةَ، فاسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ، حَتَّى إِذَا جَاءَ ذِكْرُ مُوسَى وَهَارُونَ، أَوْ: ذِكْرُ مُوسَى وَعِيسَى ـ ابنُ عَبَّادٍ يَشُكُّ أو اخْتَلَفُوا ـ أَخَذَتْ رسولَ اللَّهِ سَعْلَةٌ، فَحَذَفَ، فَرَكَعَ، وَعَبْدُ اللَّهِ بنُ السَّائِبِ حَاضِرٌ لِذَلِكَ».

650- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was leading the Morning prayer, he put off his sandals, and threw them on his left side. When the people saw that, they all (put off and) threw their sandals. Finished the prayer, the Messenger of Allah "Allah's blessing and peace be upon him" asked them: "What led you to throw your sandals?" they said: "We saw you having thrown your sandals, and thus we threw ours." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel "Peace be upon him" came and told me that they were affected by filth." He further said: "When anyone of you comes to the mosque, let him look: if he sees filth in his sandals, let him wipe it off (his sandals) and then offer prayer in them."

651- The same is narrated on the authority of Bakr Ibn Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him", with a slight change of wording.

652- It is narrated on the authority of Ya'li Ibn Shaddad Ibn Aws from his father that the Messenger of Allah said: "Behave in opposition to the Jews: they do not pray in their sandals, nor in their footwears."

653- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered prayer (once) as barefooted and (once) as wearing his sandals.

[91] When The Praying One Puts Off His Sandals: Where Should He Place Them?

654- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you offers prayer, let not him place his sandals on his right nor on his left side lest they would be on the right side of his companion, unless there is none on his left side, but, let him place them between his legs."

655- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you offers prayer, and he puts off his sandals, let him cause no harm to others with them: but, let him rather place them between his legs, otherwise, let him pray in them."

[92] Offering Prayer On A Woollen Sheet

656- It is narrated on the authority of Maimunah Bint Al-Harith that she said: The Messenger of Allah "Allah's blessing and peace be upon him"

650 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن أَبِي نَعَامَةَ السَّعْدِيِّ، عن أَبِي نَضْرَةَ، عن أَبِي سَعِيدٍ الْخُدْرِيِّ قال: بَيْنَمَا رسولُ اللَّهِ ﷺ يُصَلِّي بِأَصْحَابِهِ إِذْ خَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عَن يَسَارِهِ، فَلَمَّا رَأَى ذَلِكَ الْقَوْمُ أَلْقَوا نِعَالَهُمْ، فَلَمَّا قَضَى رسولُ اللَّهِ ﷺ صَلاَتَهُ قال: «**مَا حَمَلَكُمْ عَلَى إِلْقَائِكُمْ نِعَالَكُمْ؟**» قالُوا: رَأَيْنَاكَ أَلْقَيْتَ نَعْلَيْكَ فَأَلْقَيْنَا نِعَالَنَا، فقال رسولُ اللَّهِ ﷺ: «**إِنَّ جِبْرِيلَ ﷺ أَتَانِي فَأَخْبَرَنِي أَنَّ فِيهِمَا قَذَرًا**»، أَوْ قال: «**أَذًى**»، وقال: «**إِذَا جَاءَ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَلْيَنْظُرْ، فَإِنْ رَأَى فِي نَعْلَيْهِ قَذَرًا أَوْ أَذًى فَلْيَمْسَحْهُ وَلْيُصَلِّ فِيهِمَا**».

651 ـ حدّثنا مُوسَى ـ يَعْنِي ابنَ إِسْمَاعِيلَ ـ: حدَّثنا أَبَانُ: حدَّثنا قَتَادَةُ: حدثني بَكْرُ بنُ عَبْدِ اللَّهِ، عن النَّبِيِّ ﷺ بهذا قال: «**فِيهِمَا خَبَثٌ**» قال في المَوْضِعَيْنِ: «**خَبَثٌ**».

652 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا مَرْوَانُ بنُ مُعَاوِيَةَ الْفَزَارِيُّ، عن هِلاَلِ بنِ مَيْمُونٍ الرَّمْلِيِّ، عن يَعْلَى بنِ شَدَّادِ بنِ أَوْسٍ، عن أَبِيهِ قال: قال رسولُ اللَّهِ ﷺ: «**خَالِفُوا الْيَهُودَ، فَإِنَّهُمْ لاَ يُصَلُّونَ فِي نِعَالِهِمْ وَلاَ خِفَافِهِمْ**».

653 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا عَلِيُّ بنُ الْمُبَارَكِ، عن حُسَيْنٍ الْمُعَلِّمِ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ قال: «رَأَيْتُ رسولَ اللَّهِ ﷺ يُصَلِّي حَافِيًا وَمُنْتَعِلاً».

[ت91/م89] ـ باب المصلِّي إذا خلَعَ نعليه، أين يضعهُما؟

654 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عُثْمَانُ بنُ عُمَرَ: حدَّثنا صالحُ بنُ رُسْتُم أَبُو عَامِرٍ، عن عَبْدِ الرَّحْمَنِ بنِ قَيْسٍ، عن يُوسُفَ بنِ مَاهَكٍ، عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عنهُ أَنَّ رسولَ اللَّهِ ﷺ قال: «**إِذَا صَلَّى أَحَدُكُمْ فَلاَ يَضَعْ نَعْلَيْهِ عن يَمِينِهِ وَلاَ عَنْ يَسَارِهِ، فَتَكُونَ عن يَمِينِ غَيْرِهِ، إِلاَّ أَنْ لاَ يَكُونَ عَنْ يَسَارِهِ أَحَدٌ، وَلْيَضَعْهُمَا بَيْنَ رِجْلَيْهِ**».

655 ـ حدّثنا عَبْدُ الْوَهَّابِ بنُ نَجْدَةَ: حدَّثنا بَقِيَّةُ، وَشُعَيْبُ بنُ إِسْحَاقَ، عن الأَوْزَاعِيِّ: حدثني محمد بنُ الْوَلِيدِ، عن سَعِيدِ بنِ أَبِي سَعِيدٍ، عن أَبِيهِ، عن أَبِي هُرَيْرَةَ، عن رسولِ اللَّهِ ﷺ قال: «**إِذَا صَلَّى أَحَدُكُمْ فَخَلَعَ نَعْلَيْهِ، فَلاَ يُؤْذِ بِهِمَا أَحَدًا، لِيَجْعَلْهُمَا بَيْنَ رِجْلَيْهِ، أَوْ لِيُصَلِّ فِيهِمَا**».

[ت92/م90] ـ بابُ الصلاةِ على الخُمْرةِ

656 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: حدَّثنا خَالِدٌ، عن الشَّيْبَانِيِّ، عن عَبْدِ اللَّهِ بنِ شَدَّادٍ: حدَّثَتْنِي مَيْمُونَةُ بِنْتُ الْحَارِثِ قالت: «كَانَ رسولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا حِذَاءَهُ

offered prayer while I was by his side, and at that time I was menstruating, and perhaps his garment touched me whenever he prostrated; and by then he offered prayer on a woollen sheet.

[93] Offering Prayer On A Straw Mat

657- It is narrated on the authority of Anas Ibn Malik that he said: A man from amongst the Ansar said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I'm a fat man (and he really was a huge man) so much that I could come to (the mosque to) offer prayer with you." He prepared food for him, and invited him to come to his house and said: "Offer prayer so that I would see how you offer prayer, and thus I would imitate you." They (the household) sprinkled water over a piece of straw mat belonging to them, and the Messenger of Allah "Allah's blessing and peace be upon him" stood and led a two-rak'ah prayer. Ibn Al-Jarud asked Anas Ibn Malik: "Did he use to offer the Duha prayer?" he said: "I did not see him offering prayer (at that time of the day) except on that occasion."

658- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" visited Umm Sulaim many times, and it happened that the time of the prayer became due, thereupon he would offer prayer on a carpet belonging to us, i.e. a piece of straw mat over which we used to sprinkle water.

659- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer on such (kinds of carpets) as a straw mat and a tanned fur.

[94] The Praying Man Prostrates On His Garment

660- It is narrated on the authority of Anas Ibn Malik that he said: We used to offer prayer with the Messenger of Allah "Allah's blessing and peace be upon him" during the severe heat, and if anyone of us could not fix his forehead on the ground he would spread (a piece of) his garment, over which he would prostrate.

Chapters On The Rows Of Praying People

[95] Making Straight The Rows Of The Praying People

661- It is narrated on the authority of Jabir Ibn Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would you not align (in rows) in the same way as the angels align in the Presence of their Lord?" we asked: "How do the angels align (in rows) in

وَأَنَا حَائِضٌ، وَرُبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ، وَكَانَ يُصَلِّي عَلَى الْخُمْرَةِ».

[ت93/م91] ـ بابُ الصَّلاة على الحَصِيرِ

657 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أَبي: حدَّثنا شُعْبَةُ، عن أَنَسِ بنِ سِيرِينَ، عن أَنَسِ بنِ مَالِكٍ قال: قال رَجُلٌ مِنَ الأَنْصَارِ: «يَا رَسُولَ اللَّهِ، إِنِّي رَجُلٌ ضَخْمٌ ـ وَكَانَ ضَخْمًا ـ لاَ أَسْتَطِيعُ أَنْ أُصَلِّيَ مَعَكَ ـ وَصَنَعَ لَهُ طَعَامًا وَدَعَاهُ إِلَى بَيْتِهِ ـ فَصَلِّ حَتَّى أَرَاكَ كَيْفَ تُصَلِّي فَأَقْتَدِيَ بِكَ، فَنَضَحُوا لَهُ طَرَفَ حَصِيرٍ كَانَ لَهُمْ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ. قال فُلاَنُ بنُ الْجَارُودِ لأَنَسِ بنِ مَالِكٍ: أَكَانَ يُصَلِّي الضُّحَى؟ قال: لَمْ أَرَهُ صَلَّى إِلاَّ يَوْمَئِذٍ».

658 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا المُثَنَّى بنُ سَعِيدٍ الذَّارِعُ: حدثني قَتَادَةُ، عن أَنَسِ بنِ مَالِكٍ «أَنَّ النَّبِيَّ ﷺ كَانَ يَزُورُ أُمَّ سُلَيْمٍ فَتُدْرِكُهُ الصَّلاَةُ أَحْيَانًا فَيُصَلِّي عَلَى بِسَاطٍ لَنَا، وَهُوَ حَصِيرٌ نَنْضِحُهُ بالماء».

659 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ وَعُثْمَانُ بنُ أَبِي شَيْبَةَ، بِمَعْنَى الإِسْنَادِ والحديث، قالا: حدَّثنا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، عن يُونُسَ بنِ الْحَارِثِ، عن أَبِي عَوْنٍ، عن أَبِيهِ، عن المُغِيرَةِ بنِ شُعْبَةَ قال: «كَانَ رسولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْحَصِيرِ وَالْفَرْوَةِ المَدْبُوغَةِ».

[ت94/م92] ـ بابُ الرجلِ يسجُدُ على ثوبِه

660 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ رَحِمَهُ اللَّهُ: حدَّثنا بِشْرٌ ـ يَعْنِي ابنَ المُفَضَّلِ ـ حدَّثنا غَالِبٌ الْقَطَّانُ، عن بَكْرِ بنِ عَبْدِ اللَّهِ، عن أَنَسِ بنِ مَالِكٍ قال: «كُنَّا نُصَلِّي مع رسولِ اللَّهِ ﷺ في شِدَّةِ الْحَرِّ، فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ وَجْهَهُ مِنَ الأَرْضِ بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ».

تفريعُ أبوابِ الصفوفِ

[ت95/م93] ـ بابُ تسويةِ الصفوفِ

661 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ قال: سَأَلْتُ سُلَيْمَانَ الأَعْمَشَ، عن حديثِ جَابِرِ بنِ سَمُرَةَ في الصُّفُوفِ المُقَدَّمَةِ، فحدَّثنا عن المُسَيَّبِ بنِ رَافِعٍ، عن تَمِيمِ بنِ طَرَفَةَ، عن جَابِرِ بنِ سَمُرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**أَلاَ تَصُفُّونَ**

the Presence of their Lord?" he said: "They complete the first rows, and stick to one another in the row."

662- It is narrated on the authority of An-Nu'man Ibn Bashir: The Messenger of Allah "Allah's blessing and peace be upon him" faced us and said: "You should rather straighten your rows otherwise, Allah would create dissention (and hatred) among you." He further said: Henceforth, I saw one having his shoulder stick to that of his companion (standing by his side) his knee to his, and his ankle to his.

663- It is narrated on the authority of An-Nu'man Ibn Bashir: The Messenger of Allah "Allah's blessing and peace be upon him" used to straighten the row (of the praying people) until he would make it (as sharply upright) as a spear or an arrow shaft until he thought we had learnt that from him perfectly. Once, he saw a man, whose chest was bulging out of the row. Upon this, he said: "You should rather straighten your rows otherwise Allah would create dissention (and hatred) among you."

664- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to walk in between the rows (of the praying people) from one side to another, passing his hand over our chests and shoulders, and saying: "Do not differ (in your standing from one another) lest you would come to be at odds." He further said: "Verily, Allah and His angels invoke prayer (and blessings) upon (those of) the first row (in the congregational prayer)."

665- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to straighten our rows whenever we stood for prayer, and once our rows became straight, he would then recite Takbir (of assuming the prayer).

666- It is narrated on the authority of Abdullah Ibn Umar, through many chains of transmission, that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Establish the rows, make shoulders alongside each other, fill the spaces, and be flexible to your brothers, and leave no space for Satan (to occupy); and he, who joins a row, Allah will keep good relation with him; and he, who cuts off a row, Allah will sever relation with him."

Abu Dawud says: Being flexible to your brothers is that if one comes to enter into the row, you should make bendable your shoulders until he is able to enter into the row.

667- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Make straight

كَمَا تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهِمْ؟» قُلْنَا: وَكَيْفَ تَصُفُّ الْمَلاَئِكَةُ عِنْدَ رَبِّهِمْ؟ قال: «**يُتِمُّونَ الصُّفُوفَ الْمُقَدَّمَةَ وَيَتَرَاصُّونَ فِي الصَّفِّ**».

662 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا وَكِيعٌ، عن زَكَرِيَّا بنِ أَبِي زَائِدَةَ، عن أَبِي الْقَاسِمِ الْجَدَلِيِّ قال: سَمِعْتُ النُّعْمَانَ بنَ بَشِيرٍ يقولُ: «أَقْبَلَ رسولُ اللَّهِ ﷺ عَلَى النَّاسِ بِوَجْهِهِ فقال: «**أَقِيمُوا صُفُوفَكُمْ**» ثَلاَثاً، «**وَاللَّهِ لَتُقِيمُنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ قُلُوبِكُمْ**». قال: فَرَأَيْتُ الرَّجُلَ يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ، وَرُكْبَتَهُ بِرُكْبَةِ صَاحِبِهِ، وَكَعْبَهُ بِكَعْبِهِ».

663 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن سِمَاكِ بنِ حَرْبٍ: قال سَمِعْتُ النُّعْمَانَ بنَ بَشِيرٍ يقولُ: كَانَ النَّبِيُّ ﷺ يُسَوِّينَا فِي الصُّفُوفِ كَمَا يُقَوَّمُ الْقِدْحُ، حَتَّى إِذَا ظَنَّ أَنْ قَدْ أَخَذْنَا ذَلِكَ عَنْهُ وَفَقِهْنَا أَقْبَلَ ذَاتَ يَوْمٍ بِوَجْهِهِ إِذَا رَجُلٌ مُنْتَبِذٌ بِصَدْرِهِ فقال: «**لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ**».

664 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ وَأَبُو عَاصِمِ بنُ جَوَّاسٍ الْحَنَفِيُّ، عن أَبِي الأَحْوَصِ، عن مَنْصُورٍ، عن طَلْحَةَ الْيَامِيِّ، عن عَبْدِ الرَّحْمَنِ بنِ عَوْسَجَةَ، عن الْبَرَاءِ بنِ عَازِبٍ قال: كَانَ رسولُ اللَّهِ ﷺ يَتَخَلَّلُ الصَّفَّ مِنْ نَاحِيَةٍ إِلَى نَاحِيَةٍ، يَمْسَحُ صُدُورَنَا وَمَنَاكِبَنَا ويقولُ: «**لاَ تَخْتَلِفُوا فَتَخْتَلِفَ قُلوبُكُمْ**»، وكَانَ يقولُ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى الصُّفُوفِ الأُوَلِ**».

665 ـ حدّثنا ابنُ مُعَاذٍ: حدَّثنا خَالِدٌ ـ يَعْنِي ابنَ الْحَارِثِ ـ حدَّثنا حَاتِمٌ ـ يَعْنِي ابنَ أَبِي صَغِيرَةَ ـ، عن سِمَاكٍ قال: سَمِعْتُ النُّعْمَانَ بنَ بَشِيرٍ قال: «كَانَ رسولُ اللَّهِ ﷺ يُسَوِّي ـ يَعْنِي صُفُوفَنَا ـ إِذَا قُمْنَا للصلاةِ فَإِذَا اسْتَوَيْنَا كَبَّرَ».

666 ـ حدّثنا عِيسَى بنُ إِبْرَاهِيمَ الْغَافِقِيُّ: حدَّثنا ابنُ وَهْبٍ. (ح) وحدثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ ـ وحديثُ ابنِ وَهْبٍ أَتَمُّ ـ، عن مُعَاوِيَةَ بنِ صَالِحٍ، عن أَبِي الزَّاهِرِيَّةِ، عن كَثِيرِ بنِ مُرَّةَ، عن عَبْدِ اللَّهِ بنِ عُمَرَ ـ قال قُتَيْبَةُ: عن أَبِي الزَّاهِرِيَّةِ، عن أَبِي شَجَرَةَ، لَمْ يَذْكُرِ ابنَ عُمَرَ ـ أَنَّ رسولَ اللَّهِ ﷺ قال: «**أَقِيمُوا الصُّفُوفَ، وَحَاذُوا بَيْنَ الْمَنَاكِبِ، وَسُدُّوا الْخَلَلَ، وَلِينُوا بِأَيْدِي إِخْوانِكُمْ**» ـ لَمْ يَقُلْ عِيسَى: «**بِأَيْدِي إِخْوانِكُمْ**» ـ «**وَلاَ تَذَرُوا فُرُجَاتٍ لِلشَّيْطَانِ، وَمَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ**».

قال أَبُو دَاوُدَ: أَبُو شَجَرَةَ: كَثِيرُ بنُ مُرَّةَ.

قال أَبُو دَاوُدَ: وَمَعْنَى «**وَلِينُوا بِأَيْدِي إِخْوانِكُمْ**»: إِذَا جَاءَ رَجُلٌ إِلَى الصَّفِّ فَذَهَبَ يَدْخُلُ فِيهِ فَيَنْبَغِي أَنْ يُلِينَ لَهُ كُلُّ رَجُلٍ مَنْكِبَيْهِ، حَتَّى يَدْخُلَ فِي الصَّفِّ.

667 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا أَبَانُ، عن قَتَادَةَ، عن أَنَسِ بنِ مَالِكٍ، عن رسولِ اللَّهِ ﷺ قال: «**رُصُّوا صُفُوفَكُمْ، وَقَارِبُوا بَيْنَهَا، وَحَاذُوا بِالأَعْنَاقِ، فَوَالَّذِي**

your rows, and let them be near each other, and make the shoulders along side each other, for by Him in Whose Hand is my soul, I see that Satan enters (into the prayer stealthily) from the spaces left in the row."

668- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Straighten your rows (in the prayer), for making straight the rows is an essential part therewith the prayer is complete."

669- It is narrated on the authority of Muhammad Ibn Muslim Ibn As-Sa'ib, the owner of the Maqsurah that he said: Once, I offered prayer by the side of Anas Ibn Malik, who said to me: "Do you know why this stick was made?" I said: "No, by Allah." on that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to place his hand on it and said: "Be straight, and set right your rows."

670- It is narrated on the authority of Anas that whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for the prayer, he would take it (the stick) with his right hand and turn (to us) and say: "Be straight, and set right your rows!" then, he would take it with his left hand and say: "Be straight, and set right your rows!"

671- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "Complete the first row and then what is next to it, and if there is a shortage (of praying people) let it be in the last row."

672- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you is such as makes his shoulder the most flexible (to others) in prayer."

[96] The Rows Between Pillars

673- It is narrated on the authority of Abd Al-Hamid Ibn Mahmud that he said: I offered prayer with Anas Ibn Malik on Friday, and we were pushed towards the pillars, thereupon we would move forward and backward. On that Anas said: We were careful not to do so during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".

[97] Which Of People Is Desirable To Stand Next To The Imam, And Is Undesirable To Be In The Rear?

674- It is narrated on the authority of Abu Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such as have

نَفْسِي بِيَدِهِ، إِنِّي لأَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَأَنَها الْحَذَفُ».

668 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيِّ وَسُلَيْمَانُ بنُ حَرْبٍ قالا: حدَّثنا شُعْبَةُ، عن قَتَادَةَ، عن أَنَسٍ قال: قال رسولُ اللَّهِ ﷺ: «**سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلاَةِ**».

669 ـ حدّثنا قُتَيْبَةُ: حدّثنا حَاتِمُ بنُ إِسْمَاعِيلَ، عن مُصْعَبِ بنِ ثَابِتٍ بنِ عَبْدِ اللَّهِ بنِ الزُّبَيْرِ، عن مُحَمَّدِ بنِ مُسْلِمِ بنِ السَّائِبِ صاحِبِ المَقْصُورَةِ قال: صَلَّيْتُ إِلَى جَنْبِ أَنَسِ بنِ مَالِكٍ يَوْمًا فقال: هَلْ تَدْرِي لِمَ صُنِعَ هَذَا الْعُودُ؟ فَقُلْتُ: لاَ وَاللَّهِ، قال: كَانَ رسولُ اللَّهِ ﷺ يَضَعُ عَلَيْهِ يَدَهُ فيقولُ: «**اسْتَوُوا وَاعْدِلُوا صُفُوفَكُمْ**».

670 ـ حدّثنا مُسَدَّدٌ: حدّثنا حُمَيْدُ بنُ الأَسْوَدِ: حدَّثنا مُصْعَبُ بنُ ثَابِتٍ، عن مُحَمَّدِ بنِ مُسْلِمٍ، عن أَنَسٍ بِهَذَا الحديثِ قال: إِنَّ رسولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلاَةِ أَخَذَهُ بِيَمِينِهِ، ثُمَّ الْتَفَتَ فقال: «**اعْتَدِلُوا، سَوُّوا صُفُوفَكُمْ**»، ثُمَّ أَخَذَهُ بِيَسَارِهِ فقال: «**اعْتَدِلُوا، سَوُّوا صُفُوفَكُمْ**».

671 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا عَبْدُ الْوَهَّابِ ـ يَعْنِي ابنَ عَطَاءٍ ـ، عن سَعِيدٍ، عن قَتَادَةَ، عن أَنَسِ بن مالكٍ، أَنَّ رسولَ اللَّهِ ﷺ قال: «**أَتِمُّوا الصَّفَّ المُقَدَّمَ، ثُمَّ الَّذِي يَلِيهِ، فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ المُؤَخَّرِ**».

672 ـ حدّثنا ابنُ بَشَّارٍ: حدَّثنا أَبُو عَاصِمٍ: حدَّثنا جَعْفَرُ بنُ يَحْيَى بنِ ثَوْبَانَ قال: أخبرني عَمِّي عُمَارَةُ بنُ ثَوْبَانَ، عن عَطَاءٍ عن ابنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قال: قال رسولُ اللَّهِ ﷺ: «**خِيَارُكُمْ أَلْيَنُكُمْ مَنَاكِبَ فِي الصَّلاَةِ**».

قال أَبُو دَاوُدَ: جَعْفَرُ بنُ يَحْيَى مِنْ أَهْلِ مَكَّةَ.

[ت96/م94] ـ بابُ الصُّفُوفِ بين السَّواري

673 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا عَبْدُ الرَّحْمَنِ: حدَّثنا سُفْيَانُ، عن يَحْيَى بنِ هانِىءٍ، عن عَبْدِ الْحَمِيدِ بنِ مَحْمُودٍ قال: «صَلَّيْتُ مع أَنَسِ بنِ مَالِكٍ يَوْمَ الْجُمُعَةِ فَدُفِعْنَا إِلَى السَّوَارِي فَتَقَدَّمْنَا وَتَأَخَّرْنَا، فقال أَنَسٌ: كُنَّا نَتَّقِي هَذَا عَلَى عَهْدِ رسولِ اللَّهِ ﷺ».

[ت97/م95] ـ بابُ مَنْ يُستحبُّ أَنْ يليَ الإمامَ في الصفِّ، وكراهيةِ التأخُّرِ

674 ـ حدّثنا ابنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عن الأَعْمَشِ، عن عُمَارَةَ بنِ عُمَيْرٍ،

good reasons and minds among you stand next to me (in prayer), and then such as follow them (in position) and such as follow them."

675- A Hadith like this is narrated on the authority of Abdullah with the following addition: "And do not differ (in your position of standing from one another) lest you would become at odds, and beware of the noisy disputes and afflictions of markets."

676- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah and His angels invoke for blessings upon the right portions of the rows (of praying people)."

[98] The Position Of The Boys From The Row

677- It is narrated on the authority of Abu Malik Al-Ash'ari that he said: Would I not tell you about the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer? He established the prayer, made men align behind him, and the boys behind them, and then he led them in the prayer...and he made a mention of his prayer and then he (the Prophet) said: "As such the prayer (of my nation) should be offered."

[99] The Rows Of Women, And The Undesirability Of Men's Moving Backward To Be Far From The First Row

678- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among men's rows (in prayer) is the first of them, and the worst among them is the last of them; and the best among women's rows is the last of them, and the worst among them is the first of them."

679- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A people will keep themselves in the rear (to be far) from the first row (in prayer) until Allah delays them (from coming out of) the fire (of Hell)."

680- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" observed that many of his companions were in the rear, thereupon he said to them: "Come forward to follow me, and let those who will come after you follow you; and a people will keep themselves in the rear (to be far from the first rows) until Allah delays them (from coming out of the fire)."

عن أبي مَعْمَرٍ، عن أَبِي مَسْعُودٍ قال: قال رسولُ اللَّهِ ﷺ: «**لِيَلِيَنِي مِنْكُم أُولُوا الأَحْلاَمِ وَالنُّهَىٰ، ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ**».

675 ـ حدّثنا مَسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا خَالِدٌ، عن أبي مَعْشَرٍ، عن إِبْرَاهِيمَ، عن عَلْقَمَةَ، عن عَبْدِ اللَّهِ، عن النَّبِيِّ ﷺ مِثْلَهُ وَزَادَ: «**وَلاَ تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، وَإِيَّاكُمْ وَهَيْشَاتِ الأَسْوَاقِ**».

676 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا مُعَاوِيَةُ بنُ هِشَامٍ: حدَّثنا سُفْيَانُ، عن أُسَامَةَ بنِ زَيْدٍ، عن عُثْمَانَ بنِ عُرْوَةَ، عن عُرْوَةَ، عن عَائِشَةَ قالت: قال رسولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ وَمَلاَئِكَتَهُ يُصَلُّونَ عَلَى مَيَامِنِ الصُّفُوفِ**».

[ت98/م96] ـ بابُ مَقامِ الصِّبْيَانِ منَ الصفِّ

677 ـ حدّثنا عِيسَى بنُ شَاذَانَ: حدَّثنا عَيَاشٌ الرَّقَامُ: حدَّثنا عَبْدُ الأَعْلَى: حدَّثنا قُرَّةُ بنُ خَالِدٍ: حدَّثنا بُدَيْلٌ: حدَّثنا شَهْرُ بنُ حَوْشَبٍ، عن عَبْدِ الرَّحْمٰنِ بنِ غَنْمٍ قال: قال أَبُو مَالِكٍ الأَشْعَرِيُّ «أَلاَ أُحَدِّثُكُم بِصَلاَةِ النَّبِيِّ ﷺ؟ قال: فَأَقَامَ الصَّلاَةَ، فَصَفَّ الرِّجَالَ وَصَفَّ الغِلْمَانَ خَلْفَهُمْ ثُمَّ صَلَّى بِهِمْ، فَذَكَرَ صَلاَتَهُ، ثُمَّ قال: هَكَذَا صَلاَةُ ـ قال عَبْدُ الأَعْلَى: لا أَحْسَبُهُ إِلاَّ قال: ـ صَلاَةُ أُمَّتِي».

[ت99/م97] ـ باب صفِّ النِّساء وكراهية التأخر عن الصف الأول

678 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: حدَّثنا خَالِدٌ وَإِسْمَاعِيلُ بنُ زَكَرِيَّا، عن سُهَيْلِ بنِ أَبِي صَالِحٍ، عن أَبِيهِ، عن أَبِي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا**».

679 ـ حدّثنا يَحْيَى بنُ مَعِينٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عن عِكْرِمَةَ بنِ عَمَّارٍ، عن يَحْيَى بن أبي كَثِيرٍ، عن أبي سَلَمَةَ، عن عَائِشَةَ قالت: قال رسولُ اللَّهِ ﷺ: «**لاَ يَزَالُ قَوْمٌ يَتَأَخَّرُونَ عن الصَّفِّ الأَوَّلِ حَتَّى يُؤَخِّرَهُمُ اللَّهُ في النَّارِ**».

680 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ وَمُحَمَّدُ بنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ قالا: حدَّثنا أَبُو الأَشْهَبِ، عن أَبِي نَضْرَةَ، عن أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رسولَ اللَّهِ ﷺ رَأَى في أَصْحَابِهِ تَأَخُّرًا، فقال لَهُمْ: «**تَقَدَّمُوا فَأْتَمُّوا بِي، وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ، وَلاَ يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللَّهُ عَزَّ وَجَلَّ**».

[100] The Position Of The Imam From The Row

681- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the imam stand in front of the middle (part of the first row), and fill the spaces."

[101] When A Man Prays Alone Behind The Row

682- It is narrated on the authority of Wabisah that once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a man praying alone behind the row, thereupon he ordered him to repeat it.

[102] When A Man Bows Apart From The Row

683- It is narrated on the authority of Abu Bakrah that he entered the mosque, and found the Messenger of Allah "Allah's blessing and peace be upon him" in the bowing posture, thereupon he bowed apart from the row. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah make you more careful! Do not do so once again."

684- It is narrated on the authority of Abu Bakrah that he came, while the Messenger of Allah "Allah's blessing and peace be upon him" was in the bowing posture, thereupon he bowed apart from the row, and then he walked towards the row. When the Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer he said: "Which of you has bowed apart from the row and then walked towards the row?" Abu Bakrah said: "It is I." on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah make you more careful! Do not do so once again."

Chapters On The Screen

[103] What Screens The Praying One From The Passers-By

685- It is narrated on the authority of Talhah Ibn Ubaidullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you place (a thing even as little as) the like of the back of a saddle in front of you (to which you pray), there is no harm on you if anything passes by in front of you."

686- It is narrated on the authority of Ata that he said: The back of a saddle might be (the like of) an arm and what is above it.

687- It is narrated on the authority of Ibn Umar that whenever the Prophet "Allah's blessing and peace be upon him" set out on the Id day, he would order that a short spear be fixed in front of him, to which he would

[ت100/م98] ـ بابُ مَقامِ الإمامِ من الصفِّ

681 ـ حدّثنا جَعْفَرُ بنُ مُسَافِرٍ: حدَّثنا ابنُ أَبِي فُدَيْكٍ، عن يَحْيَى بنِ بَشِيرِ بنِ خَلاَّدٍ، عن أُمِّهِ أَنَّهَا دَخَلَتْ عَلَى مُحَمَّدِ بنِ كَعْبٍ الْقُرَظِيِّ فَسَمِعَتْهُ يقولُ: حدثني أبو هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**وَسِّطُوا الإمَامَ، وَسُدُّوا الْخَلَلَ**».

حدّثنا أَبُو سَعِيدٍ: حدثنا أبو دَاوُدَ: حدثنا أَبُو سَلَمَةَ، قال: حدثنا هَشِيمٌ، عن الْعَوَّامِ، عن عَبدِ المَلِكِ الأَعْوَرِ صَاحِبِ إِبْرَاهِيم، عن إِبْرَاهِيم قال: مَبْنَىٰ الصَّفِّ الأَوَّلِ قَصْدُ الإِمَامِ.

[ت101/م99] ـ بابُ الرجلِ يصلِّي وحدَه خلفَ الصفِّ

682 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ وَحَفْصُ بنُ عُمَرَ قالا: حدَّثنا شُعْبَةُ، عن عَمْرِو بنِ مُرَّةَ، عن هِلاَلِ بنِ يَسَافٍ، عن عَمْرِو بنِ رَاشِدٍ، عن وَابِصَةَ «أَنَّ رَسولَ اللَّهِ ﷺ رَأَى رَجُلاً يُصَلِّي خَلْفَ الصَّفِّ وَحْدَهُ، فَأَمَرَهُ أَنْ يُعِيدَ» قال سُلَيْمَانُ بنُ حَرْبٍ: «الصَّلاَةَ».

[ت102/م100] ـ بابُ الرجلِ يركَعُ دونَ الصفِّ

683 ـ حدّثنا حُمَيْدُ بنُ مَسْعَدَةَ أَنَّ يَزِيدَ بنَ زُرَيْعٍ حَدَّثَهُمْ: حدَّثنا سَعِيدُ بنُ أَبِي عَرُوبَةَ، عن زِيَادٍ الأَعْلَمِ: حدَّثنا الْحَسَنُ أَنَّ أَبَا بَكْرَةَ حَدَّث أَنَّهُ دَخَلَ المَسْجِدَ وَنَبِيُّ اللَّهِ ﷺ راكِعٌ، فَقَالَ: فَرَكَعْتُ دُونَ الصَّفِّ، فقال النَّبِيُّ ﷺ: «**زَادَكَ اللَّهُ حِرْصًا، وَلاَ تَعُدْ**».

684 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا زِيَادٌ الأَعْلَمُ، عن الْحَسَنِ: أَنَّ أَبَا بَكْرَةَ جَاءَ وَرسولُ اللَّهِ ﷺ رَاكِعٌ، فَرَكَعَ دُونَ الصَّفِّ، ثُمَّ مَشَى إِلَى الصَّفِّ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلاَتَهُ قال: «**أَيُّكُمُ الَّذِي رَكَعَ دُونَ الصَّفِّ ثُمَّ مَشَى إِلَى الصَّفِّ؟**» فَقَالَ أَبُو بَكْرَةَ: أَنَا، فقال النَّبِيُّ ﷺ: «**زَادَكَ اللَّهُ حِرْصًا، وَلاَ تَعُدْ**».

قال أَبُو دَاوُدَ: زِيَادٌ الأَعْلَمُ: زِيَادُ بنُ فُلاَنِ بنِ قُرَّةَ، وَهُوَ ابنُ خَالَةِ يُونُسَ بنِ عُبَيْدٍ.

تفريعُ أبواب السّترة

[ت103/م101] ـ بابُ ما يستُرُ المصلِّي

685 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ الْعَبْدِيُّ: حدَّثنا إِسْرَائِيلُ، عن سِمَاكٍ، عن مُوسَى بنِ طَلْحَةَ، عن أَبِيهِ طَلْحَةَ بنِ عُبَيْدِ اللَّهِ قال: قال رسولُ اللَّهِ ﷺ: «**إِذَا جَعَلْتَ بَيْنَ يَدَيْكَ مِثْلَ مُؤْخِرَةِ الرَّحْلِ، فَلاَ يَضُرُّكَ مَنْ مَرَّ بَيْنَ يَدَيْكِ**».

686 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ، عن ابنِ جُرَيْجٍ، عن عَطَاءٍ قال: «آخِرَةُ الرَّحْلِ: ذِرَاعٌ فَمَا فَوْقَهُ».

687 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا ابنُ نُمَيْرٍ، عن عُبَيْدِ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتُوضَعُ بَيْنَ يَدَيْهِ،

lead the people in prayer; and he also used to do the same on journey. From this point, it was adopted by the chiefs.

688- It is narrated on the authority of Awn Ibn Juhaifah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" led them in the prayer in Al-Batha, with a short spear fixed in front of him: he offered a two-rak'ah prayer for Zhuhr and a two-rak'ah prayer for Asr, and from behind such a short spear, there passed by women and donkeys.

[104] Drawing A Line In Case There Is No Stick

689- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you offers prayer, let him fix a thing in front of him (to screen him from the passers-by), and if he finds nothing, let him set up a stick, and if he finds nothing, let him draw a line, and then, there is no harm on him if anything passes by in front of him."

690- It is narrated on the authority of Abu Hurairah from Abu Al-Qasim, the Messenger of Allah "Allah's blessing and peace be upon him" that he said...and he made a mention of the previous narration of the line. Sufyan says: We could find nothing to support this narration.

Abu Dawud says: I heard Ahmad Ibn Hanbal having said when he was asked about that line: Let it be drawn crosswise. But it should be lengthwise according to Musaddad.

691- It is narrated on the authority of Sufyan Ibn Uyainah that he said: I offered the funeral prayer after the Asr prayer with Sharik, and I found him having placed his hat in front of him, while offering an obligatory prayer.

[105] Offering Prayer Towards A Mount

692- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer towards his camel.

[106] When One Offers Prayer To A Pillar Or Something Like It, In Which Direction Should He Make It From Him??

693- It is narrated on the authority of Al-Miqdam Ibn Al-Aswad that he said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" having prayed to a stick, a pillar or a tree but that he made it in front of his right eyebrow or left eyebrow, and he never made it in the middle of his front.

فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَهَا الأُمَرَاءُ».

688 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن عَوْنِ بنِ أبي جُحَيْفَةَ، عن أبِيهِ «أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ بِالْبَطْحَاءِ ـ وَبَيْنَ يَدَيْهِ عَنَزَةٌ ـ الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ يَمُرُّ خَلْفَ الْعَنَزَةِ الْمَرْأَةُ وَالْحِمَارُ».

[ت104/م102] ـ بابُ الخطِّ إذا لمْ يجدْ عصاً

689 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشْرُ بنُ المُفَضَّلِ: حدَّثنا إِسْمَاعِيلُ بنُ أُمَيَّةَ، حدثني أَبُو عَمْرِو بنُ مُحَمَّدِ بنِ حُرَيْثٍ أَنَّهُ سَمِعَ جَدَّهُ حُرَيْثًا يُحَدِّثُ عن أبي هُرَيْرَةَ أَنَّ رسولَ اللَّهِ ﷺ قال: «**إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تِلْقَاءَ وَجْهِهِ شَيْئًا، فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ عَصاً، فَإِنْ لَمْ يَكُنْ مَعَهُ عَصاً فَلْيَخْطُطْ خَطًّا، ثُمَّ لاَ يَضُرُّهُ مَا مَرَّ أَمَامَهُ**».

690 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِس: حدَّثنا عَلِيٌّ ـ يَعْنِي ابنَ المَدِينِيِّ ـ، عن سُفْيَانَ، عن إِسْمَاعِيلَ بنِ أُمَيَّةَ، عن أَبِي مُحَمَّدِ بنِ عَمْرِو بنِ حُرَيْثٍ، عن جَدِّهِ حُرَيْثٍ ـ رَجُلٍ مِنْ بَنِي عُذْرَةَ ـ، عَنْ أَبِي هُرَيْرَةَ، عن أَبِي الْقَاسِمِ ﷺ، قال فَذَكَرَ حديثَ الْخَطِّ. قال سُفْيَانُ: لَمْ نَجِدْ شَيْئًا نَشُدُّ بِهِ هَذَا الحديثَ، وَلَمْ يَجِيءْ إِلاَّ مِنْ هذا الْوَجْهِ. قال: قُلْتُ لِسُفْيَانَ: إِنَّهُمْ يَخْتَلِفُونَ فِيهِ. فَتَفَكَّرَ سَاعَةً ثُمَّ قال: ما أَحْفَظُ إِلاَّ أَبَا مُحَمَّدِ بنَ عَمْرٍو. قال سُفْيَانُ: قَدِمَ ههنا رَجُلٌ بَعْدَمَا مَاتَ إِسْمَاعِيلُ بنُ أُمَيَّةَ، فَطَلَبَ هَذَا الشَّيْخَ أَبَا مُحَمَّدٍ حَتَّى وَجَدَهُ، فَسَأَلَهُ عَنْهُ، فَخَلَّطَ عَلَيْهِ.

قال أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ ـ يَعْنِي ابنَ حَنْبَلٍ رَحِمَهُ اللَّهُ ـ سُئِلَ عن وَصْفِ الْخَطِّ غَيْرَ مَرَّةٍ، فقال: هَكَذَا عَرْضًا؛ مِثْلَ الْهِلاَلِ.

قال أَبُو دَاوُدَ: وَسَمِعْتُ مُسَدَّدًا قال: قال ابنُ دَاوُدَ: الْخَطُّ بالطُّول.

قال أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ بنَ حَنْبَلٍ وَصَفَ الْخَطَّ غَيْرَ مَرَّةٍ فقال: هَكَذَا ـ يَعْنِي بِالْعَرْضِ ـ حَوْرًا دَوْرًا مِثْلَ الْهِلاَلِ ـ يَعْنِي مُنْعَطِفًا.

691 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ الزُّهْرِيُّ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ قال: «رَأَيْتُ شَرِيكًا صَلَّى بِنَا في جَنَازَةِ الْعَصْرَ، فَوَضَعَ قَلَنْسُوَتَهُ بَيْنَ يَدَيْهِ، يَعْنِي فِي فَرِيضَةٍ حَضَرَتْ».

[ت105/م103] ـ بابُ الصلاةِ إلى الراحلةِ

692 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ وَوَهْبُ بنُ بَقِيَّةَ وَابنُ أَبِي خَلَفٍ وَعَبْدُ اللَّهِ بنُ سَعِيدٍ، قال عُثْمَانُ: حدَّثنا أَبُو خَالِدٍ: حدَّثنا عُبَيْدُ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي إِلَى بَعِيرِهِ».

[ت106/104] ـ بابٌ: إذا صلَّى إلى ساريةٍ أو نحوِها، أين يجعلُها منه؟

693 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ الدِّمَشْقِيُّ: حدَّثنا عَلِيُّ بنُ عَيَّاشٍ: حدَّثنا أَبُو عُبَيْدَةَ الْوَلِيدُ بنُ كَامِلٍ، عن الْمُهَلَّبِ بنِ حُجْرٍ الْبَهْرَانِيِّ، عن ضُبَاعَةَ بِنْتِ الْمِقْدَادِ بنِ الأَسْوَدِ، عن أَبِيهَا قال: «مَا رَأَيْتُ رسولَ اللَّهِ ﷺ يُصَلِّي إِلَى عُودٍ وَلاَ عَمُودٍ وَلاَ شَجَرَةٍ، إِلاَّ جَعَلَهُ عَلَى حَاجِبِهِ الأَيْمَنِ أَوْ الأَيْسَرِ، وَلاَ يَصْمُدُ لَهُ صَمْدًا».

[107] Praying Towards The Speaking And Sleeping Persons

694- It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not offer prayer behind a lying nor behind a speaking person."

[108] Coming Close To The Screen

695- It is narrated on the authority of Sahl Ibn Abu Hathmah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "When anyone of you prays to a screen, let him come close to it so enough that Satan should not interrupt his prayer for him."

Abu Dawud says: The same is narrated on the authority of Muhammad Ibn Sahl or Sahl Ibn Sa'd from the Messenger of Allah "Allah's blessing and peace be upon him", through many chains of transmission.

696- It is narrated on the authority of Sahl that he said: Between the standing place of the Messenger of Allah "Allah's blessing and peace be upon him" and the Qiblah, there was a passage just sufficient for a sheep to pass through.

[109] What Should A Praying One Avert From Passing In Front Of Him?

697- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is offering prayer, he should not leave any person pass in front of him, and let him avert him as possible as he could; and if he refuses, he should use force to repel him, for indeed, he is (like) a devil."

698- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you offers prayer, let him pray to something to screen him (from the passers-by), and let him come close to it"...and the rest is the same.

699- It is narrated on the authority of Abu Ubaid, the brother of Sulaiman that he said: I saw Ata' Ibn Zaid Al-Laithi standing in prayer, and when I went to pass in front of him he averted me, and then told me: Abu Sa'id Al-Khudri related to me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who could avert anyone from standing or passing in front of him while praying, let him do."

700- It is narrated on the authority of Humaid Ibn Hilal that he said: Abu Salih said: Let me relate to you what I heard and seen from Abu Sa'id Al-Khudri. Abu Sa'id entered upon Marwan and said: I heard the Messenger of

[ت107/م105] ـ بابُ الصلاةِ إلى المُتحدِّثينَ والنِّيامِ

694 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حدَّثنا عَبْدُ المَلِكِ بنُ مُحَمَّدِ بنِ أَيْمَنَ، عن عَبْدِ اللَّهِ بنِ يَعْقُوبَ بنِ إِسْحَاقَ، عمَن حَدَّثَهُ، عن مُحَمَّدِ بنِ كَعْبٍ القُرَظِيِّ قال: قُلْتُ لَهُ ـ يَعْنِي لِعُمَرَ بنِ عَبْدِ الْعَزِيزِ ـ حدثني عَبْدُ اللَّهِ بنُ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قال: «**لاَ تُصَلُّوا خَلْفَ النَّائِمِ وَلاَ الْمُتَحَدِّثِ**».

[ت108/م106] ـ بابُ الدُّنُوِّ منَ السُّترةِ

695 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ بنِ سُفْيَانَ: أخبرنا سُفْيَانُ. (ح): وحدَّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ وَحَامِدُ بنُ يَحْيَى وَابنُ السَّرْحِ قالُوا: حدَّثنا سُفْيَانُ، عن صَفْوانَ بنِ سُلَيْم، عن نَافِعِ بنِ جُبَيْرٍ، عن سَهْلِ بنِ أَبِي حَثْمَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قال: «**إِذَا صَلَّى أَحَدُكُمْ إِلَى سُتْرَةٍ فَلْيَدْنُ مِنْهَا، لاَ يَقْطَعِ الشَّيْطَانُ عَلَيْهِ صَلاَتَهُ**».

قال أَبُو دَاوُدَ: وَرَوَاهُ وَاقِدُ بنُ مُحَمَّدٍ، عن صَفْوَانَ، عن مُحَمَّدِ بنِ سَهْلٍ، عن أَبِيهِ أَوْ عنْ مُحَمَّدِ بنِ سَهْلٍ، عن النَّبِيِّ ﷺ. قال بَعْضُهُمْ: عن نَافِعِ بنِ جُبَيْرٍ، عن سَهْلِ بنِ سَعْدٍ، وَاخْتُلِفَ في إِسْنَادِهِ.

696 ـ حدّثنا الْقَعْنَبِيُّ وَالنُّفَيْلِيُّ قالا: حدَّثنا عَبْدُ الْعَزِيزِ بنُ أَبِي حَازِمٍ، قال: أخبرني أَبِي، عن سَهْلٍ قال: «وَكَانَ بَيْنَ مَقَامِ النَّبِيِّ ﷺ وَبَيْنَ الْقِبْلَةِ مَمَرُّ عَنْزٍ».

قال أَبُو دَاوُدَ: الْخَبَرُ لِلنُّفَيْلِيِّ.

[ت109/م107] ـ بابُ ما يؤمرُ المصلِّي أن يدرأَ عنِ المَمرِّ بينَ يديهِ

697 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن زَيْدِ بنِ أَسْلَمَ، عن عَبْدِ الرَّحْمَنِ بنِ سَعِيدٍ الْخُدْرِيِّ، عن أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسولَ اللَّهِ ﷺ قال: «**إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلاَ يَدَعْ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ، وَلْيَدْرَأْهُ مَا اسْتَطَاعَ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ**».

698 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا أَبُو خَالِدٍ، عن ابنِ عَجْلاَنَ، عن زَيْدِ بنِ أَسْلَمَ، عن عَبْدِ الرَّحْمَنِ بنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عن أَبِيهِ قال: قال رسولُ اللَّهِ ﷺ: «**إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ إِلَى سُتْرَةٍ وَلْيَدْنُ مِنْهَا**»، ثُمَّ سَاقَ مَعْنَاهُ.

699 ـ حدّثنا أَحْمَدُ بنُ أَبِي سُرَيْجٍ الرَّازِيُّ: حدثنا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: أخبرنا مَسَرَّةُ بنُ مَعْبَدٍ اللَّخْمِيُّ لَقِيتُهُ بالْكُوفَةِ، قال: حدثني أَبُو عُبَيْدٍ حَاجِبُ سُلَيْمَانَ قال: رَأَيْتُ عَطَاءَ بنَ يَزِيدَ اللَّيْثِيَّ قَائِمًا يُصَلِّي فَذَهَبْتُ أُمُرُّ بَيْنَ يَدَيْهِ فَرَدَّنِي ثُمَّ قال: حدثني أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّ رسولَ اللَّهِ ﷺ قال: «**مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ لاَ يَحُولَ بَيْنَهُ وَبَيْنَ قِبْلَتِهِ أَحَدٌ فَلْيَفْعَلْ**».

700 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا سُلَيْمَانُ ـ يَعْنِي ابنَ الْمُغِيرَةِ ـ، عن حُمَيْدٍ ـ يَعْنِي ابنَ هِلاَلٍ ـ قال قال أَبُو صَالِحٍ: أُحَدِّثُكَ عَمَّا رَأَيْتُ مِنْ أَبِي سَعِيدٍ وَسَمِعْتُهُ مِنْهُ، دَخَلَ أَبُو سَعِيدٍ عَلَى مَرْوَانَ فقال: سَمِعْتُ رَسولَ اللَّهِ ﷺ يقولُ: «**إِذَا صَلَّى أَحَدُكُمْ إِلَى**

Allah "Allah's blessing and peace be upon him" having said: "If anyone of you is offering prayer towards a thing to screen him from the passers-by, and somebody wants to pass in front of him, he should repel him, and if he refuses, he should use force against him, for indeed he is (like) a devil."

Abu Dawud says: Sufyan Ath-Thawri says: One might pass while strutting in front of me as I'm praying, thereupon I avert him; and a weak one might pass in front of me, and I do not avert him.

[110] It Is Forbidden To Pass In Front Of The Praying One

701- It is narrated on the authority of Busr Ibn Sa'id that Zaid Ibn Khalid sent him to Abu Juhaim Al-Ansari, to ask him whether he heard from the Messenger of Allah "Allah's blessing and peace be upon him" something pertaining to such as passes in front of a praying man, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If anyone of you knows whatever (sins) he carries when he passes in front of his brother while he is praying, certainly, (he would come to know that) to stand for forty (Sufyan said: I do not know whether it is forty years, forty months, or forty days) is better for him than to do so."

Chapters On What Interrupts And What Interrupts Not The Prayer

[111] What Interrupts The Prayer

702- It is narrated on the authority of Abdullah Ibn As-Samit that Abu Dharr told: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In case there is nothing in front of a praying man, as even equal to the back of a saddle, his prayer would be interrupted by (the passage of) a woman, an ass, or a black dog." I (the sub-narrator) said: "What does distinguish the black dog from the red, the yellow or the white dog?" He said: "O my brother! I asked the Messenger of Allah "Allah's blessing and peace be upon him" as you ask me, and he said: "The black dog is (likely equal to) a devil.""

703- It is narrated on the authority of Ibn Abbas that he said: "(Such passers-by as) a menstruating woman and a dog interrupt the prayer (if they pass in front of a praying one).

704- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you does not pray to anything to screen him (from the passers-by), his prayer will be interrupted by (the passage of) a dog, a donkey, a

شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْ فِي نَحْرِهِ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ».

قال أَبُو دَاوُدَ: قال سُفْيَانُ الثَّوْرِيُّ: يَمُرُّ الرَّجُلُ يَتَبَخْتَرُ بَيْنَ يَدَيَّ، وَأَنَا أُصَلِّي، فَأَمْنَعُهُ، وَيَمُرُّ الضَّعِيفُ، فَلاَ أَمْنَعُهُ.

[ت110/م108] ـ بابُ ما يُنْهَى عنهُ مِنَ المُرورِ بينَ يدَيِ المُصلِّي

701 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن أَبِي النَّضْرِ مَوْلَى عُمَرَ بنِ عُبَيْدِ اللَّهِ، عن بُسْرِ بنِ سَعِيدٍ: أَنَّ زَيْدَ بنَ خَالِدٍ الجُهَنِيَّ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رسولِ اللَّهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي؟ فقال أَبُو جُهَيْمٍ: قال رسولُ اللَّهِ ﷺ: «**لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ**».

قال أَبُو النَّضْرِ: أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً.

تَفْرِيعُ أَبْوابِ ما يقطعُ الصَّلاةَ وما لا يَقْطَعُها

[ت111/م109] ـ بابُ ما يقطعُ الصلاةَ

702 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ. (ح): وحدَّثنا عَبْدُ السَّلاَمِ بنُ مُطَهَّرٍ وَابنُ كَثِيرٍ، المَعْنَى، أَنَّ سُلَيْمَانَ بنَ المُغِيرَةِ أَخْبَرَهُمْ عن حُمَيْدِ بنِ هِلاَلٍ، عن عَبْدِ اللَّهِ بنِ الصَّامِتِ، عن أَبِي ذَرٍّ ـ قال حَفْصٌ: ـ قال: قال رسولُ اللَّهِ ﷺ: «**يَقْطَعُ صَلاَةَ الرَّجُلِ إِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ قِيدُ آخِرَةِ الرَّحْلِ: الْحِمَارُ وَالْكَلْبُ الأَسْوَدُ وَالْمَرْأَةُ**». فَقُلْتُ: مَا بَالُ الأَسْوَدِ مِنَ الأَحْمَرِ مِنَ الأَصْفَرِ مِنَ الأَبْيَضِ؟ فقال: يَا ابْنَ أَخِي، سَأَلْتُ رسولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي فقال: «**الْكَلْبُ الأَسْوَدُ شَيْطَانٌ**».

703 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن شُعْبَةَ: حدَّثنا قَتَادَةُ قال: سَمِعْتُ جَابِرَ بنَ زَيْدٍ يُحدِّثُ عن ابنِ عَبَّاسٍ رَفَعَهُ شُعْبَةُ قال: «**يَقْطَعُ الصَّلاَةَ الْمَرْأَةُ الْحَائِضُ وَالْكَلْبُ**».

قال أَبُو دَاوُدَ: وَقَفَهُ سَعِيدٌ وَهِشَامٌ وَهَمَّامٌ، عن قَتَادَةَ، عن جَابِرِ بنِ زَيْدٍ عَلَى ابنِ عَبَّاسٍ.

704 ـ حدّثنا مُحَمَّدُ بنُ إِسْمَاعِيلَ: حدَّثنا مُعَاذٌ: حدَّثنا هِشَامٌ، عن يَحْيَى، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال: أَحْسَبُهُ عن رسولِ اللَّهِ ﷺ قال: «**إِذَا صَلَّى أَحَدُكُم إِلَى**

pig, a Jew, a Magian, and a woman; and it is sufficient for him (to cancel out the interruption) if they pass in front of him as far as a stone throwing."

Abu Dawud tells that he is in doubt as to the authenticity of this narration, and he assures it is false.

705- It is narrated on the authority of Yazid Ibn Nimran that he said: I saw in Tabuk a disabled man (and when I asked him about that) he said: Once, I passed by while riding a donkey in front of the Messenger of Allah "Allah's blessing and peace be upon him" and he was offering prayer, thereupon he said: "O Allah! cut off the traces of his footsteps!" I have never walked on them (my feet) from that time.

706- The same is narrated on the authority of Abu Haiwah from Sa'id, with the addition that he said: "He has interrupted our prayer, might Allah cut off the traces of his (footsteps)!"

707- It is narrated on the authority of Ghazwan that he descended in Tabuk on his way to perform Hajj, and he saw a disabled man. When he asked him about that he said: I'm going to relate a narration to you, and do not relate it as long as you learn I'm still living. The Messenger of Allah "Allah's blessing and peace be upon him" descended in Tabuk, and came upon a date-palm and said: "Let's offer prayer towards it (to screen us from the passers-by)." Then, he offered prayer towards it, and I came running, and I was still a young man, until I passed by between him and it. Thereupon he said: "He has interrupted our prayer, Might Allah cut off the traces of his footsteps!" I have never stood on them (my feet) from that time.

[112] The Screen Of The Imam Acts As The Screen Of Such As Prays Behind Him

708- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: We descended with the Messenger of Allah "Allah's blessing and peace be upon him" from the side of Adhakhir, and when the time of the prayer became due he offered prayer towards a wall, which he took as his Qiblah, and we were praying behind him. Then a baby goat came to pass by in front of him, but he kept averting it from passing until his abdomen got stuck to the wall, and it passed by from behind him, or as Musaddad said.

709- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" was offering prayer when a male-goat came to pass by in front of him, thereupon he averted it.

غَيرِ سُتْرَةٍ فَإِنَّهُ يَقْطَعُ صَلاتَهُ: الْكَلْبُ والحِمَارُ وَالْخِنْزِيرُ وَالْيَهُودِيُّ وَالْمَجُوسِيُّ وَالْمَرْأَةُ، وَيُجْزِىءُ عَنْهُ إِذَا مَرُّوا بَيْنَ يَدَيْهِ عَلَى قَذْفَةٍ بِحَجَرٍ».

قال أَبُو دَاوُدَ: فِي نَفْسِي من هذا الحديثِ شَيْءٌ، كُنْتُ ذَاكَرْتُهُ إِبْرَاهِيمَ وَغَيْرَهُ، فَلَمْ أَرَ أَحَدًا جَاءَ به عن هِشَامٍ وَلاَ يَعْرِفُهُ، وَلَمْ أَرَ أَحَدًا يُحَدِّثُ بِهِ عَنْ هِشَامٍ، وَأَحْسَبُ الْوَهَمَ من ابنِ أَبِي سَمِينَةَ، يعني مُحَمَّدَ بْنَ إسْماعِيلَ الْبَصْرِيَّ مولى بني هاشمٍ، وَالْمُنْكَرُ فيه ذِكْرُ الْمَجُوسِيِّ، وفيه «**عَلَى قَذْفَةٍ بِحَجَرٍ**»، وَذِكْرُ الْخِنْزِيرِ، وَفيه نَكَارَةٌ.

قال أَبُو دَاوُدَ: وَلَمْ أَسْمَعْ هَذَا الحديثَ إِلاَّ مِنْ مُحَمَّدِ بنِ إِسْمَاعِيلَ بن سَمِينَةَ، وَأَحْسَبُهُ وَهِمَ لأَنَّهُ كَانَ يُحَدِّثُنَا مِنْ حِفْظِهِ.

705 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا وَكِيعٌ، عن سَعِيدِ بنِ عَبْدِ الْعَزِيزِ، عن مَوْلًى لِيَزِيدَ بنِ نِمْرانَ، عن يَزِيدَ بنِ نِمرانَ قال: رَأَيْتُ رَجُلاً بِتَبُوكَ مُقْعدًا فقال: مَرَرْتُ بَيْنَ يَدَي النَّبِيِّ ﷺ وَأَنَا عَلَى حِمَارٍ وَهُوَ يُصَلِّي فقال: «**اللَّهُمَّ اقْطَعْ أَثَرَهُ**» فَمَا مَشَيْتُ عَلَيْهَا بَعْدُ.

706 ـ حدّثنا كَثِيرُ بنُ عُبَيْدٍ ـ يَعْنِي الْمَذْحِجيَّ ـ حدَّثنا أَبُو حَيْوَةَ، عن سَعِيدٍ بِإِسْنَادِهِ وَمَعْنَاهُ زاد فقال: «**قَطَعَ صَلاَتَنَا قطعَ اللَّهُ أَثَرَهُ**».

قال أَبُو دَاوُدَ: وَرَوَاهُ أَبُو مِسْهَرٍ عن سَعِيدٍ قال فيه «**قَطَعَ صَلاَتَنَا**».

707 ـ حدّثنا أَحْمَدُ بنُ سَعِيدٍ الْهَمْدَانِيُّ. (ح): وحدَّثنا سُلَيْمَانُ بنُ دَاوُدَ قالا: حدَّثنا ابنُ وَهْبٍ: أخبرني مُعَاوِيَةُ، عن سَعِيدِ بنِ غَزْوَانَ، عن أَبِيهِ «أَنَّهُ نَزَلَ بِتَبُوكَ وَهُوَ حَاجٌّ، فَإِذَا هُوَ بِرَجُلٍ مُقْعَدٍ، فَسَأَلَهُ عن أَمْرِهِ فقال له: سَأُحَدِّثُكَ حَدِيثًا، فَلاَ تُحَدِّثْ بِهِ مَا سَمِعْتَ أَنِّي حَيٌّ، إِنَّ رسولَ اللَّهِ ﷺ نَزَلَ بِتَبُوكَ إِلَى نَخْلَةٍ فقال: «**هَذِهِ قِبْلَتُنَا**»، ثُمَّ صَلَّى إِلَيْهَا، فَأَقْبَلْتُ وَأَنَا غُلاَمٌ أَسْعَى حَتَّى مَرَرْتُ بَيْنَهُ وَبَيْنَهَا، فقال: «**قَطَعَ صَلاَتَنَا قَطعَ اللَّهُ أَثَرَهُ**»، فَمَا قُمْتُ عَلَيْهَا إِلَى يَوْمِي هَذَا».

[ت112/م110] ـ بابٌ: سترةُ الإمامِ سترةُ مَنْ خَلْفَهُ

708 ـ حدّثنا مَسَدَّدٌ: حدّثنا عِيسَى بنُ يُونُسَ: حدَّثنا هِشَامُ بنُ الْغَازِ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ قال: «هَبَطْنَا مع رسولِ اللَّهِ ﷺ مِنْ ثَنِيَّةِ أَذَاخِرَ، فَحَضَرَتِ الصَّلاَةُ ـ يَعْنِي فَصلَّى إِلَى جَدْرٍ ـ فَاتَّخَذَهُ قِبْلَةً وَنَحْنُ خَلْفَهُ، فَجَاءَتْ بَهْمَةٌ تَمُرُّ بَيْنَ يَدَيْهِ، فَمَا زَالَ يُدَارِئُها حَتَّى لَصِقَ بَطْنُهُ بالجَدْرِ، وَمَرَّتْ مِنْ وَرَائِهِ» أَو كَمَا قال مَسَدَّدٌ.

709 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ وَحَفْصُ بنُ عُمَرَ قالا: حدَّثنا شُعْبَةُ، عن عَمْرِو بنِ مُرَّةَ، عن يَحْيَى بنِ الْجَزَّارِ، عن ابنِ عَبَّاسٍ «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي فَذَهَبَ جَدْيٌ يمرُّ بَيْنَ يَدَيْهِ فَجَعَلَ يَتَّقِيهِ».

[113] The Opinion That A Woman Does Not Interrupt The Prayer

710- It is narrated on the authority of A'ishah that she said: I was (lying) between the Messenger of Allah "Allah's blessing and peace be upon him" and the Qiblah (while he was praying) (Shu'bah said: I thought she added) and I was menstruating.

Abu Dawud says: The same is narrated on the authority of A'ishah, through many chains of transmitters, and no mention is made of her statement "and I was menstruating".

711- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" often offered the night (supererogatory) prayer while she was lying on the bed, between him and the Qiblah, and whenever he intended to offer Witr prayer, he would awaken her so that she would offer the Witr prayer.

712- It is narrated on the authority of A'ishah that she said: What a bad it is that you people have made us (women) equal to dogs and donkeys! No doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" praying while I used to lie between him and the Qiblah. When he wanted to prostrate, he pushed my legs which I withdrew.

713- It is narrated on the authority of A'ishah that she said: I used to sleep with my feet in front of the Messenger of Allah "Allah's blessing and peace be upon him" while he was offering the night (supererogatory) prayer; and whenever he intended to prostrate, he would beat them, which I would withdraw, and he would then fall in prostration.

714- It is narrated on the authority of A'ishah that she said: I used to lie between the Messenger of Allah "Allah's blessing and peace be upon him" and the Qiblah; and the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer while I was in front of him; and if he wanted to offer the Witr prayer, he would push me and I would move away.

[114] The Opinion That A Donkey Never Interrupts The Prayer

715- It is narrated on the authority of Ibn Abbas that he said: Once I came riding a she-ass when I had (just) attained the age of puberty. Allah's Apostle "Allah's blessing and peace be upon him" was offering the prayer at Mina. There was no wall in front of him and I passed in front of some (people)of the row while they were offering their prayers. I let the she-ass loose to graze and entered the row, but nobody objected to that.

[ت113/م111] ـ بابُ مَنْ قال: المَرأةُ لا تقطعُ الصَّلاةَ

710 ـ حدّثنا مُسْلِمُ بنُ إبْرَاهِيمَ، حدثنا شُعْبَةُ، عن سَعْدِ بنِ إبْرَاهِيمَ، عن عُرْوَةَ، عن عَائِشَةَ قالت: «كُنْتُ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ الْقِبْلَةِ» قال شُعْبَةُ: وَأَحْسَبُهَا قالت: «وَأَنَا حَائِضٌ».

قال أَبُو دَاوُدَ: وَرَوَاهُ الزُّهْرِيُّ وَعَطَاءٌ وَأَبُو بَكْرِ بنُ حَفْصٍ وَهِشَامُ بنُ عُرْوَةَ وَعِرَاكُ بنُ مَالِكٍ وَأَبُو الأسْوَدِ وَتَمِيمُ بنُ سَلَمَةَ كُلُّهُمْ عن عُرْوَةَ، عن عَائِشَةَ، وَإِبْرَاهِيمُ، عن الأسْوَدِ، عن عَائِشَةَ، وَأَبُو الضُّحَى، عن مَسْرُوقٍ، عن عَائِشَةَ، وَالْقَاسِمُ بنُ مُحَمَّدٍ وَأَبُو سَلَمَةَ، عن عَائِشَةَ، لَمْ يَذْكُروا «وَأَنَا حَائِضٌ».

711 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ: حدَّثنا هِشَامُ بنُ عُرْوَةَ، عن عُرْوَةَ، عن عَائِشَةَ «أَنَّ رسولَ اللَّهِ ﷺ كَانَ يُصَلِّي صَلاَتَهُ مِنَ اللَّيْلِ، وَهِيَ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، رَاقِدَةٌ عَلَى الْفِرَاشِ الَّذِي يَرْقُدُ عَلَيْهِ، حَتَّى إِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَهَا فَأَوْتَرَتْ».

712 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى عن عُبَيْدِ اللَّهِ قال: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ، عن عَائِشَةَ قالت: «بِئْسَ مَا عَدَلْتُمُونَا بِالْحِمَارِ وَالْكَلْبِ، لَقَدْ رَأَيْتُ رسولَ اللَّهِ ﷺ يُصَلِّي وَأَنَا مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رِجْلِي فَضَمَمْتُهَا إِلَيَّ ثُمَّ يَسْجُدُ».

713 ـ حدّثنا عَاصِمُ بنُ النَّضْرِ: حدَّثنا الْمُعْتَمِرُ: حدَّثنا عُبَيْدُ اللَّهِ، عن أَبِي النَّضْرِ، عن أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ، عن عَائِشَةَ أَنَّهَا قالت: «كُنْتُ أَكُونُ نَائِمَةً وَرِجْلاَيَ بَيْنَ يَدَيْ رسولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي مِنَ اللَّيْلِ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ ضَرَبَ رِجْلِي فَقَبَضْتُهَا فَسَجَدَ».

714 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا مُحَمَّدُ بنُ بِشْرٍ. (ح) قال أبو داود: وحدَّثنا الْقَعْنَبِيُّ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابنَ مُحَمَّدٍ وهذا لَفْظُهُ ـ عن مُحَمَّدِ بنِ عَمْرٍو، عن أَبِي سَلَمَةَ، عن عَائِشَةَ أَنَّهَا قالت: «كُنْتُ أَنَامُ وَأَنَا مُعْتَرِضَةٌ في قِبْلَةِ رسولِ اللَّهِ ﷺ، فَيُصَلِّي رسولُ اللَّهِ ﷺ وَأَنَا أَمَامَهُ إِذَا أَرَادَ أَنْ يُوتِرَ ـ زَادَ عُثْمَانُ: غَمَزَنِي. ثُمَّ اتَّفَقَا ـ فقال: تَنَحَّيْ».

[ت114/م112] ـ بابُ مَنْ قال: الحمارُ لا يقطعُ الصَّلاةَ

715 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عن الزُّهْرِيِّ، عن عُبَيْدِ اللَّهِ بن عبد اللَّهِ، عن ابنِ عَبَّاسٍ قال: «جِئْتُ عَلَى حِمَارٍ». (ح): وحدَّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ عن عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ، عن ابنِ عَبَّاسٍ أَنَّهُ قال: «أَقْبَلْتُ رَاكِبًا عَلَى أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الاحْتِلاَمَ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِمِنًى، فَمَرَرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ، فَنَزَلْتُ فَأَرْسَلْتُ الأَتَانَ تَرْتَعُ، وَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكِرْ ذَلِكَ أَحَدٌ».

قال أَبُو دَاوُدَ: وهذا لَفْظُ الْقَعْنَبِيِّ، وَهُوَ أَتَمُّ. قال مَالِكٌ: وَأَنَا أَرَى ذَلِكَ وَاسِعًا إِذَا قَامَتِ الصَّلاَةُ.

716- It is narrated on the authority of Abu As-Sahba' that he said: We discussed such as interrupts the prayer in the presence of Ibn Abbas, thereupon he said: Once, I and a boy belonging to Banu Abd Al-Muttalib came riding a donkey, and the Messenger of Allah "Allah's blessing and peace be upon him" was offering prayer. We both dismounted and left the donkey in front of the row, and he did not care. Then, two girls belonging to the offspring of Abd Al-Muttalib came and broke in the row, and he did not care.

717- The same is narrated on the authority of Mansur, through the same chain of transmission, in which he said: Then, two girls belonging to the offspring of Abd Al-Muttalib came and quarrelled with one another, thereupon he took them, or according to the narration of Uthman, he parted them, or separated one from the other, and he did not care.

[115] The Opinion That A Dog Never Interrupts The Prayer

718- It is narrated on the authority of Al-Fadl Ibn Abbas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came to us in a piece of land in the desert belonging to us, and Abbas was with him. He offered prayer in a desert, with nothing to act as screen in front of him, and at the same time, a female-donkey and a female-dog belonging to us were playing in front of him, and he did not care.

[116] The Opinion That Nothing Interrupts The Prayer

719- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing interrupts the prayer. But even, avert (anything from passing by in front of you while praying) as possible as you could, for such a thing is (like) a devil."

720- It is narrated on the authority of Abu Al-Wadak that he said: A young man from Quraish tried to pass in front of Abu Sa'id while he was praying, and he averted him (from passing). He tried to do the same and he repelled him (and this happened) thrice, and when he (finished the prayer and he) turned away he said: No doubt, nothing interrupts the prayer, but the Messenger of Allah "Allah's blessing and peace be upon him" said: "Avert (anything from passing by in front of you while praying) as possible as you could, for such a thing is (like) a devil."

Abu Dawud says: If there are two conflicting narrations and both are ascribed to the Messenger of Allah "Allah's blessing and peace be upon him", then, we should consider that upon which his companions acted.

716 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبو عَوَانَةَ، عن مَنْصُورٍ، عن الْحَكَمِ، عن يَحْيَى بنِ الْجَزَّارِ، عن أَبِي الصَّهْبَاءِ قال: «تَذَاكَرْنَا مَا يَقْطَعُ الصَّلاَةَ عِنْدَ ابنِ عَبَّاسٍ فقال: جِئْتُ أَنَا وَغُلاَمٌ مِنْ بَنِي عَبْدِ المُطَّلِبِ عَلَى حِمَارٍ وَرسولُ اللَّهِ ﷺ يُصَلِّي، فَنَزَلَ وَنَزَلْتُ وَتَركْنَا الْحِمَارَ أَمَامَ الصَّفِّ، فَمَا بَالاَهُ. وَجَاءَتْ جَارِيَتَانِ مِنْ بَنِي عَبْدِ المُطَّلِبِ، فَدَخَلَتَا بَيْنَ الصَّفِّ، فَمَا بَالَىٰ ذَلِكَ».

717 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ وَدَاوُدُ بنُ مِخْرَاقٍ الْفِرْيَابِيُّ قالا: حدَّثنا جَرِيرٌ، عن مَنْصُورٍ بهذا الحديثِ بِإِسْنَادِهِ قال: «فَجَاءَتْ جَارِيَتَانِ مِنْ بَنِي عَبْدِ المُطَّلِبِ اقْتَتَلَتَا فَأَخَذَهُمَا. قال عُثْمَانُ: فَفَرَعَ بَيْنَهُمَا. وقال دَاوُدَ: فَنَزَعَ إِحْدَاهُمَا مِنَ الأُخْرَى فَمَا بَالَى ذَلِكَ».

[ت115/م113] ـ بابُ مَنْ قال: الكلبُ لا يقْطَعُ الصلاةَ

718 ـ حدّثنا عَبْدُ المَلِكِ بنُ شُعَيْبِ بنِ اللَّيْثِ، حدثني أبي، عن جَدِّي، عن يَحْيَى بنِ أَيُّوبَ، عن مُحَمَّدِ بنِ عُمَرَ بنِ عَلِيٍّ، عن عَبَّاسِ بنِ عُبَيْدِ اللَّهِ بنِ عَبَّاسٍ، عن الْفَضْلِ بنِ عَبَّاسٍ، قال: «أَتَانَا رسولُ اللَّهِ ﷺ وَنَحْنُ في بَادِيَةٍ لَنَا وَمَعَهُ عَبَّاسٌ، فَصَلَّى في صَحْرَاءَ لَيْسَ بَيْنَ يَدَيْهِ سُتْرَةٌ، وَحِمَارَةٌ لَنَا وَكَلْبَةٌ تَعْبَثَانِ بَيْنَ يَدَيْهِ، فَمَا بَالَى ذَلِكَ».

[ت116/م114] ـ بابُ مَنْ قال: لا يقطعُ الصلاةَ شيءٌ

719 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا أَبُو أُسَامَةَ، عن مُجَالِدٍ، عن أَبِي الْوَدَّاكِ، عن أبي سَعِيدٍ، قال: قال رسولُ اللَّهِ ﷺ: «**لاَ يَقْطَعُ الصَّلاَةَ شَيْءٌ، وَادْرَأُوا مَا اسْتَطَعْتُمْ، فَإِنَّمَا هُوَ شَيْطَانٌ**».

720 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ: حدَّثنا مُجَالِدٌ: حدَّثنا أَبُو الْوَدَّاكِ قال: مَرَّ شَابٌّ مِنْ قُرَيْشٍ بَيْنَ يَدَيْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَهُوَ يُصَلِّي فَدَفَعَهُ، ثُمَّ عَادَ فَدَفَعَهُ ثَلاَثَ مَرَّاتٍ، فَلَمَّا انْصَرَفَ قال: إِنَّ الصَّلاَةَ لاَ يَقْطَعُهَا شَيْءٌ، وَلَكِنْ قال رسولُ اللَّهِ ﷺ: «**ادْرَأُوا مَا اسْتَطَعْتُمْ فَإِنَّهُ شَيْطَانٌ**».

قال أَبُو دَاوُدَ: إِذَا تَنَازَعَ الْخَبَرَانِ عن رسولِ اللَّهِ ﷺ نُظِرَ إِلَى مَا عَمِلَ بِهِ أَصْحَابُهُ رَضِيَ اللَّهُ عَنْهُم مِنْ بَعْدِهِ.

Chapters On Assuming The Prayer

[117] Raising Both Hands In The Prayer

721- It is narrated on the authority of Salim from his father (Abdullah Ibn Umar) that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised his hands until he made them at the level of his shoulders whenever he assumed the prayer, whenever he bowed, and whenever he raised his head from bowing; and he never raised (them) between the two prostrations.

722- It is narrated on the authority of Abdullah Ibn Umar that he said: "Whenever Allah's Apostle "Allah's blessing and peace be upon him" stood for the prayer he would raise both his hands up to the level of his shoulders and then say the Takbir; and on (saying the Takbir for) bowing. Whenever he lifted his back from bowing he would raise them up to the level of his shoulders, and then say: "Allah hears such as praises Him; O our lord! All praises be to You". He never raised his hands on prostrating, but he used to raise his hands on every Takbir he would say before bowing until his prayer would be over.

723- It is narrated on the authority of Wa'il Ibn Hujr that he said: I offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him" : whenever he said Takbir, he would raise both his hands, and take hold of his left (hand) with the help of his right (hand) and got his hands into his garment, and whenever he intended to bow, he would take out his hands and raise them, and whenever he intended to raise his head from bowing, he would raise both his hands and fall in prostration, placing his face between his hands, and whenever he raised his head from prostration, he would raise both his hands, and so on until his prayer would be over. Muhammad said: I made a mention of that to Al-Hasan Ibn Abu Al-Hasan thereupon he said: This is the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer: such as offers it in that way has followed his sunnah, and such as leaves it has abandoned it.

724- It is narrated on the authority of Wa'il Ibn Abd Al-Jabbar from his father that he saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised both his hands up to the level of his shoulders when he stood for the prayer, and made both his thumbs touch his ears, and then he said Takbir.

تفريع أبواب استفتاح الصلاة

[ت117/م114 ، 115] ـ بابُ رفعِ اليدين في الصلاةِ

721 ـ حدّثنا أَحْمَدُ بنُ حَنْبَل: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن سَالِمٍ، عن أَبِيهِ قال: «رَأَيْتُ رسولَ اللَّهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ، وَبَعْدَمَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ. وقال سُفْيَانُ مَرَّةً: وَإِذَا رَفَعَ رَأْسَهُ. وَأَكْثَرُ مَا كَانَ يَقُولُ: وَبَعْدَمَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ وَلاَ يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ».

722 ـ حدّثنا مُحَمَّدُ بنُ المُصَفَّى الْحِمْصِيُّ: حدَّثنا بَقِيَّةُ: حدَّثنا الزُّبَيْدِيُّ، عن الزُّهْرِيِّ، عن سَالِمٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ قال: «كَانَ رسولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاَةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، ثُمَّ كَبَّرَ وَهُمَا كَذَلِكَ، فَيَرْكَعُ، ثُمَّ إِذَا أَرَادَ أَنْ يَرْفَعَ صُلْبَهُ رَفَعَهُمَا حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ ثُمَّ قال: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**»، وَلاَ يَرْفَعُ يَدَيْهِ فِي السُّجُودِ وَيَرْفَعُهُمَا في كلِّ تَكْبِيرَةٍ يُكَبِّرُهَا قَبْلَ الرُّكُوعِ حَتَّى تَنْقَضِيَ صَلاَتُهُ».

723 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ الْجُشَمِيُّ: حدَّثنا عَبْدُ الْوَارِثِ بنُ سَعِيدٍ: حدَّثنا مُحَمَّدُ بنُ جُحَادَةَ: حدثني عَبْدُ الْجَبَّارِ بنُ وَائِلِ بنِ حُجْرٍ قال: كُنْتُ غُلاَمًا لا أَعْقِلُ صَلاَةَ أَبِي فَحَدَّثَنِي وَائِلُ بنُ عَلْقَمَةَ، عن أَبِي وَائِلِ بنِ حُجْرٍ قال: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَكَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ. قال: ثُمَّ الْتَحَفَ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ وَأَدْخَلَ يَدَيْهِ في ثَوْبِهِ. قال: فَإِذَا أَرَادَ أَنْ يَرْكَعَ أَخْرَجَ يَدَيْهِ ثُمَّ رَفَعَهُمَا، وَإِذَا أَرَادَ أَنْ يَرْفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ ثُمَّ سَجَدَ، وَوَضَعَ وَجْهَهُ بَيْنَ كَفَّيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ أَيْضًا رَفَعَ يَدَيْهِ حَتَّى فَرَغَ مِنْ صَلاَتِهِ».

قال مُحَمَّدٌ: فَذَكَرْتُ ذَلِكَ لِلْحَسَنِ بنِ أَبِي الْحَسَنِ فقال: هِيَ صَلاَةُ رسولِ اللَّهِ ﷺ، فَعَلَهُ مَنْ فَعَلَهُ وَتَرَكَهُ مَنْ تَرَكَهُ.

قال أَبُو دَاوُدَ: رَوَى هذا الحديثَ هَمَّامٌ، عن ابنِ جُحَادَةَ، لَمْ يَذْكُرِ الرَّفْعَ مع الرَّفْعِ مِنَ السُّجُودِ.

724 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا عَبْدُ الرَّحِيمِ بنُ سُلَيْمَانَ، عن الْحَسَنِ بنِ عُبَيْدِ اللَّهِ النَّخَعِيِّ، عن عَبْدِ الْجَبَّارِ بنِ وَائِلٍ، عن أَبِيهِ «أَنَّهُ أَبْصَرَ النَّبِيَّ ﷺ حِينَ قَامَ إِلَى الصَّلاَةِ رَفَعَ يَدَيْهِ حَتَّى كَانَتَا بِحِيَالِ مَنْكِبَيْهِ وَحَاذَى بِإِبْهَامِهِ أُذُنَيْهِ ثُمَّ كَبَّرَ».

725- It is narrated on the authority of Wa'il Ibn Abd Al-Jabbar from his father that he saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised both his hands on saying Takbir.

726- It is narrated on the authority of Wa'il Ibn Hujr that he told: I said (to myself): Let me see how the Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer. He (the Prophet) stood (for the prayer), faced the Qiblah, raised both his hands until they became at the level of his ears, and then he took hold of his left hand with the help of his right hand; and when he intended to bow he raised them as such, and placed his hands on his knees; and when he lifted his head from bowing he raised them as such; and when he prostrated, he placed his head as such, between his hands; and then he sat spreading his left leg, and placed his left hand on his left thigh, and his right elbow on his right thigh; and then he withdrew two of his fingers, and made a circle, and I saw him saying as such (with his hand), making a circle with the help of both the thumb and the middle finger, and beckoned with the help of the index finger (to affirm monotheism during his reciting the testification).

727- The same is narrated on the authority of Asim Ibn Kulaib through the same chain of transmitters, in which he said: Then, he placed his right hand on the back of his left hand, wrist and forearm. He further said in this narration: some time later, I came and it was very cold, thereupon I saw the people having overall garments, from underneath which they moved their hands.

728- It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw that when the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he raised both his hands up to the level of his ears...some time later, I came and found the people raising their hands up to their breasts on assuming the prayer, while having wrappers and coverings.

[118] Inaugurating The Prayer

729- It is narrated on the authority of Wa'il Ibn Hujr that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" during winter, and saw his companions raising their hands from underneath their garments in the prayer.

730- It is narrated on the authority of Muhammad Ibn Amr Ibn Ata that he said: I heard Abu Humaid As-Sa'idi in ten of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" including Abu Qatadah, having said: "I have the best knowledge among you of the

725 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ ـ يَعْنِي ابنَ زُرَيْعٍ ـ حدَّثنا الْمَسْعُودِيُّ: حدَّثنا عَبْدُ الْجَبَّارِ بنُ وَائِلٍ: حدثني أَهْلُ بَيْتِي عن أَبِي أَنَّهُ حَدَّثَهُمْ «أَنَّهُ رَأَى رسولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ مع التَّكْبِيرِ».

726 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بَشْرُ بنُ الْمُفَضَّلِ، عن عَاصِمِ بنِ كُلَيْبٍ، عن أَبِيهِ، عن وَائِلِ بنِ حُجْرٍ قال: «قُلْتُ: لأَنْظُرَنَّ إِلَى صَلاَةِ رسولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فَاسْتَقْبَلَ الْقِبْلَةَ فَكَبَّرَ، فَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا أُذُنَيْهِ، ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذَلِكَ، ثُمَّ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا مِثْلَ ذَلِكَ، فَلَمَّا سَجَدَ وَضَعَ رَأْسَهُ بِذَلِكَ الْمَنْزِلِ مِنْ بَيْنِ يَدَيْهِ، ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى، وَحَدَّ مِرْفَقَهُ الأَيْمَنَ عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ ثِنْتَيْنِ وَحَلَّقَ حَلْقَةً، وَرَأَيْتُهُ يقولُ هَكَذَا، وَحَلَّقَ بِشْرٌ الإِبْهَامَ وَالْوُسْطَى وَأَشَارَ بِالسَّبَّابَةِ».

727 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا أَبُو الْوَلِيدِ: حدَّثنا زَائِدَةُ، عن عَاصِمِ بنِ كُلَيْبٍ بِإِسْنَادِهِ وَمَعْنَاهُ، قال فيه: ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى وَالرُّسْغِ وَالسَّاعِدِ، وقال فيه: «ثُمَّ جِئْتُ بَعْدَ ذَلِكَ فِي زَمَانٍ فِيهِ بَرْدٌ شَدِيدٌ فَرَأَيْتُ النَّاسَ عَلَيْهِمْ جُلُّ الثِّيَابِ تَحَرَّكُ أَيْدِيهِمْ تَحْتَ الثِّيَابِ».

828 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا شَرِيكٌ، عن عَاصِمِ بنِ كُلَيْبٍ، عن أَبِيهِ، عن وَائِلِ بنِ حُجْرٍ قال: «رَأَيْتُ النَّبِيَّ ﷺ حِينَ افْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ حِيَالَ أُذُنَيْهِ، قال: ثُمَّ أَتَيْتُهُمْ فَرَأَيْتُهُمْ يَرْفَعُونَ أَيْدِيَهُمْ إِلَى صُدُورِهِمْ فِي افْتِتَاحِ الصَّلاَةِ، وَعَلَيْهِمْ بَرَانِسُ وَأَكْسِيَةٌ».

[ت118/م115 ، 116] ـ بابُ افتتاحِ الصَّلاةِ

729 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا وَكِيعٌ، عن شَرِيكٍ، عن عَاصِمِ بنِ كُلَيْبٍ، عن عَلْقَمَةَ بنِ وَائِلٍ، عن وَائِلِ بنِ حُجْرٍ قال: «أَتَيْتُ النَّبِيَّ ﷺ في الشِّتَاءِ فَرَأَيْتُ أَصْحَابَهُ يَرْفَعُونَ أَيْدِيَهُمْ فِي ثِيَابِهِمْ فِي الصَّلاَةِ».

730 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا أَبُو عَاصِمٍ الضَّحَّاكُ بنُ مَخْلَدٍ. (ح) وحدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى ـ وهذا حديثُ أَحْمَدَ ـ قال: أخبرنا عَبْدُ الْحَمِيدِ ـ يَعْنِي ابنَ جَعْفَرٍ ـ: أخبرني مُحَمَّدُ بنُ عَمْرِو بنِ عَطَاء قال: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ في عَشَرَةٍ مِنْ أَصْحَابِ رسولِ اللَّهِ ﷺ مِنْهُمْ أَبُو قَتَادَةَ قال أَبُو حُمَيْدٍ: «أَنَا أَعْلَمُكُمْ بِصَلاَةِ رسولِ اللَّهِ ﷺ. قَالُوا: فَلِمَ؟ فَوَاللَّهِ مَا كُنْتَ بِأَكْثَرِنَا لَهُ تَبَعَةً

(way of the) prayer of the Messenger of Allah "Allah's blessing and peace be upon him"." They asked him: "Why is that? By Allah! You've not had superiority over us in imitating his conduct, nor have you got the earliest companionship of him among all of us." He said: "No (I have done)." They said: "Then, show us (the way of the prayer of the Prophet if you have a true claim)." He said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for the prayer, he would magnify (Allah to assume the prayer) and raise his hands until he would make them at the level of his shoulders (and remain for a moment) until every organ (of his body) would rest in its place. Then, he would recite (Qur'an) and magnify (Allah), raising his hands until he would make them at the level of his shoulders. Then, he would bow, and place his palms on his knees, reclining (against them), without lowering nor raising his head, but (he would fix it) in a moderate way, and then (whenever he raised from bowing, he would) say: "Allah hears such as praises Him." Then, he would raise his hands until he would make them at the level of his shoulders (and remain for a moment) that every (part of his) bone would rest in its place. Then, he would fall (in prostration) to the ground, making a wide space between his forearms and sides. Then, he would raise his head (from prostration) and fold his left leg on which he would sit; and he would twist his toes (to the direction of the Qiblah) whenever he prostrated, and then he would prostrate and magnify (Allah) and sit on his left foot (for a while) until every (part of his) bone would return to its place. Then, he would stand and do the like of that in the coming rak'ah. Whenever he stood after (the first) two rak'ahs, he would raise his hands until he would make them at the level of his shoulders, the same as he did at the inauguration of the prayer, and complete the rest portion of his prayer as such, until it was the (last) prostration, after which he would conclude with the End Salutation, he would bring back his left leg, and sit on his hip (inclined) to his left side,." They said: "You've told the truth! In this way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer."

731- It is narrated on the authority of Muhammad Ibn Amr Al-Amiri that he said: I was sitting in a gathering of some of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" when they discussed the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer...and the rest is the same in which he said: Whenever he bowed, he would fix his hands over his knees, and make spaces between his fingers, and then he would fold his back and lower it, without raising his head so extremely, nor slanting with his face so much

وَلاَ أَقْدَمِنَا لَهُ صُحْبَةً. قال: بَلَى، قالُوا: فَاعْرِضْ. قال: كَانَ رسولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاَةِ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، ثُمَّ يُكَبِّرُ حَتَّى يَقِرَّ كُلُّ عَظْمٍ في مَوْضِعِهِ مُعْتَدِلاً ثُمَّ يَقْرأُ، ثُمَّ يُكَبِّرُ فَيَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مِنْكِبَيْهِ، ثُمَّ يَرْكَعُ وَيَضَعُ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ، ثُمَّ يَعْتَدِلُ فَلاَ يَصُبُّ رَأْسَهُ وَلاَ يُقْنِعُ ثُمَّ يَرْفَعُ رَأْسَهُ فَيَقُولُ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**». ثُمَّ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ مُعْتَدلاً ثُمَّ يَقُولُ: «**اللَّهُ أَكْبَرُ**»، ثُمَّ يَهْوِي إِلَى الأَرْضِ فَيُجَافِي يَدَيْهِ عن جَنْبَيْهِ، ثُمَّ يَرْفَعُ رَأْسَهُ وَيَثْنِي رِجْلَهُ الْيُسْرَى، فَيَقْعُدُ عَلَيْهَا، وَيَفْتَحُ أَصَابعَ رِجْلَيْهِ إِذَا سَجَدَ، ثُمَّ يَسْجُدُ ثُمَّ يَقُولُ: «**اللَّهُ أَكْبَرُ**»، وَيَرْفَعُ رَأْسَهُ وَيَثْنِي رِجْلَهُ الْيُسْرَى، فَيَقْعُدُ عَلَيْهَا حَتَّى يَرْجِعَ كُلُّ عَظْمٍ إِلَى مَوْضِعِهِ، ثُمَّ يَصْنَعُ في الأُخْرَى مِثْلَ ذَلِكَ، ثُمَّ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ كَمَا كَبَّرَ عِنْدَ افْتِتَاحِ الصَّلاَةِ، ثُمَّ يَصْنَعُ ذَلِكَ فِي بَقِيَّةِ صَلاَتِهِ، حَتَّى إِذَا كَانَتِ السَّجْدَةُ الَّتِي فيها التَّسْلِيمُ أَخَّرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ مُتَوَرِّكًا عَلَى شِقِّهِ الأَيْسَرِ. قَالُوا: صَدَقْتَ، هكذا كَانَ يُصَلِّي ﷺ».

731 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا ابنُ لَهِيعَةَ، عن يَزِيدَ ـ يَعْنِي ابنَ أَبِي حَبِيبٍ ـ، عن مُحَمَّدِ بنِ عَمْرِو بنِ حَلْحَلَةَ، عن مُحَمَّدِ بنِ عَمْرٍو الْعَامِرِيِّ قال: «كُنْتُ في مَجْلِسٍ مِنْ أَصْحَابِ رسولِ اللَّهِ ﷺ فَتَذَاكَرُوا صلاةَ رسول اللَّهِ ﷺ، فقال أَبُو حُمَيْدٍ، فَذَكَرَ بَعْضَ هَذَا الْحَدِيثِ، وقال: فَإِذَا رَكَعَ أَمْكَنَ كَفَّيْهِ مِنْ رُكْبَتَيْهِ وَفَرَّجَ بَيْنَ أَصَابِعِهِ،

exceedingly. Whenever he sat after the conclusion of the second rak'ah, he would sit on the inside of his left foot, setting up the right one; and whenever he sat in the fourth rak'ah, he would make his left hip touch the ground, and bring out his feet from one side.

732- The same is narrated on the authority of Muhammad Ibn Amr Ibn Ata', in which he said: Whenever he prostrated, he would place his hands (on the ground) without spreading nor withdrawing them, making his fingertips face the Qiblah.

733- It is narrated on the authority of Abbas or Ayyash Ibn Sahl As-Sa'idi that he was in a gathering including his father, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", in addition to such glorious companions as Abu Hurairah, Abu Humaid As-Sa'idi, Abu Usaid As-Sa'idi...and the rest is the same, in which he mentioned that when the Messenger of Allah "Allah's blessing and peace be upon him" stood (from bowing) he said: "Allah hears such as sends praise to Him! O Allah our Lord! All praises be to You!" then, he raised both his hands and said: "Allah is Greater." He then fell in prostration, on both his hands, knees and the front parts of his feet. Then, he said Takbir and sat on one of his hips and set up the other feet. Then, he said Takbir and prostrated. Then he said Takbir and stood, and did not sit on his hip...and after the conclusion of the second rak'ah he sat down, and when he intended to stand, he did after a Takbir, and offered the other rak'ah. He made no mention of his sitting on his hip during his reciting the Tashahhud.

734- It is narrated on the authority of Abbas Ibn Sahl As-Sa'idi that he said: Abu Humaid As-Sa'idi, Abu Usaid As-Sa'idi, Sahl Ibn Sa'd and Muhammad Ibn Maslamah met and discussed the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Abu Humaid said: I know best among you all the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" stood (for the prayer), magnified (Allah) and raised both his hands; and when he magnified for bowing, he also raised (his hands), and when he bowed, he placed both his hands on his knees, as if he was holding them, and made his arms far from his sides. Then, he fell in prostration, fixing his nose and forehead, and kept his arms far from his sides, and placed his hands at the side of his shoulders. Then, he raised his head (from prostration) until every (part of) bone returned to its original state. When he finished, he sat and

ثُمَّ هَصَرَ ظَهْرَهُ غَيْرَ مُقْنِعٍ رَأْسَهُ وَلاَ صَافِحٍ بِخَدِّهِ. وقال: فَإِذَا قَعَدَ في الرَّكْعَتَيْنِ قَعَدَ عَلَى بَطْنِ قَدَمِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى، فَإِذَا كَانَ فِي الرَّابِعَةِ أَفْضَى بِوَرِكِهِ الْيُسْرَى إِلَى الأَرْضِ وَأَخْرَجَ قَدَمَيْهِ مِنْ نَاحِيَةٍ وَاحِدَةٍ».

732 ـ حدّثنا عِيسَى بنُ إِبْرَاهِيمَ المِصْرِيُّ: حدَّثنا ابنُ وَهْبٍ، عن اللَّيْثِ بنِ سَعْدٍ، عن يَزِيدَ بنِ مُحَمَّدٍ الْقُرَشِيِّ وَيَزِيدَ بنِ أَبِي حَبِيبٍ، عن مُحَمَّدِ بنِ عَمْرِو بنِ حَلْحَلَةَ، عن مُحَمَّدِ بنِ عَمْرِو بنِ عَطَاءٍ نَحْوَ هَذَا. قال: «فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرِشٍ وَلاَ قَابِضِهِمَا وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِهِ الْقِبْلَةَ».

733 ـ حدّثنا عَلِيُّ بنُ الْحُسَيْنِ بنِ إِبْرَاهِيمَ: حدَّثنا أَبُو بَدْرٍ: حدثني زُهَيْرٌ أَبُو خَيْثَمَةَ، حدثنا الْحَسَنُ بنُ الْحُرِّ: حدثني عِيسَى بنُ عَبْدِ اللَّهِ بنِ مَالِكٍ، عن مُحَمَّدِ بنِ عَمْرِو بنِ عَطَاءٍ أَحَدِ بَنِي مَالِكٍ، عن عَبَّاسٍ ـ أَوْ عَيَّاشٍ ـ بنِ سَهْلٍ السَّاعِدِيِّ: «أَنَّهُ كَانَ في مَجْلِسٍ فِيهِ أَبُوهُ ـ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ ـ وفي الْمَجْلِسِ أَبُو هُرَيْرَةَ وَأَبُو حُمَيْدٍ السَّاعِدِيُّ وَأَبُو أُسَيْدٍ، بهذا الخبر يَزِيدُ أَوْ يَنْقُصُ، قال فيه: ثُمَّ رَفَعَ رَأْسَهُ ـ يَعْنِي مِنَ الرُّكُوعِ ـ فقال: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ**»، وَرَفَعَ يَدَيْهِ ثُمَّ قال: «**اللَّهُ أَكْبَرُ**»، فَسَجَدَ فَانْتَصَبَ عَلَى كَفَّيْهِ وَرُكْبَتَيْهِ وَصُدُورِ قَدَمَيْهِ، وَهُوَ سَاجِدٌ، ثُمَّ كَبَّرَ، فَجَلَسَ فَتَوَرَّكَ وَنَصَبَ قَدَمَهُ الأُخْرَى، ثُمَّ كَبَّرَ فَسَجَدَ ثُمَّ كَبَّرَ فَقَامَ وَلَمْ يَتَوَرَّكْ. ثُمَّ سَاقَ الحديثَ. قال: ثُمَّ جَلَسَ بَعْدَ الرَّكْعَتَيْنِ حَتَّى إِذَا هُوَ أَرَادَ أَنْ يَنْهَضَ لِلْقِيَامِ قَامَ بِتَكْبِيرَةٍ، ثُمَّ رَكَعَ الرَّكْعَتَيْنِ الأُخْرَيَيْنِ، وَلَمْ يَذْكُرِ التَّوَرُّكَ في التَّشَهُّدِ».

734 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ المَلِكِ بنُ عَمْرٍو: أخبرني فُلَيْحٌ: حدثني عَبَّاسُ بنُ سَهْلٍ قال: «اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بنُ سَعْدٍ وَمُحَمَّدُ بنُ مَسْلَمَةَ، فَذَكَرُوا صَلاَةَ رسولِ اللَّهِ ﷺ، فقال أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلاَةِ رسولِ اللَّهِ ﷺ، فَذَكَرَ بَعْضَ هذا. قال: ثُمَّ رَكَعَ فَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ كَأَنَّهُ قَابِضٌ عَلَيْهِمَا، وَوَتَّرَ يَدَيْهِ فَتَجَافَى عن جَنْبَيْهِ. قال: ثُمَّ سَجَدَ فَأَمْكَنَ أَنْفَهُ وَجَبْهَتَهُ وَنَحَّى يَدَيْهِ عن جَنْبَيْهِ وَوَضَعَ كَفَّيْهِ حَذْوَ مَنْكِبَيْهِ، ثُمَّ رَفَعَ رَأْسَهُ حَتَّى رَجَعَ كُلُّ عَظْمٍ في مَوْضِعِهِ، حَتَّى فَرَغَ، ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَأَقْبَلَ بِصَدْرِ الْيُمْنَى عَلَى قِبْلَتِهِ،

spread his left leg, and made the front part of his right leg face the Qiblah, placing his right hand on his right knee, and his left hand on his left knee, and then he beckoned with his index finger (to affirm monotheism).

Abu Dawud says: The same is narrated on the authority of Abbas Ibn Sahl, with a slight change of wording.

735- The same is narrated on the authority of Abu Humaid, in which he said: And whenever he fell in prostration, he would make space between both his thighs, without making his abdomen recline against any of them.

736- It is narrated on the authority of Wa'il Ibn Abd Al-Jabbar from his father from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: When he fell in prostration, his knees fell to the ground before his hands did...and when he prostrated, he placed his forehead between his hands, making large space between his hands and his armpits.

Abu Dawud says: A Hadith like this is narrated on the authority of Asim Ibn Kulaib, in which there is the following addition: And whenever he got up, he would get up on his knees, reclining against his thighs.

737- It is narrated on the authority of Wa'il Ibn Abd Al-Jabbar from his father that he said: I saw the Messenger of Allah raising both his thumbs up to his earlobes in the prayer.

738- It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" said the Takbir to assume the prayer he would raise his hands up to the level of his shoulders; and whenever he bowed he would do the same; and whenever he raised (from bowing) in preparation to fall in prostration he would do the same; and whenever he stood after the conclusion of the second rak'ah he would do the same.

739- It is narrated on the authority of Maimun Al-Makki that he saw Abdullah Ibn Az-Zubair leading them in the prayer, in which he beckoned with his hand when he stood, bowed, prostrated, got up for the standing (of the coming rak'ah), and when he stood, he beckoned with both his hands. He said: I went quickly to Ibn Abbas and said: I saw Abdullah Ibn Az-Zubair offering prayer in such a way as I've never seen anyone offering. I described his gestures to him, thereupon he said: If you like to see the way the Prophet "Allah's blessing and peace be upon him" used to offer prayer, imitate the way of the prayer performed by Abdullah Ibn Az-Zubair.

740- It is narrated on the authority of An-Nadr Ibn Kathir As-Sa'di that he said: Abdullah Ibn Tawus offered prayer by my side in the mosque of

وَوَضَعَ كَفَّه الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى، وَكَفَّهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى، وَأَشَارَ بِإِصْبَعِهِ».

قال أَبُو دَاوُدَ: رَوَى هذا الحديثَ عُتْبَةُ بنُ أَبِي حَكِيمٍ، عن عَبْدِ اللَّهِ بنِ عِيسَى، عن الْعَبَّاسِ بنِ سَهْلٍ، لَمْ يَذْكُرِ التَّوَرُّكَ، وَذَكَرَ نَحْوَ حديثِ فُلَيْحٍ، وَذَكَرَ الْحَسَنُ بنُ الْحُرِّ نَحْوَ جِلْسَةِ حديثِ فُلَيْحٍ وَعُتْبَةَ.

735 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا بَقِيَّةُ: حدثني عُتْبَةُ: حدثني عَبْدُ اللَّهِ بنُ عِيسَى، عن الْعَبَّاسِ بنِ سَهْلٍ السَّاعِدِيِّ، عن أَبِي حُمَيْدٍ بِهَذا الحديث قال: «وَإِذَا سَجَدَ فَرَّجَ بَيْنَ فَخِذَيْهِ غَيْرَ حَامِلٍ بَطْنَهُ عَلَى شَيْءٍ مِنْ فَخِذَيْهِ».

قال أَبُو دَاوُدَ: وَرَوَاهُ ابنُ الْمُبَارَكِ، أخبرنا فُلَيْحٌ، سَمِعْتُ عَبَّاسَ بنَ سَهْلٍ يُحَدِّثُ فَلَمْ أَحْفَظْهُ فَحدَّثَنِيهِ، أُرَاهُ ذَكَرَ عِيسَى بنَ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَهُ مِنْ عَبَّاسِ بنِ سَهْلٍ قال: حَضَرْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ، بهذا الحديث.

736 ـ حدّثنا مُحَمَّدُ بنُ مَعْمَرٍ: حدّثنا حَجَّاجُ بنُ مِنْهَالٍ: حدّثنا هَمَّامٌ: حدَّثنا مُحَمَّدُ بنُ جُحَادَةَ، عن عَبْدِ الْجَبَّارِ بن وَائِلٍ، عن أَبِيهِ، عن النَّبِيِّ ﷺ بهذا الحديثِ قال: «فَلَمَّا سَجَدَ وَقَعَتَا رُكْبَتَاهُ إِلَى الأَرْضِ قَبْلَ أَنْ تَقَعَ كَفَّاهُ، فَلَمَّا سَجَدَ وَضَعَ جَبْهَتَهُ بَيْنَ كَفَّيْهِ وَجَافَى عن إِبْطَيْهِ».

قال حَجَّاجٌ: وقال هَمَّامٌ: وحدثنا شَقِيقٌ: حدثني عَاصِمُ بنُ كُلَيْبٍ، عن أَبِيهِ، عن النَّبِيِّ ﷺ بِمِثْلِ هذا. وفي حديثِ أَحَدِهِمَا، وَأَكْبَرُ عِلْمِي أَنَّهُ حديث مُحَمَّدِ بنِ جُحَادَةَ: وَإِذَا نَهَضَ نَهَضَ عَلَى رُكْبَتَيْهِ وَاعْتَمَدَ عَلَى فَخِذَيْهِ.

قال أَبُو دَاوُدَ: رَوَاهُ عَفَّانُ عَنْ هَمَّام قال: حدّثنا شَقِيقٌ أَوِ اللَّيْثُ.

737 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللَّهِ بنُ دَاوُدَ، عن فِطْرٍ، عن عَبْدِ الْجَبَّارِ بنِ وَائِلٍ، عن أَبِيهِ قال: «رَأَيْتُ رسولَ اللَّهِ ﷺ يَرْفَعُ إِبْهَامَيْهِ في الصَّلاَةِ إِلَى شَحْمَةِ أُذُنَيْهِ».

738 ـ حدّثنا عَبْدُ المَلِكِ بنُ شُعَيْبِ بنِ اللَّيْثِ: حدثني أبي، عن جَدِّي، عن يَحْيَى بنِ أَيُّوبَ، عن عَبْدِ المَلِكِ بنِ عَبْدِ الْعَزِيزِ بن جُرَيْجٍ، عن ابنِ شِهَابٍ، عن أَبِي بَكْرِ بنِ عَبْدِ الرَّحْمَنِ بنِ الْحَارِثِ بنِ هِشَامٍ، عن أَبِي هُرَيْرَةَ أَنَّهُ قال: «كَانَ رسولُ اللَّهِ ﷺ إِذَا كَبَّرَ لِلصَّلاَةِ جَعَلَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا رَفَعَ لِلسُّجُودِ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ فَعَلَ مِثْلَ ذَلِكَ».

739 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا ابنُ لَهِيعَةَ، عن أَبِي هُبَيْرَةَ، عن مَيْمُونٍ المَكِّيِّ «أَنَّهُ رَأَى عَبْدَ اللَّهِ بنَ الزُّبَيْرِ، وَصَلَّى بِهِمْ، يُشِيرُ بِكَفَّيْهِ حِينَ يَقُومُ، وَحِينَ يَرْكَعُ، وَحِينَ يَسْجُدُ، وَحِينَ يَنْهَضُ لِلْقِيَامِ، فَيَقُومُ فَيُشِيرُ بِيَدَيْهِ، فَانْطَلَقْتُ إِلَى ابنِ عَبَّاسٍ فَقُلْتُ: إِنِّي رَأَيْتُ ابنَ الزُّبَيْرِ صَلَّى صَلاَةً لَمْ أَرَ أَحَدًا يُصَلِّيهَا، فَوَصَفْتُ لَهُ هَذِهِ الإِشَارَةَ، فقال: إِنْ أَحْبَبْتَ أَنْ تَنْظُرَ إِلَى صَلاَةِ رسولِ اللَّهِ ﷺ فَاقْتَدِ بِصَلاَةِ عَبْدِ اللَّهِ بنِ الزُّبَيْرِ».

740 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ وَمُحَمَّدُ بنُ أَبَانَ، المَعْنَى قالا: حدَّثنا النَّضْرُ بنُ كَثِيرٍ ـ يَعْنِي السَّعْدِيَّ ـ قال: «صَلَّى إِلَى جَنْبِي عَبْدُ اللَّهِ بنُ طَاوُسٍ في مَسْجِدِ الْخَيْفِ، فَكَانَ

Khaif, and whenever he raised his head from the first prostration, he would raise both his hands towards his face. I disapproved that which he did and told Wuhaib Ibn Khalid who asked him: "Do you do a thing which I've never seen anyone having done? Ibn Tawus said: No doubt, I saw my father having done it; and my father said: I saw Ibn Abbas having done it; and I do not know but that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to do it.

741- It is narrated on the authority of Ibn Umar that whenever he assumed the prayer he would say Takbir and raise both his hands, and whenever he bowed, whenever he said: "Allah hears such as sends praises to Him", and whenever he stood after the conclusion of two rak'ahs, he would raise both his hands; and he traced that conduct up to the Messenger of Allah "Allah's blessing and peace be upon him".

Abu Dawud says: The same is narrated on the authority of Ubaidullah from Ibn Umar, without tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: And whenever he stood (after finishing) from the first two rak'ahs, he would raise both his hands up to his breast. In the narration of Ibn Juraij, I asked Nafi': Did Ibn Umar use to make the first of them higher? He said: No, he made both equal in level. I said: Point it out to me. He pointed to the breast or below it.

742- It is narrated on the authority of Nafi' that whenever Abdullah Ibn Umar assumed the prayer he would raise both his hands up to the level of his shoulders, and whenever he lifted his head from bowing, he would raise them to a level below that.

[119] The Opinion That One Should Raise Both His Hands On Standing After Finishing From The First Two rak'ahs

743- It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood after finishing from the first two rak'ahs, he would say Takbir and raise both his hands.

744- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for the obligatory prayer, he would magnify (Allah) and raise both his hands (until they would become) at the level of his shoulders; and whenever he finished his recitation and intended to bow, he would do the same; and whenever he stood from bowing, he would do the same; and he never raised his hands in any of that whenever he offered prayer while sitting; and whenever he stood from the two prostrations, he would do so.

إِذَا سَجَدَ السَّجْدَةَ الأُولَى فَرَفَعَ رَأْسَهُ مِنْهَا رَفَعَ يَدَيْهِ تِلْقَاءَ وَجْهِهِ، فَأَنْكَرْتُ ذَلِكَ، فَقُلْتُ لِوُهَيْبِ بنِ خَالِدٍ، فقال لَهُ وُهَيْبُ بنُ خَالِدٍ: تَصْنَعُ شَيْئًا لَمْ أَرَ أَحَدًا يَصْنَعُهُ؟ فقال ابن طَاوُسٍ: رَأَيْتُ أَبِي يَصْنَعُهُ، وقال أَبِي: ابنُ عَبَّاسٍ يَصْنَعُهُ، وَلا أَعْلَمُ إِلاَّ أَنَّهُ قال: كَانَ النَّبِيُّ ﷺ يَصْنَعُهُ».

741 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الأَعْلَى: حدَّثنا عُبَيْدُ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ «أَنَّهُ كَانَ إِذَا دَخَلَ في الصَّلاَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ وَإِذَا رَكَعَ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ رَفَعَ يَدَيْهِ، وَيَرْفَعُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ».

قال أَبُو دَاوُدَ: الصَّحِيحُ قَوْلُ ابنِ عُمَرَ، لَيْسَ بِمَرْفُوعٍ.

قال أَبُو دَاوُدَ: وَرَوَى بَقِيَّةُ أَوَّلَهُ عن عُبَيْدِ اللَّهِ وَأَسْنَدَهُ، وَرَوَاهُ الثَّقَفِيُّ عن عُبَيْدِ اللَّهِ، وَأَوْقَفَهُ عَلَى ابنِ عُمَرَ، وقال فيه: «وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ يَرْفَعُهُمَا إِلَى ثَدْيَيْهِ» وَهَذَا هُوَ الصَّحِيحُ.

قال أَبُو دَاوُدَ: رَوَاهُ اللَّيْثُ بنُ سَعْدٍ وَمَالِكٌ وَأَيُّوبُ، وَابنُ جُرَيْجٍ مَوْقُوفًا، وَأَسْنَدَهُ حَمَّادُ بنُ سَلَمَةَ وَحْدَهُ، عن أَيُّوبَ، وَلَمْ يَذْكُرْ أَيُّوبُ وَمَالِكٌ الرَّفْعَ إِذَا قَامَ مِنَ السَّجْدَتَيْنِ، وَذَكَرَهُ اللَّيْثُ في حَدِيثِهِ. قال ابنُ جُرَيْجٍ فيه قُلْتُ لِنَافِعٍ: أَكَانَ ابنُ عُمَرَ يَجْعَلُ الأُولَى أَرْفَعَهُنَّ؟ قال: لاَ، سَوَاءٌ. قُلْتُ: أَشِرْ لِي، فَأَشَارَ إِلَى الثَّدْيَيْنِ أَوْ أَسْفَلَ مِنْ ذَلِكَ.

742 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن نَافِعٍ «أَنَّ عَبْدَ اللَّهِ بنَ عُمَرَ كَانَ إِذَا ابْتَدَأَ الصَّلاَةَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا دُونَ ذَلِكَ».

قال أَبُو دَاوُدَ: لَمْ يَذْكُرْ «رَفَعَهُمَا دُونَ ذَلِكَ» أَحَدٌ غَيْرَ مَالِكٍ فِيمَا أَعْلَمُ.

[ت119/م...] ـ بابُ مَنْ ذَكَرَ أنّه يرفعُ يديهِ إذا قامَ منَ الثِّنتين

743 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بنُ عُبَيْدٍ الْمُحَارِبِيُّ قالا: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ، عن عَاصِمِ بنِ كُلَيْبٍ، عن مُحَارِبِ بنِ دِثَارٍ، عن ابنِ عُمَرَ قال: «كَانَ رسولُ اللَّهِ ﷺ إِذَا قَامَ من الرَّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ».

744 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا سُلَيْمَانُ بنُ دَاوُدَ الْهَاشِمِيُّ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ أَبِي الزِّنَادِ، عن مُوسَى بنِ عُقْبَةَ، عن عَبْدِ اللَّهِ بنِ الْفَضْلِ بنِ رَبِيعَةَ بنِ الْحَارِثِ بنِ عَبْدِ الْمُطَّلِبِ، عن عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عن عُبَيْدِ اللَّهِ بنِ أبي رافِعٍ، عن عَلِيِّ بنِ أَبِي طَالِبٍ، عن رسولِ اللَّهِ ﷺ «أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلاَةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَيَصْنَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَ، وَيَصْنَعُهُ إِذَا رَفَعَ مِنَ الرُّكُوعِ، وَلاَ يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلاَتِهِ، وَهُوَ قَاعِدٌ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ وَكَبَّرَ».

قال أَبُو دَاوُدَ: وفي حديثِ أَبِي حُمَيْدٍ السَّاعِدِيِّ حِينَ وَصَفَ صَلاَةَ النَّبِيِّ ﷺ: «إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، كَمَا كَبَّرَ عِنْدَ افْتِتَاحِ الصَّلاَةِ».

745- It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I saw that whenever Allah's Apostle "Allah's blessing and peace be upon him" magnified (Allah to assume the prayer), he would raise his hands until he would make them near his ears; and whenever he bowed, he would do the same; and whenever he raised his head from bowing he would do the same.

746- It is narrated on the authority of Abu Hurairah that he said: Had I been standing in front of the Messenger of Allah "Allah's blessing and peace be upon him", I would have seen his armpits (on account of raising both his hands up to the level of his shoulders while being in prayer). Ibn Mu'adh added in his narration: Do you not see that since he was in prayer, he would not be able to be standing in front of the Messenger of Allah "Allah's blessing and peace be upon him"? Musa added in his narration: He means that whenever he (the Prophet) said Takbir, he would raise both his hands.

747- It is narrated on the authority of Alqamah that Abdullah said: The Messenger of Allah "Allah's blessing and peace be upon him" instructed us how to offer prayer: when he said Takbir (to assume the prayer) he raised both his hands, and when he bowed, he folded up his hands and placed them between his knees. When the news of that reached Sa'd he said: My brother (Abdullah) has told the truth: We did so at first, and later on, we were commanded to do as such, i.e. to take hold of the knees with the help of them.

[120] The Opinion That There Is No Raising Of Hands On Bowing

748- It is narrated on the authority of Alqamah that he said: Abdullah Ibn Mas'ud said: Should I not lead you in the prayer in the same way as the Messenger of Allah "Allah's blessing and peace be upon him" used to offer? He led the prayer, during which he did not raise his hands except once.

749- It is narrated on the authority of Al-Bara' that whenever the Messenger of Allah "Allah's blessing and peace be upon him" inaugurated the prayer, he would raise his hands up to be near his ears, and he would not do the same once again.

750- The same is narrated on the authority of Sufyan from Yazid through a different chain of transmission.

Abu Dawud says: The same is narrated on the authority of Yazid, and no mention is made of: "and he would not do the same once again".

745 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدثنا شُعْبَةُ، عن قَتَادَةَ، عن نَصْرِ بنِ عَاصِمٍ، عن مَالِكِ بنِ الْحُوَيْرِثِ قال: «رَأَيْتُ النَّبِيَّ ﷺ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ حَتَّى يَبْلُغَ بِهِمَا فُرُوعَ أُذُنَيْهِ».

746 ـ حدّثنا ابنُ مُعَاذٍ: حدَّثنا أبي. (ح): وحدَّثنا مُوسَى بنُ مَرْوَانَ: حدَّثنا شُعَيْبٌ ـ يَعْنِي ابنَ إِسْحَاقَ ـ المَعْنَى. عن عِمْرَانَ، عن لاَحِقٍ، عن بَشِيرِ بنِ نَهِيكٍ قال: قال أَبُو هُرَيْرَةَ: «لَوْ كُنْتُ قُدَّامَ النَّبِيِّ ﷺ لَرَأَيْتُ إِبْطَيْهِ. زَادَ ابنُ مُعَاذٍ: قال: يقولُ لاَحِقٌ: أَلاَ تَرَى أَنَّهُ في الصَّلاَةِ وَلاَ يَسْتَطِيعُ أَنْ يَكُونَ قُدَّامَ النَّبِيِّ ﷺ؟ وَزَادَ مُوسَى: يَعْنِي إِذَا كَبَّرَ رَفَعَ يَدَيْهِ».

747 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا ابنُ إِدْرِيسَ، عن عَاصِمِ بنِ كُلَيْبٍ، عن عَبْدِ الرَّحْمَنِ بنِ الأَسْوَدِ، عن عَلْقَمَةَ قال: قال عَبْدُ اللَّهِ: «عَلَّمَنَا رسولُ اللَّهِ ﷺ الصَّلاَةَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ، فَلَمَّا رَكَعَ طَبَّقَ يَدَيْهِ بَيْنَ رُكْبَتَيْهِ. قال: فَبَلَغَ ذَلِكَ سَعْدًا فقال: صَدَقَ أَخِي، قَدْ كُنَّا نَفْعَلُ هَذَا، ثُمَّ أُمِرْنَا بِهَذَا، يَعْنِي الإِمْسَاكَ عَلَى الرُّكْبَتَيْنِ».

[ت120/م116، 117] ـ بابُ منْ لم يَذْكُرِ الرفعَ عندَ الركوعِ

748 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا وَكِيعٌ، عن سُفْيَان، عن عَاصِمٍ ـ يَعْنِي ابنَ كُلَيْبٍ ـ، عن عَبْدِ الرَّحْمَنِ بنِ الأَسْوَدِ، عن عَلْقَمَةَ قال: قال عَبْدُ اللَّهِ بنُ مَسْعُودٍ: «أَلاَ أُصَلِّي بِكُمْ صَلاَةَ رسولِ اللَّهِ ﷺ؟ قال: فَصَلَّى فَلَمْ يَرْفَعْ يَدَيْهِ إِلاَّ مَرَّةً».

قال أَبُو دَاوُدَ: هذا حديثٌ مُخْتَصَرٌ مِنْ حَديثٍ طَوِيلٍ، وَلَيْسَ هُوَ بِصَحِيحٍ عَلَى هَذا اللَّفْظِ.

749 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: أخبرنا شَرِيكٌ، عن يَزِيدَ بنِ أَبِي زِيَادٍ، عن عَبْدِ الرَّحْمَنِ بنِ أَبِي لَيْلَى، عن الْبَرَاءِ «أَنَّ رسولَ اللَّهِ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلاَةَ رَفَعَ يَدَيْهِ إِلَى قَرِيبٍ مِنْ أُذُنَيْهِ ثُمَّ لاَ يَعُودُ».

750 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ الزُّهْرِيُّ: حدَّثنا سُفْيَانُ، عن يَزِيدَ نَحْوَ حديثِ شَرِيكٍ، لَمْ يَقُلْ: «ثُمَّ لاَ يَعُودُ». قال سُفْيَانُ: قال لَنَا بالْكُوفَةِ بَعْدُ: «ثُمَّ لا يَعُودُ».

قال أَبُو دَاوُدَ: رَوَى هذا الحديثَ هُشَيْمٌ وَخَالِدٌ وَابنُ إِدْرِيسَ عن يَزِيدَ لَمْ يَذْكُرُوا «ثُمَّ لاَ يَعُودُ».

751- The same is narrated on the authority of Sufyan, through the same chain of transmission, with a slight variation of wording.

752- It is narrated on the authority of Al-Bara Ibn Azib that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised both his hands when he inaugurated the prayer, and he did not raise them once again until he finished it. Abu Dawud says that this narration is false.

753- It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer, he would raise both his hands by way of stretching.

[121] Placing The Right Hand Over The Left Hand In The Prayer

754- It is narrated on the authority of Ibn Az-Zubair that he said: Making both feet at one level (while standing), and placing one of the hands over the other (in the prayer) are out of the sunnah.

755- It is narrated on the authority of Ibn Mas'ud that once he was offering prayer, and he was placing his left hand over his right hand, and when the Messenger of Allah "Allah's blessing and peace be upon him" saw him, he took his right hand and placed it on his left hand.

756- It is narrated on the authority of Abu Juhaifah that Ali Ibn Abu Talib said: It is out of the sunnah to place one hand on the other below the umbilicus in the prayer.

757- It is narrated on the authority of Ibn Jarir Ad-Dabbi that he said: I saw Ali catching his left hand with his right hand from the wrist above the umbilicus (during the prayer).

Abu Dawud says: The narration of Sa'id Ibn Jubair concurs that, while the narration of Abu Mijlaz affirms that it was below the umbilicus.

758- It is narrated on the authority of Abu Wa'il that Abu Hurairah said: Taking hold of and placing one hand over the other in the prayer should be below the umbilicus.

759- It is narrated on the authority of Tawus that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to place his right hand on his left hand, and straighten them over his breast in the prayer.

751 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا مُعَاوِيَةُ وَخَالِدُ بنُ عَمْرٍو وَأَبُو حُذَيْفَةَ قالُوا: حدَّثنا سُفْيَانُ بِإِسْنَادِهِ بِهَذَا قال: «فَرَفَعَ يَدَيْهِ فِي أَوَّلِ مَرَّةٍ، وقال بعضُهم: مَرَّةً وَاحِدَةً».

752 ـ حدّثنا حُسَيْنُ بنُ عَبْدِ الرَّحْمَنِ، أخبرنا وَكِيعٌ، عن ابنِ أبي لَيْلَى، عن أَخِيهِ عِيسَى، عنِ الْحَكَمِ، عن عَبْدِ الرَّحْمَنِ بنِ أبي لَيْلَى، عن الْبَرَاءِ بنِ عَازِبٍ قال: «رَأَيْتُ رسولَ اللَّهِ ﷺ رَفَعَ يَدَيْهِ حِينَ افْتَتَحَ الصَّلاَةَ ثُمَّ لَمْ يَرْفَعْهُمَا حَتَّى انْصَرَفَ».

قال أَبُو دَاوُدَ: هذا الحديثُ ليسَ بصحيحٍ.

753 ـ حدّثنا مُسَدَّدٌ: حدثنا يَحْيَى، عن ابنِ أبي ذِئْبٍ، عن سَعِيدِ بنِ سَمْعَانَ، عن أَبِي هُرَيْرَةَ قال: «كَانَ رسولُ اللَّهِ ﷺ إِذَا دَخَلَ فِي الصَّلاَةِ رَفَعَ يَدَيْهِ مَدًّا».

[ت121/م117 ، 118] ـ بابُ وضعِ اليُمنَى علَى اليُسَرى في الصلاةِ

754 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: أخبرنا أَبُو أَحْمَدَ، عن الْعَلاَءِ بنِ صَالِحٍ، عن زُرْعَةَ بنِ عَبْدِ الرَّحْمَنِ قال: سَمِعْتُ ابنَ الزُّبَيْرِ يقولُ: «صَفُّ الْقَدَمَيْنِ وَوَضْعُ الْيَدِ عَلَى الْيَدِ مِنَ السُّنَّةِ».

755 ـ حدّثنا مُحَمَّدُ بنُ بَكَّارِ بنِ الرَّيَّانِ، عن هُشَيْمِ بنِ بَشِيرٍ، عن الْحَجَّاجِ بنِ أبي زَيْنَبَ، عن أَبِي عُثْمَانَ النَّهْدِيِّ، عن ابنِ مَسْعُودٍ «أَنَّهُ كَانَ يُصَلِّي، فَوَضَعَ يَدَهُ الْيُسْرَى عَلَى الْيُمْنَى، فَرَآهُ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى».

756 ـ حدّثنا مُحَمَّدُ بنُ مَحْبُوبٍ: حدَّثنا حَفْصُ بنُ غِيَاثٍ، عن عَبْدِ الرَّحْمَنِ بنِ إِسْحَاقَ، عن زِيَادِ بنِ زَيْدٍ، عن أبي جُحَيْفَةَ أَنَّ عَلِيًّا رَضِيَ اللَّهِ عَنْهُ قال: «السُّنَّةُ وَضْعُ الْكَفِّ عَلَى الْكَفِّ فِي الصَّلاَةِ تَحْتَ السُّرَّةِ».

757 ـ حدّثنا مُحَمَّدُ بنُ قُدَامَةَ بنِ أَعينَ، عن أبي بَدْرٍ، عن أبي طَالُوتَ عَبْدِ السَّلاَمِ، عن ابنِ جَرِيرٍ الضَّبِّيِّ، عن أَبِيهِ قال: «رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يُمْسِكُ شِمَالَهُ بِيَمِينِهِ عَلَى الرُّسْغِ فَوْقَ السُّرَّةِ».

قال أَبُو دَاوُدَ: وَرُوِيَ عن سَعِيدِ بنِ جُبَيْرٍ «فَوْقَ السُّرَّةِ». وقال أَبُو مِجْلَزٍ «تَحْتَ السُّرَّةِ». وَرُوِيَ عن أَبِي هُرَيْرَةَ وَلَيْسَ بِالْقَوِيِّ.

758 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ، عن عَبْدِ الرَّحْمَنِ بنِ إِسْحَاقَ الْكُوفِيِّ، عن سَيَّارٍ أَبِي الْحَكَمِ، عن أبي وَائِلٍ قال: قال أَبُو هُرَيْرَةَ: «أَخْذُ الأَكُفِّ عَلَى الأَكُفِّ فِي الصَّلاَةِ تَحْتَ السُّرَّةِ».

قال أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بنَ حَنْبَلٍ يُضَعِّفُ عَبْدَ الرَّحْمَنِ بنَ إِسْحَاقَ الْكُوفِيَّ.

759 ـ حدّثنا أَبُو تَوْبَةَ: حدَّثنا الْهَيْثَمُ ـ يَعْنِي ابنَ حُمَيْدٍ ـ، عن ثَوْرٍ، عن سُلَيْمَانَ بنِ مُوسَى، عن طَاوُسٍ قال: «كَانَ رسولُ اللَّهِ ﷺ يَضَعُ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى ثُمَّ يَشُدُّ بَيْنَهُمَا عَلَى صَدْرِهِ وَهُوَ فِي الصَّلاَةِ».

[122] Which Supplication Therewith The Prayer Is Inaugurated?

760- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for the prayer he would say Takbir (of assuming the prayer) and then he would recite (the following supplication): "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (Al-An'am 79) "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds; No partner has He: this am I commanded, and I am the first of those who bow to His Will." (162:163) O Allah! You are the King: there is no god (to be worshipped) but You: You are my Lord, and I'm Your servant: I've wronged my self, and confessed of my sin: forgive for me all of my sins, for none forgives the sin barring You, guide me to the best of manners, for none guides to the best of manners but You, and divert the worst of them from me, for none diverts the worst of them barring You. I'm responding to Your Call: all happiness and goodness be in Your Hand, and no evil be to You: I (could not live but) with Your Power, and (the end of) my (journey) be to You. Blessed and Exalted be You: I ask for Your forgiveness, and turn to You in repentance." Whenever he bowed he would say: "O Allah! to You I've bowed, and in You I have faith, and to You I've submitted: my hearing, sight, brain, bones and nerves have submitted to You." Whenever he raised (his head from bowing) he would say: "Allah hears such as sends praises to Him: O our Lord! To You be the praise, as much as to fill the heavens, the earth and what is between them, and to fill such of things as You like afterwards." Whenever he prostrated he would say: "O Allah! to You I've fallen in prostration, and in You I have faith, and to You I've submitted. My face has fallen in prostration to Him, Who have created it and given it the best of shapes, and created both its hearing and sight out of it: Blessed be Allah, the Best of Creators." Whenever he concluded the prayer with the end salutation he would say: "O Allah! forgive for me whatever (sins) I've committed earlier and later, whatever (sins) I've committed in secret and in public, whatever I've indulged in, and whatever You have better knowledge of than me: it is You Who bring things forward, as well as the One Who brings things backward: there is no god (to be worshipped) but You."

761- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for the obligatory prayer, he would magnify (Allah) and raise both his hands (until they would become) at the level of his shoulders; and

[ت122/م118 ، 119] ـ بابُ ما يُستفتحُ به الصلاةُ منَ الدعاءِ

760 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أبي: حدَّثنا عَبْدُ الْعَزِيزِ بنُ أبي سَلَمَةَ، عن عَمِّهِ الْمَاجَشُونِ بنِ أبي سَلَمَةَ، عن عَبْدِ الرَّحمَنِ الأَعْرَجِ، عن عُبَيْدِ اللَّهِ بنِ أبي رَافِعٍ، عن عَلِيِّ بنِ أبي طَالِبٍ قال: كَانَ رسولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلاَةِ كَبَّرَ ثُمَّ قال: «**وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالأَرْضَ حَنِيفًا مُسْلِمًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للَّهِ رَبِّ الْعَالِمِينَ، لاَ شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ، لاَ إِلٰهَ إِلاَّ أَنْتَ، أَنْت رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا، إِنَّه لا يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ، وَاهْدِنِي لأَحْسَنِ الأَخْلاَقِ، لاَ يَهْدِنِي لأَحْسَنِهَا إِلاَّ أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لاَ يَصْرِفُ عَنِّي سَيِّئَهَا إِلاَّ أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْس إِلَيْكَ، وَأَنَا بِكَ وَإِلَيْكَ تَبارَكْتَ وَتَعالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ**». وَإِذَا رَكَعَ قال: «**اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعِظَامِي وَعَصَبِي**». وَإِذَا رَفَعَ قال: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ، مِلْءَ السَّمٰوَاتِ وَالأَرْضِ، وَمِلْءَ مَا بَيْنَهُمَا، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ**». وَإِذَا سَجَدَ قال: «**اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ فَأَحْسَنَ صُورَتَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، وَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ**». وَإِذَا سَلَّمَ مِنَ الصَّلاَةِ قال: «**اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْت الْمُقَدِّمُ وَالْمُؤَخِّرُ لا إِلٰهَ إِلاَّ أَنْتَ**».

761 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا سُلَيْمَانُ بنُ دَاوُدَ الْهَاشِمِيُّ: أخبرنا عَبْدُ الرَّحمَنِ بنُ أبي الزِّنَادِ، عن مُوسَى بنِ عُقْبَةَ، عن عَبْدِ اللَّهِ بنِ الْفَضْلِ بنِ رَبِيعَةَ بنِ الْحَارِثِ بنِ عَبْدِ الْمُطَّلِبِ، عن عبدِ الرحمنِ الأَعْرَجِ، عن عُبَيْدِ اللَّهِ بنِ أَبِي رَافِعٍ، عن عَلِيِّ بنِ أبي طَالِبٍ، عن رسولِ اللَّهِ ﷺ: أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلاَةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَيَصْنَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ وَإِذَا

whenever he finished his recitation and intended to bow, he would do the same; and whenever he stood from bowing, he would do the same; and he never raised his hands in any of that whenever he offered prayer while sitting; and whenever he stood from the two prostrations, he would also do the same, and say Takbir, and invoke with the same supplication (as mentioned in the previous narration), with a slight change of wording, and there is no mention of the statement: "all happiness and goodness be in Your Hand, and no evil be to You" and there is the following addition: And he would say on his turning away from the prayer: "O Allah! forgive for me whatever (sins) I've committed earlier and later, whatever (sins) I've committed in secret and in public: You are my god, and there is no god (to be worshipped) but You."

762- It is narrated on the authority of Shu'aib Ibn Abu Hamzah that he said: Both Muhammad Ibn Al-Munkadir and Ibn Abu Farwah, and others from the religious jurists of Medina said to me: If you say so (as mentioned in the previous narration), you should say: "And I'm of the Muslims, i.e. the first of those who bow to Your Will in Islam."

763- It is narrated on the authority of Anas Ibn Malik that he said: Once, a man came and entered into the row (while the prayer was being performed). Prompted by his breath (because of his hastening to catch up the prayer), he said: "Praise be to Allah, so much, good and blessed". When The Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer, he asked: "Who from amongst you did say those (previous) words?" the man said: "It is I O Messenger of Allah! I came (to the prayer), and since I was motivated by my breath (because of my hastening to catch up the prayer), I said them." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, I saw twelve angels hurrying towards them: who would raise them (first to be recorded)." The following addition is mentioned in the narration of Humaid: "When anyone of you comes (to attend the prayer in the mosque) let him walk as he intends to walk, and pray whatever he could catch up, and complete what he misses."

764- It is narrated on the authority of Jubair Ibn Mut'im that he said: I observed that whenever the Messenger of Allah "Allah's blessing and peace be upon him" entered the prayer, he would say: "Allah is Greater, Most Magnificent! Allah is Greater, Most Magnificent! Allah is Greater, Most Magnificent!; Praise be to Allah (Whom I glorify with) so much praises! Praise be to Allah (Whom I glorify with) so much praises! Praise

أَرَادَ أَنْ يَرْكَعَ، وَيَصْنَعُهُ إِذَا رَفَعَ مِنَ الرُّكُوعِ، وَلاَ يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلاَتِهِ وَهُوَ قَاعِدٌ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ وَكَبَّرَ وَدَعَا، نَحْوَ حديثِ عَبْدِ الْعَزِيزِ فِي الدُّعَاءِ، يَزِيدُ وَيَنْقُصُ الشَّيْءَ وَلم يَذْكُر: «**وَالخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيسَ إِلَيْكَ**» وَزَادَ فيه: ويقولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلاَةِ: «**اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ وَأَسْرَرْتُ وَأَعْلَنْتُ أَنْتَ إِلٰهِي لاَ إِلَهَ إِلاَّ أَنْتَ**».

762 ـ حدّثنا عَمْرُو بن عُثْمَانَ: حدَّثنا شُرَيْحُ بنُ يَزِيدَ، حدثني شُعَيْبُ بنُ أبي حَمْزَةَ قال: قال لِي محمدُ بنُ المِنْكَدِرِ وَابْنُ أبي فَرْوَةَ وَغَيْرُهما مِنْ فُقَهاءِ أَهْلِ المَدِينَةِ: فَإِذَا قُلْتَ أَنْتَ ذَاكَ فَقُلْ: «**وَأَنَا مِنَ الْمُسْلِمِينَ**» ـ يَعْنِي قَوْلَهُ: «**وَأَنَا أَوَّلُ الْمُسْلِمِينَ**».

763 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: أخبرنا حَمَّادٌ، عن قَتَادَة وثَابِتٍ وَحُمَيْدٍ، عن أَنَسِ بنِ مَالِكٍ: أَنَّ رَجُلاً جَاءَ إِلَى الصَّلاَةِ وَقَدْ حَفَزَهُ النَّفَسُ فقال: اللَّهُ أَكْبَرُ، الْحَمْدُ للَّه حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فيه. فَلَمَّا قَضَى رسولُ اللَّهِ ﷺ صَلاَتَهُ قال: «**أَيُّكُمُ الْمُتَكَلِّمُ بالْكَلِمَاتِ، فَإِنَّهُ لَمْ يَقُلْ بَأْسًا؟**» فقال الرَّجُل: أَنَا يَا رَسولَ اللَّهِ، جِئْتُ وَقَدْ حَفَزَنِي النَّفَسُ فَقُلْتُهَا. فقال: «**لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَبْتَدِرُونَهَا أَيُّهُمْ يَرْفَعُهَا**». وَزَادَ حُمَيْدٌ فيه: «**وَإِذَا جَاءَ أَحَدُكُمْ فَلْيَمْشِ نَحْوَ مَا كَانَ يَمْشِي، فَلْيُصَلِّ مَا أَدْرَكَ وَلْيَقْضِ مَا سَبَقَهُ**».

764 ـ حدّثنا عَمْرُو بنُ مَرْزُوقٍ: أخبرنا شُعْبَةُ، عن عَمْرِو بنِ مُرَّةَ، عن عَاصِمٍ الْعَنْزِيِّ، عن ابنِ جُبَيْرِ بنِ مُطْعِمٍ، عن أَبِيهِ «أَنَّهُ رَأَى رسولَ اللَّهِ ﷺ يُصَلِّي صَلاَةً، ـ قال عَمْرٌو: لا أَدْرِي أَيَّ صَلاَةٍ هِيَ ـ فقال: «**اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ كَبِيرًا. وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَالْحَمْدُ للَّه كَثِيرًا، وَالْحَمْدُ للَّه كَثِيرًا. وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلاً**» ثَلاَثًا. «**أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهِ**

be to Allah (Whom I glorify with) so much praises!; Glorified be Allah (every) morning and evening! Glorified be Allah (every) morning and evening! Glorified be Allah (every) morning and evening!; O Allah! I seek refuge with You from Satan, the despised: from his evil suggestions, inspirations and whispers!"" Amr said: As to his inspirations, (they lead to the wicked and evil kinds of) poetry; as to his whispers, (they prompt in man the feeling of) arrogance; and as to his evil suggestions, (they cause one to have) epilepsy.

765- It is narrated on the authority of Jubair Ibn Mut'im that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said in his voluntary prayer...and he mentioned the same.

766- It is narrated on the authority of Asim Ibn Humaid that he said: I asked A'ishah: with which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to inaugurate his (supererogatory) prayer at night? She said: Verily, you've asked me about something, about which none else has ever asked me before: he used to magnify (Allah) ten times, praise (Allah) ten times, glorify (Allah) ten times, and ask for (Allah's) Forgiveness ten times, saying: "O Allah! Forgive me, guide me, sustain me, give me health (and power that enable me to serve you more)!" he further used to seek refuge (with Allah) from the constriction of standing on the Day of Judgement.

Abu Dawud says: The same is narrated on the authority of A'ishah through a different chain of transmitters.

767- It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman Ibn Awf that he said: I asked A'ishah: With which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to start (his prayer) whenever he stood (for supererogatory prayer) at night? She said: He used to say: "O Allah: the Lord of Gibra'il, Mikha'il and Israfil, the Creator of both the heavens and the earth, the Knower of the unseen and what is seen: You judge between Your servants in that about which they dispute: guide me by Your Permission to the truth

about which they dispute: You always guide to the bath, which is straight!"

768- It is narrated on the authority of Ikrimah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for (supererogatory) prayer at night, he would say Takbir...and the rest is the same, through a similar chain of transmitters.

وَنَفْثِهِ وَهَمْزِهِ». قال: نَفْثُهُ الشِّعْرُ، وَنَفْخُهُ الْكِبْرُ، وَهَمْزُهُ الْمُوْتَةُ».

765 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن مِسْعَرٍ، عن عَمْرِو بنِ مُرَّةَ، عن رَجُلٍ، عن نَافِعِ بنِ جُبَيْرٍ، عن أَبِيهِ قال: سَمِعْتُ النَّبِيَّ ﷺ يقولُ في التَّطَوُّعِ. . . وذَكَرَ نَحْوَهُ.

766 ـ حدّثنا مُحَمَّدُ بنُ رَافِعٍ: حدَّثنا زَيْدُ بن الْحُبَابِ: أخبرني مُعَاوِيَةُ بنُ صَالِحٍ: أخبرني أَزْهَرُ بنُ سَعِيدٍ الْحَرَّازِيُّ، عن عَاصِمِ بنِ حُمَيْدٍ قال: «سَأَلْتُ عَائِشَةَ: بِأَيِّ شَيْءٍ كَانَ يَفْتَتِحُ رسولُ اللَّهِ ﷺ قِيَامَ اللَّيْلِ؟ فقالت: لَقَدْ سَأَلْتَنِي عن شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ، كَانَ إِذَا قَامَ كَبَّرَ عَشْرًا، وَحَمِدَ اللَّهَ عَشْرًا، وَسَبَّحَ عَشْرًا، وَهَلَّلَ عَشْرًا، وَاسْتَغْفَرَ عَشْرًا، وقال: «**اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي، وَارْزُقْنِي، وَعَافِنِي**»، وَيَتَعَوَّذُ مِنْ ضِيقِ الْمُقَامِ يَوْمَ الْقِيَامَةِ».

قال أَبُو دَاوُدَ: وَرَوَاهُ خَالِدُ بنُ مَعْدَانَ، عن رَبِيعَةَ الْجُرَشِيِّ عن عَائِشَةَ نَحْوَهُ.

767 ـ حدّثنا ابنُ الْمُثَنَّى: حدَّثنا عُمَرُ بنُ يُونُسَ: حدَّثنا عِكْرِمَةُ: حدثني يَحْيَى بنُ أبي كَثِيرٍ: حدثني أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمَنِ بنِ عَوْفٍ قال: سَأَلْتُ عَائِشَةَ: بِأَيِّ شَيْءٍ كَانَ نَبِيُّ اللَّهِ ﷺ يَفْتَتِحُ صَلاَتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قالت: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ كَانَ يَفْتَتِحُ صَلاَتَهُ: «**اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمٰوَاتِ وَالأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ أَنْتَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ**».

768 ـ حدّثنا مُحَمَّدُ بنُ رَافِعٍ: حدثنا أَبُو نُوحٍ قُرَادٌ: حدَّثنا عِكْرِمَةُ بِإِسْنَادِهِ بِلاَ إِخْبَارٍ وَمَعْنَاهُ قال «كَانَ إِذَا قَامَ بِاللَّيْلِ كَبَّرَ ويقولُ. . .».

769- It is narrated on the authority of Malik that he said: There is no harm to supplicate during the prayer, whether at its first portion, at its middle or at its last portion, whether in obligatory or supererogatory prayer.

770- It is narrated on the authority of Rifa'ah Ibn Rafi' Az-Zuraqi that he said: One day, we were offering prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", and when the Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing he said: "Allah hears such as sends praises to Him." A man standing behind the Messenger of Allah "Allah's blessing and peace be upon him" said after him: "O Allah, our Lord: to You be the praises, as much abundant, good and blessed as it could be." When the Messenger of Allah "Allah's blessing and peace be upon him" (finished from the prayer and) turned away he asked: "Who said those words immediately?" the man said: "It is I O Messenger of Allah!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, I've seen over thirty angels hastening to it: who among them will record it first."

771- It is narrated on the authority of Ibn Abbas: Whenever The Prophet "Allah's blessing and peace be upon him" got up for prayer at the middle of the night, he used to supplicate Allah as saying: "O Allah! All the praises be to You; You are the Light of the Heavens and the Earth and whatever is in them! All the praises be to You; You are the Holder of the Heavens and the Earth, and whatever is in them. All the praises be to You; You are the King of the Heavens and the Earth and whatever is in them. All the praises be to You; You are the Truth and Your Word is the truth, Your Promise is the truth And meeting You is a fact, And Paradise is a fact, And Hell is a fact, the Hour (of Doom) is a fact. O Allah! I submit (my will) to you; I believe in you and depend on you. I turn to You in repentance, And with Your help I argue (with my opponents, the non-believers) And I take you as a judge (to judge between us). Please forgive me my previous and future sins; and whatever I concealed or revealed: You are my God, and there is no god (to be worshipped) other than You."

772- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate in the Tahajjud prayer after saying Takbir...and the rest is the same.

773- It is narrated on the authority of Rifa'ah Ibn Rafi' Az-Zuraqi that he said: I was offering prayer behind the Messenger of Allah "Allah's blessing and peace be upon him" when I sneezed and then said: "Praise be to Allah, as much abundant, good, in which and upon which there is

769 ـ حدّثنا الْقَعْنَبِيُّ قال: قال مَالِكٌ: «لاَ بَأْسَ بالدُّعَاءِ في الصَّلاَةِ في أَوَّلِهِ وَأَوْسَطِهِ وَفي آخِرِهِ، في الْفَرِيضَةِ وَغَيْرِهَا».

770 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن نَعِيمِ بنِ عَبْدِ اللَّهِ الْمُجْمِرُ، عن عَلِيِّ بنِ يَحْيَى الزُّرَقِيِّ، عن أَبِيهِ، عن رِفَاعَةَ بنِ رَافِعِ الزُّرَقِيِّ قال: كُنَّا يَوْمًا نُصَلِّي وَرَاءَ رسولِ اللَّهِ ﷺ، فَلَمَّا رَفَعَ رسولُ اللَّهِ ﷺ رَأْسَهُ مِنَ الرُّكُوعِ قال: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**»، قال رَجُلٌ وَرَاءَ رسولِ اللَّهِ ﷺ: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فيهِ. فَلَمَّا انْصَرَفَ رسولُ اللَّهِ ﷺ قال: «**مَنِ الْمُتَكَلِّمُ بِهَا آنفًا؟**» فقال الرَّجُلُ: أَنَا يَا رَسولَ اللَّهِ، فقال رسولُ اللَّهِ ﷺ: «**لَقَدْ رَأَيْتُ بِضْعَةً وَثَلاَثِينَ مَلَكًا يَبْتَدِرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلَ**».

771 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن أبي الزُّبَيْرِ، عن طَاوُسٍ، عن ابنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلاَةِ مِنْ جَوْفِ اللَّيْلِ يقولُ: «**اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمٰوَاتِ وَالأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السَّمٰوَاتِ وَالأَرْضِ، وَلَكَ الْحَمدُ، أَنْتَ رَبُّ السَّمٰوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ وَأَسْرَرْتُ وَأَعْلَنْتُ. أَنْتَ إِلٰهِي لا إِلَهَ إِلاَّ أَنْتَ**».

772 ـ حدّثنا أَبُو كَامِلٍ: حدّثنا خالدٌ ـ يَعْنِي ابنَ الْحَارِثِ ـ حدّثنا عِمْرَانُ بنُ مُسْلِمٍ أَنَّ قَيْسَ بنَ سَعْدٍ حَدَّثَهُ قال: حدّثنا طَاوُسٌ، عن ابنِ عَبَّاسٍ: أَنَّ رسولَ اللَّهِ ﷺ كَانَ في التَّهَجُّدِ يقولُ بَعْدَ مَا يَقُولُ: «**اللَّهُ أَكْبَرُ**» ثُمَّ ذَكَرَ مَعْنَاهُ.

773 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ وسعيدُ بنُ عَبْدِ الْجَبَّارِ نَحْوَهُ. قال قُتَيْبَةُ: حدثنا رِفَاعَةُ بنُ يَحْيَى بنِ عَبْدِ اللَّهِ بنِ رِفَاعَةَ بنِ رَافِعٍ، عن عَمِّ أَبِيهِ مُعَاذِ بنِ رِفَاعَةَ بنِ رَافِعٍ عن أَبِيهِ قال: «صَلَّيْتُ خَلْفَ رسولِ اللَّهِ ﷺ فَعَطَسَ رِفَاعَةُ ـ لَمْ يَقُلْ قُتَيْبَةُ: رِفَاعَةُ ـ

blessing, as our Lord likes and accepts it to be." When the Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer he turned away and said: "Who of you has said this statement during the prayer?"...and the rest is the same.

774- It is narrated on the authority of Abdullah Ibn Amir Ibn Rabie'ah from his father that he said: A young man from amongst the Ansar sneezed while he was praying behind the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "Praise be to Allah, as much abundant, good and blessed, until our Lord accepts it to be, and beyond what He accepts as far as the affairs of both the world and the hereafter are concerned." When the Messenger of Allah "Allah's blessing and peace be upon him" (finished from the prayer and) turned away he asked: "Who has said those words?" the young man kept silent. He asked once again: "Who has said those words? Indeed, he has said nothing harmful." On that the young man said: "It is I who has said it O Messenger of Allah, and I had no intention with it but good." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing hindered it from reaching the Throne (of Authority) of (Allah) Most Gracious, "Exalted be His Celebration"."

[123] Inaugurating The Prayer With The Statement "Glorified Be Allah, And With Your Praises (I Exalt You)"

775- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for (supererogatory) prayer at night, he would magnify Allah and say: "Glorified be Allah, and with Your Praises (I Exalt You). Blessed be Your Name, and Exalted be Your Majesty, and there is no god (to be worshipped) but You." He then would say: "There is no god (to be worshipped) other than You" thrice; "Allah is Greater, Most Magnificent" thrice: "I seek refuge with Allah, All-Hearing, All-Knowing from Satan, the despised, from his evil suggestions, inspirations and whispers."

776- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" inaugurated the prayer he would say (by way of supplication): "Glorified be Allah, and with Your Praises (I Exalt You). Blessed be Your Name, and Exalted be Your Majesty, and there is no god (to be worshipped) but You."

[124] The Interval Made After The Inauguration Of The Prayer

777- It is narrated on the authority of Al-Hasan from Samurah Ibn Jundub that he said: There are two intervals (made by the imam in the

فَقُلْتُ: الْحَمْدُ للَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى. فَلَمَّا صَلَّى رسول اللَّهِ ﷺ انْصَرَفَ فقال: «**مَنِ الْمُتَكَلِّمُ في الصَّلاَةِ؟**» ثُمَّ ذَكَرَ نَحْوَ حديثِ مَالِكٍ وَأَتَمَّ مِنْهُ.

774 ـ حدّثنا الْعَبَّاسُ بنُ عَبْدِ الْعَظِيمِ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أخبرنا شَرِيكٌ، عن عَاصِمِ بنِ عُبَيْدِ اللَّهِ، عن عَبْدِ اللَّهِ بنِ عَامِرِ بنِ رَبِيعَةَ، عَنْ أَبِيهِ قال: عَطَسَ شَابٌّ مِنَ الأَنْصَارِ خَلْفَ رسولِ اللَّهِ ﷺ وَهُوَ في الصَّلاَةِ فقال: الْحَمدُ للَّه حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ حَتَّى يَرْضَى رَبُّنَا، وَبَعْدَ مَا يَرْضَى مِنْ أَمْرِ الدُّنْيَا وَالآخِرَةِ. فَلَمَّا انْصَرَفَ رسولُ اللَّهِ ﷺ قال: «**مَنْ الْقَائِلُ الْكَلِمَةَ؟**» قال: فَسَكَتَ الشَّابُّ، ثُمَّ قال: «**مَنْ الْقَائِلُ الْكَلِمَةَ، فَإِنَّهُ لَمْ يَقُلْ بَأْسًا؟**» فقال: يَا رَسُولَ اللَّهِ، أَنَا قُلْتُهَا، لَمْ أُرِدْ بِهَا إِلاَّ خَيْرًا. قال: «**مَا تَنَاهَتْ دُونَ عَرْشِ الرَّحْمَنِ جَلَّ ذِكْرُهُ**».

[ت123/م119 ، 120] ـ بابُ مَنْ رأى الاستفتاحَ بـ: «سبحانَكَ اللَّهمَّ وبحمدِك»

775 ـ حدّثنا عَبْدُ السَّلاَمِ بنُ مُطَهَّرٍ: حدَّثنا جَعْفَرٌ، عن عَلِيِّ بنِ عَلِيٍّ الرِّفَاعِيِّ، عن أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عن أَبِي سَعِيدٍ الْخُدْرِيِّ قال: كَانَ رسولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ كَبَّرَ ثُمَّ قال: «**سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلَهَ غَيْرُكَ**». ثُمَّ يقولُ: «**لاَ إِلَهَ إِلاَّ اللَّهُ**» ثلاَثًا. ثُمَّ يَقُولُ: «**اللَّهُ أَكْبَرُ كَبِيرًا**» ثَلاَثًا، «**أَعُوذُ بِاللَّهِ السَّمِيعِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ**»، ثُمَّ يَقْرَأُ».

قال أَبُو دَاوُدَ: وهذا الحديثُ يَقُولُونَ: هُوَ عن عَلِيِّ بنِ عَلِيٍّ عن الْحَسَنِ مُرْسَلاً، الْوَهَمُ مِنْ جَعْفَرٍ.

776 ـ حدّثنا حُسَيْنُ بنُ عِيسَى: حدَّثنا طَلْقُ بنُ غَنَّامٍ: حدَّثنا عَبْدُ السَّلاَمِ بنُ حَرْبٍ الْمُلاَئِيُّ، عن بُدَيْلِ بنِ مَيْسَرَةَ، عن أَبِي الْجَوْزَاءِ، عن عَائِشَةَ قالت: كَانَ رسولُ اللَّهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلاَةَ قال: «**سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلاَ إِلَهَ غَيْرُكَ**».

قال أَبُو دَاوُدَ: وهذا الحديثُ لَيْسَ بالمَشْهُورِ عن عَبْدِ السَّلاَمِ بنِ حَرْبٍ، لَمْ يَرْوِهِ إِلاَّ طَلْقُ بنُ غَنَّامٍ، وقد رَوَى قِصَّةَ الصَّلاَةِ عن بُدَيْلٍ جَمَاعَةٌ، لَمْ يَذْكُرُوا فِيهِ شَيْئًا من هذا.

[ت124/م120 ، 121] ـ بابُ السكتةِ عندَ الافتتاحِ

777 ـ حدّثنا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثنا إِسْمَاعِيلُ، عن يُونُسَ، عن الْحَسَنِ قال: قال سَمُرَةُ: «حَفِظْتُ سَكْتَتَيْنِ في الصَّلاَةِ: سَكْتَةً إِذَا كَبَّرَ الإِمَامُ حَتَّى يَقْرَأَ،

prayer) which I (learnt and) retained in memory (from the Messenger of Allah "Allah's blessing and peace be upon him"): The first is when he (the imam) assumes the prayer, and the other is when he finishes from the recitation of the Opening of the Book and another Surah (or a part of a Surah) before bowing. But, Imran Ibn Al-Husain rejected that, thereupon they wrote to Ubai Ibn Ka'b in Medina (seeking his opinion), and he wrote (in reply to our message) that Samurah had told the truth.

778- It is narrated on the authority of Al-Hasan from Samurah Ibn Jundub that the Messenger of Allah "Allah's blessing and peace be upon him" used to make two intervals in the prayer: the first was whenever he inaugurated (the prayer), and the other was whenever he finished from the recitation...and the rest is the same.

779- It is narrated on the authority of Al-Hasan that Samurah told that he retained in memory two intervals in the prayer he learnt from the Messenger of Allah "Allah's blessing and peace be upon him": one just when he magnified Allah (to assume the prayer), and the other after the recitation of the statement: "And not of those upon whom wrath falls, nor those who go astray." Samurah kept that in memory, even though Imran denied that from him, thereupon they wrote to Ubai Ibn Ka'b in Medina (seeking his opinion), and he wrote in his reply to their message that Samurah had really retained in memory (and learnt that from the Prophet).

780- It is narrated on the authority of Al-Hasan from Samurah Ibn Jundub that he said: There are two intervals (made by the imam in the prayer) which I (learnt and) retained in memory from the Messenger of Allah "Allah's blessing and peace be upon him". But, Imran Ibn Al-Husain rejected that, thereupon we wrote to Ubai Ibn Ka'b in Medina (seeking his opinion), and he wrote (in reply to our message) that Samurah had told the truth and he really retained in memory (that from the Messenger of Allah "Allah's blessing and peace be upon him"). Sa'id said: We asked Qatadah about those intervals, and he said: "(The first is) when he (the imam) assumes the prayer, and (the other is) when he finishes from the recitation." But others say that (the other is) when he recites: "Not of those upon whom wrath falls, nor of those who go astray."

781- It is narrated on the authority of Abu Hurairah that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to make an interval between the magnification (with which he assumed the prayer) and the recitation (of the Qur'an). I said to him: "Let my father and mother be sacrificed for you! I've noticed the

وَسَكْتَةً إِذَا فَرَغَ مِنْ فَاتِحَةِ الْكِتَابِ وَسُورَةً عِنْدَ الركُوعِ، قال: فَأَنْكَرَ ذَلِكَ عَلَيْهِ عِمْرَانُ بنُ حُصَيْنٍ. قال: فَكَتَبُوا في ذَلِكَ إِلَى المَدِينَةِ إِلَى أُبَيٍّ، فَصَدَّقَ سَمُرَةَ».

قال أَبُو دَاوُدَ: كَذَا قال حُمَيْدٌ في هذا الحديثِ: «وَسَكْتَةً إِذَا فَرَغَ مِنَ الْقِرَاءَةِ».

778 ـ حدّثنا أَبُو بَكْرِ بنُ خَلاَّدٍ: حدَّثنا خَالِدُ بنُ الْحَارِثِ، عن أَشْعَثَ، عن الْحَسَنِ، عن سَمُرَةَ بنِ جُنْدُبٍ، عن النَّبِيِّ ﷺ «أَنَّهُ كَانَ يَسْكُتُ سَكْتَتَيْنِ: إِذَا اسْتَفْتَحَ الصَّلاَةَ، وَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ كُلِّهَا»، فَذَكَرَ مَعْنَى حديث يُونُسَ.

779 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ: حدَّثنا سَعِيدٌ: حدَّثنا قَتَادَةُ، عن الْحَسَنِ «أَنَّ سَمُرَةَ بنَ جُنْدُبٍ وَعِمْرَانَ بنَ حُصَيْنٍ تَذَاكرا، فحدَّثَ سَمُرَةُ بنُ جُنْدَبٍ أَنَّهُ حَفِظَ عن رسولِ اللَّهِ ﷺ سَكْتَتَيْنِ: سَكتَةً إِذَا كَبَّرَ، وَسَكْتَةً إِذَا فَرَغَ مِن قِرَاءَةِ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝٧﴾ [الفاتحة: 7] فَحَفِظَ ذَلِكَ سَمُرَة، وَأَنْكَرَ عَلَيْهِ عِمْرَانُ بنُ حُصَيْنٍ، فَكَتَبَا فِي ذَلِكَ إِلَى أُبَيِّ بنِ كَعْبٍ فكانَ في كِتَابِهِ إِلَيْهِمَا، أَوْ فِي رَدِّهِ عَلَيْهِمَا: أَنَّ سَمُرَةَ قد حَفِظَ».

780 ـ حدّثنا ابنُ الْمُثَنَّى: حدَّثنا عَبْدُ الأَعْلَى: حدَّثنا سَعِيدٌ بهذا قال: عن قَتَادَةَ، عن الْحَسَنِ، عن سَمُرَةَ قال: سَكْتَتَانِ حَفِظْتُهُمَا عن رسولِ اللَّهِ ﷺ، قال فيه: قال سَعِيدٌ: قُلْنَا لِقَتَادَةَ: مَا هَاتَانِ السَّكْتَتَانِ؟ قال: إِذَا دَخَلَ في صَلاَتِهِ، وَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ، ثُمَّ قَالَ بَعْدُ: وَإِذَا قَالَ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝٧﴾ [الفاتحة: 7].

781 ـ حدّثنا أَحْمَدُ بنُ أَبِي شُعَيْبٍ: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ، عن عُمَارَةَ. (ح): وحدَّثنا أَبُو كَامِلٍ: حدَّثنا عَبْدُ الْوَاحِدِ، عن عُمَارَةَ المَعْنَى، عن أَبِي زُرْعَةَ، عن أبي هُرَيْرَةَ قال: كَانَ رسولُ اللَّهِ ﷺ إِذَا كَبَّرَ في الصَّلاَةِ سَكتَ بَيْنَ التَّكْبيرِ وَالْقِرَاءَةِ، فَقُلْتُ لَهُ: بِأَبِي أَنْتَ وَأُمِّي، أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ

interval you make between the magnification and recitation: tell me what you say (during that period)." He said: "I say: "O Allah! Keep me away from my mistakes as far as You've made the East from the West! O Allah! Purify me from my sins as the white garment (is cleansed) from filth! O Allah! Wash me from my errors with water, snow and hailstones!""'

[125] The Opinion That It Is Not Desirable To Recite Aloud "In The Name Of Allah, Most Gracious, Most Merciful"

782- It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him", and both Abu Bakr and Umar used to inaugurate the recitation in the prayer with "Praise be to Allah, the Cherisher and Sustainer of the worlds".

783- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to assume the prayer with the magnification, and inaugurate the recitation with "Praise be to Allah, the Cherisher and Sustainer of the worlds". Whenever he bowed, he would neither lower nor bend his head so much extremely, but he would follow a middle course. Whenever he raised his head from bowing, he would not prostrate until he would be straight as standing; and whenever he raised his head from (the first) prostration, he would not offer (the second) prostration until he would become straight while sitting. After each two rak'ahs, he would recite the complements. Whenever he sat (to recite the Tashahhud) he would spread his left leg and set up his right leg. He forbade one to turn on his heels like the turning of Satan on his heels, and to spread his leg like the spreading of a wild animal; and he used to conclude the prayer with the end salutation.

784- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Just a moment ago, a Surah was revealed to me." He recited: "In the Name of Allah, Most Gracious, Most Merciful: We've given you the Abundance..." until he concluded it and then asked: "Do you know what the Abur.dance is?" they said: "Allah and His Messenger have best knowledge." On that he said: "It is a river which Allah Almighty has promised to grant me in the Garden."

785- It is narrated on the authority of A'ishah that she said when a mention of the false charged against her was made: The Messenger of Allah "Allah's blessing and peace be upon him" sat down, uncovered his face and recited: "I seek refuge with Allah, All-Hearing, All-Knowing. Those who brought forward the lie are a body among yourselves: think it not to be

وَالْقِرَاءَةِ، أَخْبِرْنِي مَا تَقُولُ؟ قال: «**أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ أَنْقِنِي مِنْ خَطَايَايَ كَالثَّوْبِ الأَبْيَضِ مِنَ الدَّنَسِ. اللَّهُمَّ اغْسِلْنِي بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ**».

[ت125/م121 ، 122] ـ بابُ مَنْ لم يرَ الجهْرَ بـ: «بسمِ اللَّهِ الرحمنِ الرحيمِ»

782 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا هِشَامٌ، عن قَتَادَةَ، عن أَنَسٍ أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ كَانُوا يَفْتَتِحُونَ الْقِرَاءَةَ بِـ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢﴾.

783 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَارِثِ بنُ سَعِيدٍ، عن حُسَيْنٍ الْمُعَلِّمِ، عن بُدَيْلِ بنِ مَيْسَرَةَ، عن أبي الجَوْزَاءِ، عن عَائِشَةَ قالت: «كَانَ رسولُ اللَّهِ ﷺ يَفْتَتِحُ الصَّلاَةَ بالتَّكْبِيرِ، وَالْقِرَاءَةَ بـ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢﴾، وكانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ، وَلَكِنْ بَيْنَ ذَلِكَ، وكانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حتَّى يَسْتَوِيَ قَائِمًا، وكانَ إذا رفَعَ رأسَهُ من السُّجُودِ لم يَسْجُدْ حتى يستويَ قاعِدًا، وكانَ يَقُولُ في كلِّ رَكْعَتَيْنِ: «**التَّحِيَّات**»، وكانَ إِذَا جَلَسَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى، وكان يَنْهَى عن عَقِبِ الشَّيْطَانِ وعن فَرْشَةِ السَّبُعِ، وكان يَخْتِمُ الصَّلاَةَ بالتَّسْلِيمِ».

784 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ: حدَّثنا ابنُ فُضَيْلٍ عن الْمُخْتَارِ بنِ فُلْفُلٍ قال: سَمِعْتُ أَنَسَ بنَ مَالِكٍ يقولُ: قال رسولُ اللَّهِ ﷺ: «**أُنْزِلَتْ عَلَيَّ آنِفًا سُورَةٌ**»، فَقَرَأَ **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١﴾ حَتَّى خَتَمَهَا. قال: «**هَلْ تَدْرُونَ مَا الْكَوْثَرُ؟**» قالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قال: «**فَإِنَّهُ نَهَرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ**».

785 ـ حدّثنا قَطَنُ بنُ نُسَيْرٍ: حدَّثنا جَعْفَرٌ: حدَّثنا حُمَيْدٌ الأَعْرَجُ الْمَكِّيُّ، عن ابنِ شِهَابٍ، عن عُرْوَةَ، عن عَائِشَةَ وَذَكَرَ الإِفْكَ قالت: «جَلَسَ رسولُ اللَّهِ ﷺ وَكَشَفَ عن وَجْهِهِ وقال: «**أَعُوذُ بالسَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ**: ﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ﴾ [النور: 11] الآيَةَ».

an evil to you; on the contrary it is good for you..." (An-Nur 11) Abu Dawud says that this narration is false.

[126] Reciting Aloud "In The Name Of Allah, Most Gracious, Most Merciful"

786- It is narrated on the authority of Ibn Abbas: I asked Uthman: "What led you to join the (Surah of) Bara'ah which is from amongst those consisting of more than one hundred Verses (in your Mushaf) to (the Surah of) Al-Anfal which is from amongst these (Surahs consisting of) less than one hundred Verses, without separating them with "In the Name of Allah, Most Gracious, Most Merciful"?" he said: "It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever many Holy Verses were revealed unto him, he would invite those who used to write for him, and order them to put such and such a Holy Verse or two Holy Verses in this or that Surah in which such and such a thing is mentioned, and whenever one or two Holy Verses were revealed unto him, he would say the same. The Surah of Al-Anfal was from amongst the first Surahs to be revealed in Medina, while the Surah of Bara'ah was the last Surah to be revealed in full in the Holy Qur'an, whose main story is similar to that of Al-Anfal, and for this reason, I thought it might belong to it. So, I placed both among the longest seven Surahs, without separating them with "In the Name of Allah, Most Gracious, Most Merciful".

787- The same is narrated on the authority of Ibn Abbas, in which he said: Then, the Messenger of Allah "Allah's blessing and peace be upon him" died, without showing to us whether it belonged to it.

Abu Dawud says: According to many religious jurists, the Messenger of Allah "Allah's blessing and peace be upon him" did not write "In the Name of Allah, Most Gracious, Most Merciful" (in the beginning of every Surah) until the Surah of An-Naml was revealed (in which it is mentioned).

788- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used not to know the end of a Surah except by the revealing of "In the Name of Allah, Most Gracious, Most Merciful".

[127] Making Short The Prayer For Something

789- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When I enter the prayer, I has the intention to make it long, but on hearing the cry of a child, I make it short in order not to disturb his mother."

قال أَبُو دَاوُدَ: وهذا حديثٌ مُنْكَرٌ، قد رَوَى هذا الحديثَ جَماعَةٌ عن الزُّهْرِيِّ، لم يَذْكُرُوا هذا الْكَلامَ عَلَى هذا الشَّرْحِ، وَأَخَافُ أَنْ يَكُونَ أَمْرُ الاسْتِعَاذَةِ من كلامِ حُمَيدٍ.

[ت126/م...] - بابُ مَنْ جَهَرَ بِهَا

786 - حدّثنا عَمْرُو بنُ عَوْنٍ: أخبرنا هُشَيْمٌ، عن عَوْفٍ، عن يَزِيدَ الْفَارِسِيِّ قال: سَمِعْتُ ابنَ عَبَّاسٍ قال: قُلْتُ لِعُثْمَانَ بنِ عَفَّانَ: مَا حَمَلَكُمْ أَنْ عَمَدْتُمْ إِلَى بَرَاءَةَ وَهِيَ مِنَ المِئِينَ، وَإِلَى الأَنْفَالِ وَهِيَ مِنَ المَثَانِي، فَجَعَلْتُمُوهُمَا في السَّبْعِ الطِّوَالِ وَلَمْ تَكْتُبُوا بَيْنَهُمَا سَطْرَ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾؟ قال عُثْمَانُ: كَانَ النَّبِيُّ ﷺ مِمَّا تَنْزِل عَلَيْهِ الآيَاتُ فَيَدْعُو بَعْض مَنْ كَانَ يَكْتُبُ لَهُ ويقولُ لَهُ: «**ضَعْ هَذِهِ الآيَةَ في السُّورَةِ الَّتِي يُذْكَرُ فيها كَذَا وَكَذَا**»، وَتَنْزِلُ عَلَيْهِ الآيَةُ وَالآيَتَانِ فيقولُ مِثْلَ ذَلِكَ، وكانت الأَنْفَالُ مِنْ أَوَّلِ مَا نَزَلَ عَلَيْهِ بالمَدِينَةِ، وكانت بَرَاءَةُ مِنْ آخِرِ مَا نَزَلَ مِنَ الْقُرْآنِ، وكانت قِصَّتُهَا شَبِيهَةً بِقِصَّتِهَا، فَظَنَنْتُ أَنَّهَا مِنْهَا. فَمِنْ هُنَاكَ وَضَعْتُهُمَا في السَّبْعِ الطّوالِ، وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرَ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾.

787 - حدّثنا زِيَادُ بنُ أَيُّوبَ: حدَّثنا مَرْوَانُ - يَعْنِي ابنَ مُعَاوِيَةَ -: أخبرنا عَوْفٌ الأَعْرَابِيُّ، عن يَزِيدَ الْفَارِسِيِّ: حدَّثنا ابنُ عَبَّاسٍ بِمَعْنَاهُ قال فيه «فَقُبِضَ رسولُ اللَّهِ ﷺ وَلَمْ يُبَيِّنْ لنا أَنَّهَا مِنْهَا».

قال أَبُو دَاوُدَ: قال الشَّعْبِيُّ وَأَبُو مَالِكٍ، وَقَتَادَةُ، وَثَابِتُ بنُ عُمَارَةَ: «أَنَّ النَّبِيَّ ﷺ لَمْ يَكْتُبْ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾ حَتَّى نَزَلَتْ سُورَةُ النَّمْلِ». هذا مَعْنَاهُ وَهذا مُرْسَلٌ.

788 - حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ وَأَحْمَدُ بنُ مُحَمَّدٍ المَرْوَزِيُّ، وَابنُ السَّرْحِ قالُوا: حدَّثنا سُفْيَانُ، عن عَمْرٍو، عن سَعِيدِ بنِ جُبَيْرٍ، قال قُتَيْبَةُ فيه: عن ابنِ عَبَّاسٍ قال: «كَانَ النَّبِيُّ ﷺ لا يَعْرِفُ فَصْلَ السُّورَةِ حَتَّى تُنَزَّلَ عَلَيْهِ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾»، وَهَذَا لَفْظُ ابنِ السَّرْحِ.

[ت127/م122، 123] - بابُ تخفيفِ الصلاةِ للأمرِ يَحدُثُ

789 - حدّثنا عَبْدُ الرَّحمنِ بنُ إِبْرَاهِيمَ: حدَّثنا عُمَرُ بنُ عَبْدِ الْوَاحِدِ وَبِشْرُ بنُ بَكْرٍ، عن الأَوْزَاعِيِّ، عن يَحيَى بنِ أبي كَثِيرٍ، عن عَبْدِ اللَّهِ بنِ أَبِي قَتَادَةَ، عن أَبِيهِ قال: قال رسولُ اللَّهِ ﷺ: «**إِنِّي لأَقُومُ إِلَى الصَّلاَةِ وَأَنَا أُرِيدُ أَنْ أُطَوِّلَ فيهَا فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأَتَجَوَّزُ كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ**».

[128] Making Short The Prayer

790- It is narrated on the authority of Jabir Ibn Abdullah that he said: Mu'adh Ibn Jabal used to offer the Isha prayer with The Prophet "Allah's blessing and peace be upon him" and then go to lead us (or his people) in prayer. Once he delayed in offering the prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then he went and led the Isha prayer and recited The Surah of Al-Baqarah. Somebody turned his side and (finished the prayer with the end salutation and then) prayed alone and departed. The people said to him: "Have you become a hypocrite O so-and-so?" he said: "No, by Allah!" then, he went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We look after camels for watering, and work with our own hands during the day. Mu'adh came and led us in the prayer, in which he recited the Surah of The Heifer." The Messenger of Allah "Allah's blessing and peace be upon him" turned to Mu'adh and said to him: "O Mu'adh! Are you putting the people (praying behind you) to trial? Are you putting the people (praying behind you) to trial? Recite (in the prayer) such-and-such a Surah, and such-and-such a Surah." Abu Az-Zubair told that The Prophet said to Mu'adh: "Recite: "By the son and its (glorious) splendour", "By the (glorious) morning light", "By the night as it conceals (the light)", "Glorify the name of your Lord, the Most High"". We made a mention of that to Amr who said: I see he has mentioned that.

791- It is narrated on the authority of Hazm Ibn Ubai Ibn Ka'b that he came to Mu'adh while he was leading his people in the Maghrib prayer, and (when he prolonged the prayer and a mention of that was made to the Prophet) the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Mu'adh! Do not put the people (praying behind you) to trial! Behind you there pray the weak, the old man, such as has a job to do, and such as is on journey."

792- It is narrated on the authority of Abu Salih from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked a man: "What do you say in the prayer?" he said: "I recite the testification (Tashahhud), and then ask Allah (to admit me to) the Garden, and seek refuge (with Him) from the fire (of Hell). By Allah, I'm not well-versed in such hidden words as you and Mu'adh say (therewith to invoke Allah)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should we use hidden words pertaining to it (asking Allah for the Garden and seeking refuge with Him from the fire of Hell)?"

[ت128/م123 ، 124] ـ بابٌ في تخفيف الصلاة

790 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا سُفْيَانُ، عن عَمْرٍو، سَمِعَهُ مِن جابِرٍ قال: كَانَ مُعَاذٌ يُصَلِّي مع النَّبيِّ ﷺ ثُمَّ يَرْجِعُ فَيَؤُمُّنَا. قال مَرَّةً: ثُمَّ يَرْجِعُ فَيُصَلِّي بِقَوْمِهِ. فأَخَّرَ النَّبِيُّ ﷺ لَيْلَةً الصَّلاَةَ وقال مَرَّةً الْعِشَاءَ. فَصَلَّى مُعَاذٌ مع النَّبيِّ ﷺ ثُمَّ جاءَ يَؤُمُّ قَوْمَهُ فَقَرَأَ الْبَقَرَةَ، فَاعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ فَصَلَّى، فَقِيلَ: نَافَقْتَ يَا فُلاَنُ، فقال: مَا نَافَقْتُ، فأتى النَّبيَّ ﷺ فقال: إِنَّ مُعَاذًا يُصَلِّي مَعَكَ ثُمَّ يَرْجِعُ فَيُؤُمُّنَا يا رَسُولَ اللَّهِ، وَإِنَّمَا نَحْنُ أَصْحَابُ نَوَاضِحَ، وَنَعْمَلُ بِأَيْدِينَا، وَإِنَّهُ جَاءَ يَؤُمُّنَا فَقَرَأَ بِسُورَةِ الْبَقَرَةِ. فقال: «**يَا مُعَاذُ، أَفَتَّانٌ أَنْتَ؟! أَفَتَّانٌ أَنْتَ؟! اقْرَأْ بِكَذَا، اقْرَأْ بِكَذَا**». قال أَبُو الزُّبَيْرِ: بـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ①﴾ [الأعلى: 1] و﴿وَاللَّيْلِ إِذَا يَغْشَى ①﴾. [الليل: 1] فذكرنا لِعَمْرٍو، فقال: أُرَاهُ قد ذَكَرَهُ.

791 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا طَالِبُ بنُ حَبِيبٍ، سَمِعْتُ عَبْدَ الرَّحْمَنِ بنَ جَابِرٍ يُحَدِّثُ، عن حَزْمِ بنِ أُبَيِّ بنِ كَعْبٍ: أَنَّهُ أَتَى مُعَاذَ بنَ جَبَلٍ، وَهُوَ يُصَلِّي بِقَوْمٍ صَلاَةَ الْمَغْرِبِ، في هذا الخبر قال: فقال رسولُ اللَّهِ ﷺ: «**يَا مُعَاذُ، لاَ تَكُنْ فَتَّانًا، فَإِنَّهُ يُصَلِّي وَرَاءَكَ الْكَبِيرُ وَالضَّعِيفُ وَذُو الْحَاجَةِ وَالْمُسَافِرُ**».

792 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا حُسَيْنُ بنُ عَلِيٍّ، عن زَائِدَةَ، عن سُلَيْمَانَ، عن أبي صَالِحٍ، عن بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ قال: قال النَّبِيُّ ﷺ لِرَجُلٍ: «**كَيْفَ تقولُ في الصَّلاَةِ؟**» قال: أَتَشَهَّدُ وَأَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ. أَمَا إِنِّي لا أُحْسِنُ دَنْدَنَتَكَ وَلا دَنْدَنَةَ مُعَاذٍ. فقال النَّبِيُّ ﷺ: «**حَوْلَهَا نُدَنْدِنُ**».

793- It is narrated on the authority of Jabir pertaining to the story of Mu'adh, in which the Messenger of Allah "Allah's blessing and peace be upon him" asked that young man: "O son of my brother! What do you say in the prayer?" he said: "I recite the Opening of the Book, and then ask Allah (to admit me to) the Garden, and seek refuge (with Him) from the fire (of Hell). By Allah, I do not know how to use such hidden words as you and Mu'adh say (therewith to invoke Allah)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I and Mu'adh use hidden words pertaining to both (asking Allah for the Garden and seeking refuge with Him from the fire of Hell)?"

794- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you leads a people in the prayer, let him make it short, for from among them, there are the weak, the ill and the old; and when he offers prayer alone, let him make it as long as he likes."

795- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you leads a people in the prayer, let him make it short, for from among them, there are the ill, the old, and such as has a job to fulfill."

[129] What About The Defectiveness Of The Prayer?

796- It is narrated on the authority of Ammar Ibn Yasir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "A man might (finish the prayer and then) turn away and nothing has been written for him out of (the reward of) his prayer no more than its one-tenth, one-ninth, one-eighth, one-seventh, one-sixth, one-fifth, one-fourth, one-third, or half."

[130] The Recitation In The Zhuhr Prayer

797- It is narrated on the authority of Ata' Ibn Abu Rabah that Abu Hurairah said: In every prayer, one should recite (from the Holy Qur'an), and we made you hear what the Messenger of Allah "Allah's blessing and peace be upon him" had made us hear, and concealed from you what the Messenger of Allah "Allah's blessing and peace be upon him" had concealed from us.

798- It is narrated on the authority of Abu Qatadah that he said: Allah's Apostle "Allah's blessing and peace be upon him" used to lead us in the prayer: in the first two rak'ahs of both Zhuhr and Asr prayers, he used to recite Al-Fatihah and two Surahs (in every prayer, one for each rak'ah), and sometimes, he made us hear what he was reciting. Furthermore, he used to

793 ـ حدّثنا يَحْيَى بنُ حَبِيبٍ: حدَّثنا خَالِدُ بنُ الْحَارِثِ: حدَّثنا مُحَمَّدُ بنُ عَجْلاَنَ، عن عُبَيْدِ اللَّهِ بنِ مِقْسَمٍ، عن جَابِرٍ ذَكَرَ قِصَّةَ مُعاذٍ، قال: وقال ـ يَعْنِي النَّبِيَّ ﷺ ـ لِلْفَتَى: «**كَيْفَ تَصْنَعُ يَا ابْنَ أخِي إذا صَلَّيْتَ؟**» قال: أَقْرَأُ بِفَاتِحَةِ الْكِتَابِ، وَأَسْأَلُ اللَّهَ الْجَنَّةَ، وَأَعُوذُ بِهِ مِنَ النَّارِ، وَإِنِّي لا أَدْرِي مَا دَنْدَنَتُكَ وَلاَ دَنْدَنَةُ مُعاذٍ. فقال النَّبِيُّ ﷺ: «**إِنِّي وَمُعَاذٌ حَوْلَ هَاتَيْنِ**» أَوْ نَحْوَ هَذَا.

794 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن أبي الزِّنَادِ، عن الأَعْرَجِ، عن أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قال: «**إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ، وَإِذَا صَلَّى لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ**».

795 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ، أَنْبَأَنَا مَعْمَرٌ، عن الزُّهْرِيِّ، عن ابنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عن أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قال: «**إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فيهِمُ السَّقِيمَ، وَالشَّيْخَ الْكَبِيرَ، وَذَا الْحَاجَةِ**».

[ت129/م...] ـ بابُ ما جاءَ في نُقْصَانِ الصَّلاةِ

796 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ، عن بَكْرٍ ـ يَعْنِي ابنَ مُضَرَ ـ، عن ابنِ عَجْلاَنَ، عن سَعِيدٍ الْمَقْبُرِيِّ، عن عُمَرَ بنِ الْحَكَمِ، عن عَبْدِ اللَّهِ بنِ عَنَمَةَ الْمُزَنِيِّ، عن عَمَّارِ بنِ يَاسِرٍ قال: سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**إِنَّ الرَّجُلَ لَيَنْصَرِفُ وَمَا كُتِبَ لَهُ إِلاَّ عُشْرُ صَلاَتِهِ، تُسْعُهَا، ثُمُنُهَا، سُبْعُهَا، سُدُسُهَا، خُمُسُهَا، رُبُعُهَا، ثُلُثُهَا، نِصْفُهَا**».

[ت130/م124 ، 125] ـ بابُ ما جاءَ في القِراءةِ في الظُّهرِ

797 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن قَيْسِ بنِ سَعْدٍ، وَعُمَارَةَ بنِ مَيْمُونٍ وَحَبِيبٍ، عن عَطَاءِ بنِ أبي رَبَاحٍ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهِ عنه قال: «في كُلِّ صَلاَةٍ يُقْرَأُ، فَمَا أَسْمَعَنَا رسولُ اللَّهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَلَيْنَا أَخْفَيْنَا عَلَيْكُم».

798 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن هِشَامِ بنِ أبي عَبْدِ اللَّهِ. (ح): وحدَّثنا ابنُ الْمُثَنَّى: حدَّثنا ابنُ أبي عَدِيٍّ، عن الْحَجَّاجِ ـ وهذا لَفْظُهُ ـ، عن يَحْيَى، عن عَبْدِ اللَّهِ بنِ أبي قَتَادَةَ ـ قال ابنُ الْمُثَنَّى: وَأَبِي سَلَمَةَ ثُمَّ اتَّفَقَا ـ عن أبي قَتَادَةَ قال: «كَانَ رسولُ اللَّهِ ﷺ يُصَلِّي بِنَا فَيَقْرَأُ في الظُّهْرِ وَالْعَصْرِ في الرَّكْعَتَيْنِ الأُولَيَيْنِ بِفَاتِحَةِ

prolong the first rak'ah and make short the second rak'ah of the Zhuhr prayer, the same as he used to do in the Morning prayer.

799- The same is narrated on the authority of Abu Qatadah in which he added: And he used to recite only the Opening of the Book in the other two rak'ahs (of each prayer). He used to prolong the first rak'ah as much as he did not do in the second; and so he did in the Asr and Fajr prayers.

800- It is narrated on the authority of Abu Qatadah that he said: (On account of his prolonging the first rak'ah as such) we thought he intended to have the people catch up with the first rak'ah.

801- It is narrated on the authority of Abu Mu'ammar that he said: We asked Khabbab: Did the Messenger of Allah "Allah's blessing and peace be upon him" use to recite (Qur'an) in both Zhuhr and Asr prayers? He answered in the affirmative, thereupon we asked: By which thing did you know that? He said: By the movement of his beard.

802- It is narrated on the authority of Abdullah Ibn Abu Awfa that the Messenger of Allah "Allah's blessing and peace be upon him" used to stand in the first rak'ah of the Zhuhr prayer so long until there would be no footsteps to be heard.

[131] Making Short The Last Two Rak'ahs

803- It is narrated on the authority of Jabir Ibn Samurah that he said: Umar said to Sa'd: "The people's complaint against you was for all things, and even for the prayer." On that Sa'd said: "As for me, I always make long the first two rak'ahs, and make short the last two, and I always do my best to imitate the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer." Umar said: "As such I think of you."

804- It is narrated on the authority of Abu Sa'id Al-Khudri: We used to guess (the time of) the standing of The Messenger of Allah "Allah's blessing and peace be upon him" in both the Noon (Zhuhr) and Afternoon (Asr) prayers. We guessed (the time of) his standing in the first two Rak'ahs in the Noon (Zhuhr) prayer as long as it takes one to recite thirty Holy Verses as: "A. L. M. (This is) the revelation of the Book in which there is no doubt, from the Lord of the Worlds".... (The Prostration "As-Sajdah"). As for (the time of) his standing in the last two Rak'ahs, it was equal to the half of that. We guessed (the time of) his standing in the first two Rak'ahs of the Asr prayer as equal to his standing in the last two Rak'ahs of the Zhuhr prayer, and (his standing in) the last two Rak'ahs of Asr prayer as equal to the half of that.

الْكِتَابِ وَسُورَتَيْنِ، وَيُسْمِعُنَا الآيَةَ أَحْيَانًا، وَكَانَ يُطَوِّلُ الرَّكْعَةَ الأُولَى مِنَ الظُّهْرِ، وَيُقَصِّرُ الثَّانِيَةَ، وَكَذَلِكَ في الصُّبْحِ».

قال أَبُو دَاوُدَ: لم يَذْكُرْ مُسَدَّدٌ فَاتِحَةَ الْكِتَابِ وَسُورَةً.

799 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا يَزِيدُ بنُ هَارُونَ: حدَّثنا هَمَّامٌ وَأَبَانُ بنُ يَزِيدَ الْعَطَّارُ، عن يَحْيَى، عن عَبْدِ اللَّهِ بنِ أَبِي قَتَادَةَ، عن أَبِيهِ بِبَعْضِ هَذَا وَزَادَ: «في الأُخْرَيَيْنِ بِفَاتِحَةِ الْكِتَابِ»، وَزَادَ هَمَّامٌ قال: «وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الأُولَى مَا لاَ يُطَوِّلُ في الثَّانِيَةِ، وهكذا في صلاَةِ الْعَصْرِ وهكَذَا في صَلاَةِ الْغَدَاةِ».

800 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أنْبَأَنَا مَعمَرٌ، عن يَحْيَى، عن عَبْدِ اللَّهِ بنِ أبي قَتَادَةَ، عن أبِيهِ قال: «فَظَنَنَّا أَنَّهُ يُرِيدُ بِذَلِكَ أنْ يُدْرِكَ النَّاسُ الرَّكْعَةَ الأُولَى».

801 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ، عن الأَعْمَشِ، عن عُمَارَةَ بنِ عُمَيْرٍ، عن أبي مَعْمَرٍ قال: «قُلْنَا لِخَبَّابٍ: هَلْ كَانَ رسولُ اللَّهِ ﷺ يَقْرَأُ في الظُّهْرِ وَالْعَصْرِ؟ قال: نَعَمْ. قُلْنَا: بِمَ كُنْتُمْ تَعْرِفُونَ؟ قال: باضْطِرَابِ لِحيَتِهِ ﷺ».

802 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا عَفَّانُ: حدَّثنا هَمَّامٌ: حدَّثنا مُحَمَّدُ بنُ جُحَادَةَ، عن رَجُلٍ، عن عَبْدِ اللَّهِ بنِ أبي أوْفَى «أَنَّ النَّبِيَّ ﷺ كَانَ يَقُومُ في الرَّكْعَةِ الأُولَى مِنْ صَلاَةِ الظُّهْرِ حَتَّى لاَ يُسْمَعَ وَقْعُ قَدَمٍ».

[ت131/م125، 126] ـ بابُ تخفيفِ الأُخْرَيَين

803 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن مُحَمَّدِ بنِ عُبَيْدِ اللَّهِ أبي عَوْنٍ، عن جَابِرِ بنِ سَمُرَةَ قال: قال عُمَرُ لِسَعْدٍ: «قَدْ شَكَاكَ النَّاسُ في كُلِّ شَيْءٍ حَتَّى في الصَّلاَةِ. قال: أمَّا أنَا فَأَمُدُّ في الأُولَيَيْنِ وَأَحْذِفُ في الأُخْرَيَيْنِ، وَلاَ آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلاَةِ رسولِ اللَّهِ ﷺ. قال: ذَاكَ الظَّنُّ بِكَ».

804 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ ـ يَعْنِي النُّفَيْلِيَّ ـ: حدَّثنا هُشَيْمٌ: أخبرنا مَنْصُورٌ، عن الْوَلِيدِ بنِ مُسْلِمٍ الْهُجَيْمِيِّ، عن أبي صدِيقٍ النَّاجِيِّ، عن أبي سَعِيدٍ الْخُدْرِيِّ قال: «حَزَرْنَا قِيَامَ رسولِ اللَّهِ ﷺ في الظُّهْرِ وَالْعَصْرِ، فَحَزَرْنَا قِيَامَهُ في الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنَ الظُّهْرِ قَدْرَ ثَلاَثِينَ آيَةً، قَدْرَ ﴿الٓمٓ ۝١ تَنزِيلُ﴾ السَّجْدَةِ، وَحَزَرْنَا قِيَامَهُ في الأُخْرَيَيْنِ عَلَى النِّصْفِ مِنْ ذَلِكَ، وَحَزَرْنَا قِيَامَهُ في الأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ الأُخْرَيَيْنِ مِنَ الظُّهْرِ، وَحَزَرْنَا قِيَامَهُ في الأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذَلِكَ».

[132] How Much Is The Recitation In Both Zhuhr And Asr Prayer?

805- It is narrated on the authority of Jabir Ibn Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in both Zhuhr and Asr prayers such Surahs as At-Tariq, Al-Buruj, and the like of that.

806- It is narrated on the authority of Jabir Ibn Samurah that whenever the sun passed the meridian, the Messenger of Allah "Allah's blessing and peace be upon him" would offer the Zhuhr prayer, in which he would recite such Surahs as Al-Lail, and the like of that; and he would recite what is similar to that in the Asr prayer, and almost in all the prayers except the Morning prayer, in which he used to make long his recitation.

807- It is narrated on the authority of Ibn Umar that once (during the Zhuhr prayer), the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration and then he stood and bowed, thereupon we came to know that he recited: "A. L. M. (This is) the revelation of the Book in which there is no doubt, from the Lord of the Worlds".... (The Prostration "As-Sajdah").

808- It is narrated on the authority of Abdullah Ibn Ubaidullah that he said: I came to visit Ibn Abbas in the company of some young men belonging to Banu Hashim, and we prompted one of us to ask him whether the Messenger of Allah "Allah's blessing and peace be upon him" used to recite (Qur'an aloud) in both Zhuhr and Asr prayer, and Ibn Abbas answered in the negative. It was said to him: "Perhaps he used to recite secretly, i.e. in himself." On that he said: "Let your complexion be lacerated! This (which you've said) is worse than the first. He was a servant, commanded (by Allah to convey His Message), and he really conveyed Allah's Message (as it should be); and he never favoured us apart from all the people but with three things: he commanded us to perform ablution perfectly, not to accept the charity, and not to get a donkey jumps over a horse (for the purpose of copulation)."

809- It is narrated on the authority of Ibn Abbas that he said: I do not know whether the Messenger of Allah "Allah's blessing and peace be upon him" did or did not recite (Qur'an) in both Zhuhr and Asr prayers.

[133] How Much Is The Recitation In The Maghrib Prayer?

810- It is narrated on the authority of Ibn Abbas that (his mother) Umm Al-Fadl heard him reciting the Surah of Al-Mursalat (Those were sent forth) and said: "O my son! By Allah, your recitation made me remember

[ت132/م126 ، 127] ـ بابُ قدرِ القراءةِ في صلاةِ الظهرِ والعصرِ

805 ـ حدّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن سِمَاكِ بنِ حَرْبٍ، عن جَابِرِ بنِ سَمُرَةَ: «أَنَّ رَسولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ والعَصْرِ: بـ ﴿وَٱلسَّمَآءِ وَٱلطَّارِقِ ۝١﴾ [الطارق: 1] و ﴿وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ ۝١﴾ [البروج: 1] وَنَحْوِهِما مِنَ السُّورِ».

806 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أَبِي: حدَّثنا شُعْبَةُ، عن سِمَاكٍ قال: سَمِعَ جَابِرَ بنَ سَمُرَةَ قال: «كَانَ رسولُ اللَّهِ ﷺ إذَا دَحَضَتِ الشَّمْسُ صَلَّى الظُّهْرَ وَقَرَأَ بِنَحْوِ من: ﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ ۝١﴾ [الليل: 1]، وَالْعَصْرَ كَذَلِكَ وَالصَّلَوَاتِ كَذَلِكَ، إلاَّ الصُّبْحَ فَإِنَّهُ كَانَ يُطِيلُهَا».

807 ـ حدّثنا مُحَمَّدُ بنُ عِيسى: حدَّثنا مُعْتَمِرُ بنُ سُلَيْمَانَ وَيَزِيدُ بنُ هَارُونَ وَهُشَيْمٌ، عن سُلَيْمَانَ التَّيْمِيِّ، عن أُمَيَّةَ، عن أبي مِجْلَزٍ، عن ابن عُمَرَ: «أَنَّ النَّبِيَّ ﷺ سَجَدَ في صَلاَةِ الظُّهْرِ ثُمَّ قَامَ فَرَكَعَ، فَرَأَيْنَا أَنَّهُ قَرَأَ ﴿تَنزِيلُ﴾ السَّجْدَةِ. قال ابنُ عِيسَى: لَمْ يَذْكُرْ أُمَيَّةَ أَحَدٌ إلاَّ مُعْتَمِرٌ».

808 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَارِثِ، عن مُوسَى بنِ سَالِمٍ: حدَّثنا عَبْدُ اللَّهِ بنُ عُبَيْدِ اللَّهِ قال: «دَخَلْتُ عَلَى ابنِ عَبَّاسٍ في شَبَابٍ مِنْ بَنِي هَاشِمٍ فَقُلْنَا لِشَابٍّ مِنَّا: سَلِ ابنَ عَبَّاسٍ أَكَانَ رسولُ اللَّهِ ﷺ يَقْرَأُ في الظُّهْرِ وَالْعَصْرِ؟ فقال: لا، لا، فَقِيلَ لَهُ: فَلَعَلَّهُ كَانَ يَقْرَأُ في نَفْسِهِ، فقال: خَمْشًا، هَذِهِ شَرٌّ مِنَ الأُولَى، كَانَ عَبْدًا مَأْمُورًا بَلَّغَ مَا أُرْسِلَ بِهِ، وَمَا اخْتَصَّنَا دُونَ النَّاسِ بِشَيْءٍ إلاَّ بِثَلاَثِ خِصَالٍ: أَمَرَنَا أَنْ نُسْبِغَ الْوُضُوءَ، وَأَنْ لاَ نَأْكُلَ الصَّدَقَةَ، وَأَنْ لاَ نُنْزِيَ الْحِمَارَ عَلَى الْفَرَسِ».

809 ـ حدّثنا زِيَادُ بنُ أَيُّوبَ: حدَّثنا هُشَيْمٌ: أخبرنا حُصَيْنٌ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال: «لاَ أَدْرِي أَكَانَ رسولُ اللَّهِ ﷺ يَقْرَأُ في الظُّهْرِ وَالْعَصْرِ أَمْ لاَ».

[ت133/م127 ، 128] ـ بابُ قدرِ القراءةِ في المَغربِ

810 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ، عن ابنِ عَبَّاسٍ: «أَنَّ أُمَّ الفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ وَهُوَ يَقْرَأُ ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا ۝١﴾ [المرسلات: 1]، فقالت: يَا بُنَيَّ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ

(that it was) the last Surah I heard from Allah's Apostle "Allah's blessing and peace be upon him" which he recited in Maghrib prayer."

811- It is narrated on the authority of Jubair Ibn Mut'im that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" reciting (the Surah of) At-Tur in the Maghrib prayer.

812- It is narrated on the authority of Urwah Ibn Az-Zubair that Marwan Ibn Al-Hakam said: Zaid Ibn Thabit asked me: "Why do you recite in the Maghrib prayer the short Surahs of Al-Mufassal, even though I heard the Messenger of Allah "Allah's blessing and peace be upon him" reciting in it the longer of both long Surahs?" I asked him: "What is the longer of both long Surahs?" he said: "The Surah of Al-A'raf and the other is Al-An'am." He further said: I asked Ibn Abu Mulaikah and he pointed out to me earlier both Al-Ma'idah and Al-A'raf.

[134] The Opinion That It Should Be Made Short

813- It is narrated on the authority of Hisham Ibn Urwah that his father used to recite in the Maghrib prayer such Surahs as Al-Adiyat and the like of that which you recite (in your prayers).

Abu Dawud says: This narration gives proof that the previous one is abrogated; and this is more authentic than that prior to it.

814- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: There is no Surah, belonging to the Mufassal, no matter short or long it might be, but that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having led the people with it in the obligatory prayer.

815- It is narrated on the authority of Abu Uthman An-Nahdi that once he offered the Maghrib prayer behind Ibn Mas'ud, in which he recited: "Say: He is Allah, the One and Only."

[135] One Could Recite The Same Surah In Both Rak'ahs

816- It is narrated on the authority of Mu'adh Ibn Abdullah Al-Juhani that a man belonging to (the tribe of) Juhainah told him that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having recited (the Surah of) Az-Zalzalah in both rak'ahs of the Morning prayer; and I do not know whether the Messenger of Allah "Allah's blessing and peace be upon him" did so forgetfully or intentionally.

السُّورَةَ، إِنَّهَا لآخِرُ مَا سَمِعْتُ رسولَ اللَّهِ ﷺ يَقْرَأُ بِهَا في المَغْرِبِ».

811 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابن شِهَابٍ، عن مُحَمَّدِ بنِ جُبَيْرِ بنِ مُطْعِمٍ، عن أَبِيهِ أَنَّهُ قال: «سَمِعْتُ رسولَ اللَّهِ ﷺ يَقْرَأُ بـ ﴿الطُّورِ﴾ في المَغْرِب».

812 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ، عن ابنِ جُرَيْجٍ: حدثني ابنُ أَبِي مُلَيْكَةَ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن مَرْوَان بنِ الْحَكَمِ قال: قال لِي زَيْدُ بنُ ثَابِتٍ: «مَا لَكَ تَقْرَأُ في المَغْرِبِ بِقِصَارِ المُفَصَّلِ وقد رأيتُ رسولَ اللَّهِ ﷺ يقرأ في المغربِ بِطُولَى الطُّولَيَيْنِ؟ قال: قُلْتُ: مَا طُوْلَىٰ الطُّولَيَيْنِ؟ قال: الأَعْرَافُ وَالأخرى الأَنْعَامُ، وَسَأَلْتُ أَنَا ابنَ أَبِي مُلَيْكَةَ فقال لِي مِنْ قِبَلِ نَفْسِهِ: الْمَائِدَةُ والأَعْرَافُ».

[ت134/م 128، 129] ـ بابُ منْ رأى التخفيفَ فيها

813 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا هِشَامُ بنُ عُرْوَةَ: «أَنَّ أَبَاهُ كَانَ يَقْرَأُ في صَلاَةِ المَغْرِبِ بِنَحْوِ مَا تَقْرَؤُونَ ﴿وَٱلْعَـٰدِيَـٰتِ﴾ [العاديات: 1]. وَنَحْوِهَا مِنَ السُّوَرِ».

قال أَبُو دَاوُدَ: هَذَا يَدُلُّ أَنَّ ذَاكَ مَنْسُوخٌ. وهذا أصحُّ.

814 ـ حدّثنا أَحْمَدُ بنُ سَعِيدٍ السَّرَخْسِيُّ: حدَّثنا وَهْبُ بنُ جَرِيرٍ: حدَّثنا أبي قال: سَمِعْتُ مُحَمَّدَ بنَ إِسْحَاقَ يُحَدِّثُ عن عَمْرِو بنِ شُعَيْبٍ، عن أبيهِ، عن جَدِّهِ أَنَّهُ قال: «مَا مِنَ المُفَصَّلِ سُورَةٌ صَغِيرَةٌ وَلا كَبِيرَةٌ إِلاَّ وَقَدْ سَمِعْتُ رسولَ اللَّهِ ﷺ يَؤُمُّ النَّاسَ بِهَا في الصَّلاَةِ المَكْتُوبَةِ».

815 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أبي: حدَّثنا قُرَّةُ، عن النَّزَّالِ بنِ عَمَّارٍ، عن أبي عُثْمَانَ النَّهْدِيِّ: «أَنَّهُ صَلَّى خَلْفَ ابنِ مَسْعُودٍ المَغْرِبَ فَقَرَأَ بـ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾» [الصمد: 1].

[ت135/م129، 130] ـ بابُ الرَّجُلِ يُعِيدُ سورَةً واحدةً في الرَّكْعَتَينِ

816 ـ حدّثنا أَحْمَدُ بنُ صَالحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرني عَمْرٌو، عن ابنِ أبي هِلاَلٍ، عن مُعَاذِ بنِ عَبْدِ اللَّهِ الْجُهَنِيِّ أَنَّ رَجُلاً مِنْ جُهَيْنَةَ أَخْبَرَهُ: «أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ في الصُّبحِ ﴿إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ۝١﴾ [الزلزلة: 1] في الرَّكْعَتَيْنِ كِلْتَيْهِمَا، فَلاَ أَدْرِي أَنَسِيَ رسولُ اللَّهِ ﷺ أَمْ قَرَأَ ذَلِكَ عَمْدًا».

[136] The Recitation In The Fajr Prayer

817- It is narrated on the authority of Amr Ibn Huraith that he said: It seems as if I am hearing the Messenger of Allah "Allah's blessing and peace be upon him" reciting in the Morning prayer: "So verily I call to witness the Planets, that recede, Go straight, or hide." (At-Takwir 15:16)

[137] What About Such As Leaves Recitation (Of The Qur'an) In His Prayer Depending Upon (Reciting) The Opening Of The Book?

818- It is narrated on the authority of Abu Sa'id that he said: We have been commanded to recite (in the prayer) the Opening of the Book and (of the Qur'an as much as) what is available.

819- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Come out and make a public announcement in Medina that there is no prayer (to be accepted) without reciting anything of the Qur'an, even though it is the Opening of the Book, and what is more besides."

820- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded me to make a public announcement that "there is no prayer (to be accepted) without reciting (at least) the Opening of the Book, and what is more besides."

821- It is narrated on the authority of Abu As-Sa'ib that he heard Abu Hurairah having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers a prayer in which he does not recite the Mother of the Book (i.e. Al-Fatihah), this (prayer offered by him) is defective, i.e. incomplete." I said: "O Abu Hurairah! Sometimes, I (offer prayer) behind the imam!" he poked me in my arm and said: "O Persian one! Recite it in yourself, for indeed, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Allah Almighty says: "I divided (Al-Fatihah recited in) the prayer into two parts between Me and My servant, and he would have whatever he asked for." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "If the servant said: "Praise be to Allah, the Cherisher and Sustainer of the worlds", Allah Almighty would say: "My servant praised me, and he would have whatever he asked for." If he said: "Most Gracious, Most Merciful", Allah Almighty would say: "My servant commended Me, and he would have whatever he asked for." If he said: "The Master of The Day of Judgement", Allah Almighty would say: "My servant glorified Me, and this

[ت136/م130 ، 131] ـ بابُ القِراءةِ في الفَجْرِ

817 ـ حدّثنا إبْرَاهِيمُ بنُ مُوسَى الرَّازِيُّ، أخبرنا عِيسَى ـ يَعْنِي ابنَ يُونُسَ ـ، عن إسْمَاعِيلَ، عن أَصْبَغَ مَوْلَى عَمْرِو بنِ حُرَيْثٍ، عن عَمْرِو بنِ حُرَيْثٍ قال: «كَأَنِّي أَسْمَعُ صَوْتَ النَّبيِّ ﷺ يَقْرَأُ في صَلاَةِ الْغَدَاةِ ﴿فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ﴿١٥﴾ ٱلْجَوَارِ ٱلْكُنَّسِ ﴿١٦﴾﴾ [التكوير: 15، 16]».

[ت137/م131 ، 132] ـ بابُ منْ تَرَكَ القِراءَةَ في صَلاتِهِ بِفاتِحَةِ الكِتَابِ

818 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا هَمَّامٌ، عن قَتَادَةَ، عن أبي نَضْرَةَ، عن أبي سَعِيدٍ قال: «أُمِرْنَا أَنْ نَقْرَأَ بِفَاتِحَةِ الْكِتَابِ وَمَا تَيَسَّرَ».

819 ـ حدّثنا إبْرَاهِيمُ بنُ مُوسَى الرَّازِيُّ: أخبرنا عِيسَى، عن جَعْفَرِ بنِ مَيْمُونٍ الْبَصْرِيِّ: حدثنا أَبُو عُثْمَانَ النَّهْدِيُّ، قال: حدثني أَبُو هُرَيْرَةَ قال: قال لِي رسولُ اللَّهِ ﷺ: **«اخْرُجْ فَنَادِ في الْمَدِينَةِ أَنَّهُ لاَ صَلاَةَ إلاَّ بِقُرْآنٍ، وَلَوْ بِفَاتِحَةِ الْكِتَابِ فَمَا زَادَ»**.

820 ـ حدّثنا ابنُ بَشَّارٍ: حدَّثنا يَحْيَى: حدَّثنا جَعْفَرٌ، عن أبي عُثْمَانَ، عن أبي هُرَيْرَةَ قال: «أَمَرَنِي رسولُ اللَّهِ ﷺ أَنْ أُنَادِيَ أَنَّهُ لاَ صَلاَةَ إلاَّ بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ فَمَا زَادَ».

821 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن الْعَلاَءِ بنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا السَّائِبِ مَوْلَى هِشَامِ بنِ زُهْرَةَ يقولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يقولُ: قال رسولُ اللَّهِ ﷺ: **«مَنْ صَلَّى صَلاَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ، فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ، غَيْرُ تَمَامٍ»**. قال: فَقُلْتُ: يَا أَبَا هُرَيْرَةَ إِنِّي أَكُونُ أَحْيَانًا وَرَاءَ الإِمَامِ. قال: فَغَمَزَ ذِرَاعِي وقال: اقْرَأْ بِهَا يَا فَارِسِيُّ في نَفْسِكَ، فَإِنِّي سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: **«قال اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلاَةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ»**. قال رسولُ اللَّهِ ﷺ: **«اقْرَأُوا، يقولُ الْعَبْدُ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴿٢﴾﴾، يقولُ اللَّهُ عَزَّ وَجَلَّ: حَمِدَنِي عَبْدِي. يقولُ: ﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴿٣﴾﴾، يقولُ اللَّهُ عَزَّ وَجَلَّ: أَثْنَى عَلَيَّ عَبْدِي، يقولُ الْعَبْدُ: ﴿مَٰلِكِ يَوْمِ ٱلدِّينِ ﴿٤﴾﴾، يقولُ اللَّهُ عَزَّ وَجَلَّ: مَجَّدَنِي عَبْدِي، يقولُ الْعَبْدُ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾﴾، يقولُ اللَّهُ عز وجلَّ: فَهَذِهِ بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي**

is for Me, and this Holy Verse is divided into two parts between Me and My servant." If the servant said: "Thy we worship and Thine Aid we seek", Allah Almighty would say: "This is something between Me and My servant, and My servant would have whatever he asked for." If the servant said: "Guide us to the straight path; the path of those upon whom You have bestowed grace, and not those upon whom wrath falls, nor those who go astray", Allah Almighty would say: "This is for My servant, and he would get whatever he asked for"."

822- It is narrated on the authority of Ubadah Ibn As-Samit, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "There is no prayer (to be considered as valid) for such as does not recite in it (at least) the Opening of the Book and more besides." Sufyan says: This applies to such as offers prayer alone.

823- It is narrated on the authority of Ubadah Ibn As-Samit that he said: We were offering Fajr prayer behind the Messenger of Allah "Allah's blessing and peace be upon him" and the Messenger of Allah "Allah's blessing and peace be upon him" went on recitation, but the recitation became heavy upon him. When he finished he said: "Perhaps you recited while being behind your imam." We said: "Yes, quickly and hastily O Messenger of Allah." on that he said: "Do not recite but the Opening of the Book, for there is no prayer (to be accepted) from such as does not recite it."

824- It is narrated on the authority of Nafi' Ibn Mahmud Ibn Ar-Rabie Al-Ansari that he said: Once, Ubadah Ibn As-Samit delayed to come to lead the Morning prayer, thereupon Abu Na'im pronounced the prayer establishment and led the prayer, and Ubadah and I came and aligned behind Abu Na'im. While Abu Na'im was reciting loudly, Ubadah recited the Mother of the Qur'an. When he (finished the prayer and) turned away I said to him: I heard you reciting the Mother of the Book, and Abu Na'im was reciting loudly (what is the matter?) he said: Yes. The Messenger of Allah "Allah's blessing and peace be upon him" was leading us in a prayer in which recitation should be aloud, when he was put to trouble in recitation. When he (finished the prayer and) turned away, he faced us and asked: "Are you reciting while I'm reciting loudly?" one of us said: "We are doing so." On that he said: "Do not do so; and this is why I said (to myself): What is the matter that I feel as if the Qur'an is taken from me forcefully? If I (and consequently the imam) recite loudly, do not recite anything of the Qur'an except the Mother of the Book."

مَا سَأَلَ. يقولُ العَبْدُ: ﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ۝٦ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۝٧﴾. فَهَؤُلاءِ لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ».

822 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ وَابنُ السَّرحِ قالا: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن مَحْمُودِ بنِ الرَّبِيعِ، عن عُبَادَةَ بنِ الصَّامِتِ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قال: «**لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ فَصَاعِدًا**». قال سُفْيَانُ: لِمَنْ يُصَلِّي وَحْدَهُ.

823 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن مَكْحُولٍ، عن مَحْمُودِ بنِ الرَّبِيعِ، عن عُبَادَةَ بنِ الصَّامِتِ قال: كُنَّا خَلْفَ رسولِ اللَّهِ ﷺ في صَلاَةِ الْفَجْرِ، فقَرَأَ رسولُ اللَّهِ ﷺ، فَثَقُلَتْ عَلَيْهِ الْقِرَاءَةُ، فَلَمَّا فَرَغَ قال: «**لَعَلَّكُمْ تَقْرَؤُونَ خَلْفَ إِمَامِكُمْ؟**» قُلْنَا: نَعَمْ، هَذًّا يا رسولَ اللَّهِ. قال: «**لاَ تَفْعَلُوا إِلا بِفَاتِحَةِ الْكِتَابِ، فَإِنَّهُ لاَ صَلاَةَ لِمَنْ لَمْ يَقْرَأْ بِهَا**».

824 ـ حدّثنا الرَّبِيعُ بنُ سُلَيْمَانَ الأَزْدِيُّ: حدَّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: حدَّثنا الْهَيْثَمُ بنُ حُمَيْدٍ: أخبرني زَيْدُ بنُ وَاقِدٍ، عن مَكْحُولٍ، عن نَافِعِ بنِ محمودِ بنِ الرَّبِيعِ الأَنْصَارِيِّ، قال نَافِعٌ: أَبْطأَ عُبَادَةُ بنُ الصَّامِتِ عن صَلاَةِ الصُّبْحِ، فَأَقَامَ أَبُو نُعَيْمٍ المُؤَذِّنُ الصَّلاَةَ، فَصَلَّى أَبُو نُعَيْمٍ بِالنَّاسِ، وَأَقْبَلَ عُبَادَةُ وَأَنَا مَعَهُ حَتَّى صَفَفْنَا خَلْفَ أَبِي نعيم، وَأَبُو نُعَيْمٍ يَجْهَرُ بالْقِرَاءَةِ، فَجَعَلَ عُبَادَةُ يَقْرَأُ بِأُمِّ الْقُرْآنِ. فَلَمَّا انْصَرَفَ قُلْتُ لِعُبَادَةَ: سَمِعْتُكَ تَقْرَأُ بِأُمِّ الْقُرْآنِ وَأَبُو نعيم يَجْهَرُ. قال: أَجَلْ، صَلَّى بِنَا رسولُ اللَّهِ ﷺ بَعْضَ الصَّلَوَاتِ الَّتِي يُجْهَرُ فِيهَا بِالْقِرَاءَةِ. قال: فَالْتَبَسَتْ عَلَيْهِ الْقِرَاءَةُ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فقال: «**هَلْ تَقْرَؤُونَ إِذَا جَهَرْتُ بِالْقِرَاءَةِ؟**» فقال بَعْضُنَا: إِنَّا نَصْنَعُ ذَلِكَ، قال: «**فَلاَ، وَأَنَا أَقُولُ: مَا لِي يُنَازِعُنِي الْقُرْآنَ؟! فَلاَ تَقْرَأُوا بِشَيْءٍ مِنَ الْقُرْآنِ إِذَا جَهَرْتُ إِلا بِأُمِّ الْقُرْآنِ**».

825- the same is narrated on the authority of Makhul from Ubadah, in which they said that Makhul used to recite the Opening of the Book secretly in each rak'ah of the Maghrib, Isha and Fajr prayers. On that occasion Makhul said: Recite it secretly in (the prayers in) which the imam recites loudly, just in the interval he makes after reciting Al-Fatihah loudly; and in case he makes no interval, recite it secretly before, with or after him, and do not leave it.

[138] The Opinion That It Is Undesirable To Recite The Opening Of The Book When The Imam Recites Loudly

826- It is narrated on the authority of Abu Hurairah that when the Messenger of Allah "Allah's blessing and peace be upon him" finished from a prayer in which he recited Qur'an loudly he asked: "Has anyone of you recited with me?" a man said: "I've done O Messenger of Allah." on that he said: "This is why I said (to myself): What is the matter that I feel as if the Qur'an is taken by force from me?" From this time forth, the people desisted from reciting with the Messenger of Allah "Allah's blessing and peace be upon him" in the prayers in which the Prophet "Allah's blessing and peace be upon him" recited Qur'an loudly, just when they heard that from the Messenger of Allah "Allah's blessing and peace be upon him".

827- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in a prayer, and I thought it to be the Morning prayer...and the rest is the same up to his saying: "What is the matter that I feel as if the Qur'an is taken by force from me?" henceforth, the people desisted from reciting with the Messenger of Allah "Allah's blessing and peace be upon him" in the prayers in which he recited loudly. According to the narration of Al-Awza'i from Az-Zuhri: The Muslims then received admonition, and they did not recite with him in the prayers in which he "Peace be upon him" recited loudly.

[139] The Opinion That Reciting Is Binding In Case The Imam Does Not Recite Aloud

828- It is narrated on the authority of Imran Ibn Husain that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led the Zhuhr prayer, and a man came (and entered the prayer) and recited behind him: "Glorify with the Name of Your Lord, Most High." When he finished he asked: "Who among you has recited (Qur'an in the prayer)?" they said: "Somebody." Thereupon he said: "I have known that one of you had joined me in it."

825 ـ حدّثنا عَلِيُّ بنُ سَهْلٍ الرَّمْلِيُّ: حدَّثنا الْوَلِيدُ، عن ابنِ جَابِرٍ وَسَعِيدِ بنِ عَبْدِ الْعَزِيزِ بنِ الْعَلاَءِ، عن مَكْحُولٍ، عن عُبَادَةَ نَحْوَ حديثِ الرَّبِيعِ بنِ سُلَيْمَانَ قالُوا: «فَكَانَ مَكْحُولٌ يَقْرَأُ في الْمَغْرِبِ وَالْعِشَاءِ وَالصُّبْحِ بِفَاتِحَةِ الْكِتَابِ في كلِّ رَكْعَةٍ سِرًّا قال مَكْحُولٌ: اقْرَأْ بِهَا فِيمَا جَهَرَ بِهِ الإِمَامُ، إِذَا قَرَأَ بِفَاتِحَةِ الْكِتَابِ وَسَكَتَ سِرًّا، فَإِنْ لَمْ يَسْكُتْ، اقْرَأْ بِهَا قَبْلَهُ وَمَعَهُ وَبَعْدَهُ، لاَ تَتْرُكْهَا عَلَى كُلِّ حَالٍ».

[ت138/م132، 133] ـ بابُ مَنْ كَرِهَ القِراءَةَ بفَاتِحَةِ الْكِتابِ إذا جَهَرَ الإمامُ

826 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن ابنِ أُكَيْمَةَ اللَّيْثِيِّ، عن أبي هُرَيْرَةَ: «أَنَّ رسولَ اللَّهِ ﷺ انْصَرَفَ مِنْ صَلاةٍ جَهَرَ فيها بالْقِرَاءَةِ فقال: «**هَلْ قَرَأَ مَعِي أَحَدٌ مِنْكُمْ آنِفًا؟**» فقال رَجُلٌ: نَعَمْ، يَا رَسولَ اللَّهِ. قال: «**إِنِّي أَقُولُ: مَا لِي أُنَازَعُ الْقُرْآنَ!**». قال: فَانْتَهَى النَّاسُ عن الْقِرَاءَةِ مَع رسولِ اللَّهِ ﷺ فيما جَهَرَ فيه النَّبِيُّ ﷺ بالْقِرَاءَةِ مِنَ الصَّلَوَاتِ حِينَ سَمِعُوا ذَلِكَ من رسولِ اللَّهِ ﷺ».

قال أَبُو دَاوُدَ: رَوَى حديثَ ابنِ أُكَيْمَةَ هذا مَعْمَرٌ، وَيُونُسُ، وَأُسَامَةُ بنُ زَيْدٍ، عن الزُّهْرِيِّ، عَلَى مَعْنَى مَالِكٍ.

827 ـ حدّثنا مُسَدَّدٌ وَأَحْمَدُ بنُ مُحَمَّدٍ الْمَرْوَزِيُّ ومُحَمَّدُ بنُ أَحْمَدَ بن أبي خَلَفٍ وَعَبْدُ اللَّهِ بنُ مُحَمَّدٍ الزُّهْرِيُّ وَابنُ السَّرْحِ قالُوا: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ قال: سَمِعْتُ ابنَ أُكَيْمَةَ يُحَدِّثُ سَعِيدَ بنَ الْمُسَيَّبِ قال: سَمِعْتُ أَبَا هُرَيْرَةَ يقولُ: صَلَّى بِنَا رسولُ اللَّهِ ﷺ صَلاةً نَظُنُّ أَنَّهَا الصُّبْحَ ـ بِمَعْنَاهُ إِلَى قَوْلِهِ ـ «**مَا لِي أُنَازَعُ الْقُرْآنَ**».

قال أَبُو دَاوُدَ: قال مُسَدَّدٌ في حَدِيثِهِ: قال مَعْمَرٌ: فَانْتَهَى النَّاسُ عن الْقِرَاءَةِ فيما جَهَرَ بِهِ رسولُ اللَّهِ ﷺ. وقال ابنُ السَّرْحِ في حَدِيثِهِ: قال مَعْمَرٌ، عن الزُّهْرِيِّ: قال أَبُو هُرَيْرَةَ: فَانْتَهَى النَّاسُ. وقال عَبْدُ اللَّهِ بنُ مُحَمَّدٍ الزُّهْرِيُّ من بَيْنِهِمْ: قال سُفْيَانُ: وَتَكَلَّمَ الزُّهْرِيُّ بِكَلِمَةٍ لَمْ أَسْمَعْهَا، فقال مَعْمَرٌ: إِنَّهُ قال: فَانْتَهَى النَّاسُ.

قال أَبُو دَاوُدَ: وَرَوَاهُ عَبْدُ الرَّحمَنِ بنُ إِسْحَاقَ عن الزُّهْرِيِّ، وَانْتَهَى حَدِيثُهُ إِلَى قَوْلِهِ «**مَا لِي أُنَازَعُ الْقُرْآنَ**». وَرَوَاهُ الأَوْزَاعِيُّ، عن الزُّهْرِيِّ قال فيه: قال الزُّهْرِيُّ: فَاتَّعَظَ الْمُسْلِمُونَ بِذَلِكَ، فَلَمْ يَكُونُوا يَقْرَؤُونَ مَعَهُ فيما يَجْهَرُ بِهِ.

قال أَبُو دَاوُدَ: سَمِعْتُ مُحَمَّدَ بنَ يَحْيَى بنِ فَارِسٍ قال: قَوْلُهُ: «فَانْتَهَى النَّاسُ» من كلامِ الزُّهْرِيِّ.

[ت139/م133 ، 134] ـ بابُ مَنْ رَأَى القِراءَةَ إذا لم يَجْهَر الإمامُ بقراءَته

828 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا شُعْبَةُ. (ح): وحدَّثنا مُحَمَّدُ بنُ كَثِيرٍ الْعَبْدِيُّ: أَنْبَأَنَا شُعْبَةُ الْمَعْنَى، عن قَتَادَةَ، عن زُرَارَةَ، عن عِمْرَانَ بنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ، فَجَاءَ رَجُلٌ فَقَرَأَ خَلْفَهُ بِـ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۝١﴾، [الأعلى: 1] فَلَمَّا فَرَغَ قال: «**أَيُّكُمْ قَرَأَ؟**» قالُوا: رَجُلٌ، قال: «**قَدْ عَرَفْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا**».

Abu Dawud says: According to the narration of Abu Al-Walid, Shu'bah said: I asked Qatadah: "What about Sa'id's statement: "Pay attention to the Qur'an"?" he said: "This is true when he (the imam) recites it aloud." According to the narration of Ibn Kathir, I asked Qatadah: "It seemed he disliked it." on that he said: "Had he disliked it, he would have forbidden it."

829- It is narrated on the authority of Imran Ibn Husain that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led the Zhuhr prayer, and when he finished he asked: "Who among you has recited: "Glorify with the Name of Your Lord, Most High"?" A man said: "It is I." Thereupon he said: "I have known that one of you had joined me in it."

[140] What Is Sufficient For The Unlettered And Foreigner To Recite (In The Prayer)?

830- It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us and found us reciting the Qur'an, and among us there were sitting Bedouins and foreigners, thereupon he said: "Recite (as much as you can) for whatever (is available to you to recite) is good; and a people will come to set it up just in the same way as an arrow shaft is set up, hasty (to receive its reward in the world), and not patient (until they will receive it in the hereafter)."

831- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us while we were reciting (the Qur'an), thereupon he said: "Praise be to Allah that Allah's Book (i.e. the Qur'an) is one, even though among you there are the black, the white, and the red. Recite it before it will be recited by a people who will set it up in the same way as an arrow is set up, hasty to receive the reward thereof (in the world), and not patient (until they will receive it in the hereafter)."

832- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I could not learn anything from the Qur'an: so, teach me what is sufficient for me to recite out of it." he said: "You might say: Glory be to Allah; praise be to Allah; Allah is Greater; there is no god (to be worshipped) but Allah; and there is neither might nor power but with Allah, Most High, Most Great." He said: "O Messenger of Allah! this is for Allah Almighty: which (statement) might be

قال أَبُو دَاوُدَ: قال أَبُو الْوَلِيدِ في حَدِيثِهِ: قال شُعْبَةُ: فَقُلْتُ لِقَتَادَةَ: أَلَيْسَ قَوْلُ سَعِيدٍ: أَنْصِتْ لِلْقُرْآنِ؟ قال: ذَاكَ إِذَا جَهَرَ بِهِ. وقال ابنُ كَثِيرٍ في حَدِيثِهِ قال: قُلْتُ لِقَتَادَةَ: كَأَنَّهُ كَرِهَهُ. قال: لَوْ كَرِهَهُ نَهَى عَنْهُ.

829 ـ حدّثنا ابنُ الْمُثَنَّى: حدَّثنا ابنُ أبي عَدِيٍّ، عن سَعِيدٍ، عن قَتَادَةَ، عن زُرَارَةَ، عن عِمْرَانَ بن حُصَيْنٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى بِهِمُ الظُّهْرَ، فَلَمَّا انْفَتَلَ قال: **«أَيُّكُمْ قَرَأَ بِـ** ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ①﴾ [الأعلى: 1]؟» فقال رَجُلٌ: أنا، فقال: **«عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجَنِيهَا»**.

[ت140/م134 ، 135] ـ بابُ ما يُجزِىءُ الأُمِّيَّ والأَعْجميَّ منَ القراءَةِ

830 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ: أخبرنا خَالِدٌ، عن حُمَيْدٍ الأَعْرَجِ، عن مُحَمَّدِ بنِ الْمُنْكَدِرِ، عن جَابِرِ بن عَبْدِ اللَّهِ قال: خَرَجَ عَلَيْنَا رسولُ اللَّهِ ﷺ وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَفِينَا الأَعْرَابِيُّ وَالْعَجَمِيُّ فقال: **«اقْرَؤُا فكلٌّ حَسَنٌ، وَسَيَجِيءُ أَقْوَامٌ يُقِيمُونَهُ كَمَا يُقَامُ الْقِدْحُ، يَتَعَجَّلُونَهُ ولاَ يَتَأَجَّلُونَهُ»**.

831 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أخبرني عَمْرٌو وابنُ لَهِيعَةَ، عن بَكْرِ بنِ سَوَادَةَ، عن وَفَاءِ بنِ شُرَيْحٍ الصَّدَفِيِّ، عن سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ قال: خَرَجَ عَلَيْنَا رسولُ اللَّهِ ﷺ يَوْمًا وَنَحْنُ نَقْتَرِىءُ فقال: **«الْحَمْدُ للَّهِ، كِتَابُ اللَّهِ وَاحِدٌ، وَفِيكُمُ الأَحْمَرُ، وَفِيكُمُ الأَبْيَضُ، وَفِيكُمُ الأَسْوَدُ، اقْرَؤُوهُ قَبْلَ أَنْ يَقْرَأَهُ أقوامٌ يُقِيمُونَهُ كَمَا يُقَوَّمُ السَّهْمُ، يَتَعَجَّلُ أَجْرَهُ وَلاَ يَتَأَجَّلُهُ»**.

832 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا وَكِيعُ بنُ الْجَرَّاحِ: حدَّثنا سُفْيَانُ الثَّوْرِيُّ، عن أبي خَالِدٍ الدَّالاَنِيِّ، عن إِبْرَاهِيمَ السَّكْسَكِيِّ، عن عَبْدِ اللَّهِ بنِ أبي أَوْفَى قال: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فقال: إني لا أَسْتَطِيعُ أَنْ آخُذَ مِنَ الْقُرْآنِ شَيْئًا، فَعَلِّمْنِي مَا يُجْزِئُنِي مِنْهُ، فقال: **«قُلْ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ للَّهِ، وَلاَ إِلَهَ إِلاَّ اللَّهُ، واللَّهُ أَكْبَرُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ باللَّهِ الْعَلِيِّ الْعَظِيمِ»**. قال: يَا رسولَ اللَّهِ، هَذَا للَّهِ، فَمَا لي؟ قال: **«قُلْ: اللَّهُمَّ ارْحَمْنِي وَارْزُقْنِي وَعَافِنِي وَاهْدِنِي»**، فَلَمَّا قَامَ قال

for me?" he said: "You might say: O Allah! bestow Your Mercy upon me; endow me with sustenance; supply me with power and health; and confer guidance (to the right way) upon me." When he stood, he said as such with the help of his hand. On that the Prophet "Allah's blessing and peace be upon him" said: "As for that (man), he has filled his hand with good."

833- It is narrated on the authority of Jabir Ibn Abdullah that he said: We used to offer voluntary prayers, in which we invoked (Allah) while standing, and sitting, and glorified (Allah) while bowing and prostrating.

834- It is narrated on the authority of Humaid that he said: Al-Hasan used to recite the Opening of the Book in both Zhuhr and Asr prayer, whether he was the imam or praying behind an imam; and he used to glorify, magnify, and utter the testimony of the Oneness of Allah as long as is enough for one to recite Qaf and Adh-Dhariyat.

[141] Saying Takbirs In Full

835- It is narrated on the authority of Mutarrif that he said: I and Imran Ibn Husain offered prayer behind Ali Ibn Abu Talib, in which, whenever he prostrated, he would magnify Allah, and whenever he bowed, he would magnify Allah, and whenever he stood after the conclusion of the first two rak'ahs, he would magnify Allah. when we (finished from the prayer and) turned away, Imran caught hold of my hand and said: "No doubt, that (man) offered a prayer, (or led us in a prayer) similar to that which Muhammad "Peace be upon him" used to offer."

836- It is narrated on the authority of Abu Bakr Ibn Abd Ar-Rahman and Abu Salamah that Abu Hurairah used to say Takbirs in every prayer, be it obligatory or supererogatory: whenever he stood he would magnify Allah; and whenever he bowed he would magnify Allah; and (whenever he stood from bowing) he would say: "Allah hears such as sends praises to Him", and before falling in prostration he would say: "O Allah our Lord: to You be all the praises." Then, he would say: "Allah is Greater" whenever he fell in prostration; and whenever he raised his head, he would magnify Allah; and whenever he performed the second prostration, he would magnify Allah; and whenever he raised his head (from prostration) he would magnify Allah; and whenever he stood from sitting (to recite Tashahhud) at the conclusion of the first two rak'ahs he would magnify Allah: he used to do the same in every rak'ah until he would finish from the prayer and turn away. He said: "By Him in Whose Hand is my soul, my prayer is the most similar to that of the Messenger of Allah "Allah's blessing and peace be upon him": this was the way he used to offer prayer until he (died and) left the world."

هَكَذَا بِيَدِهِ فقال رسولُ اللَّهِ ﷺ: «**أَمَّا هَذَا فَقَدْ مَلأَ يَدَهُ مِنَ الْخَيْرِ**».

833 ـ حدّثنا أَبُو تَوْبَةَ الرَّبِيعُ بنُ نَافِعٍ: أخبرنا أَبُو إِسْحَاقَ ـ يَعْنِي الْفَزَارِيَّ ـ، عن حُمَيْدٍ، عن الْحَسَنِ، عن جَابِرِ بنِ عَبْدِ اللَّهِ قال: «كُنَّا نُصَلِّي التَّطَوُّعَ نَدْعُو قِيَامًا وَقُعُودًا، وَنُسَبِّحُ رُكُوعًا وَسُجُودًا».

834 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدّثنا حَمَّادٌ، عن حُمَيْدٍ مِثْلَهُ، لَمْ يَذْكُرِ التَّطَوُّعَ، قال: «كَانَ الْحَسَنُ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ إِمَامًا ـ أَوْ خَلْفَ إِمَامٍ ـ بِفَاتِحَةِ الْكِتَابِ، وَيُسَبِّحُ وَيُكَبِّرُ وَيُهَلِّلُ قَدْرَ ﴿ق﴾ ﴿وَالذَّارِيَاتِ﴾».

[ت141/م135 ، 136] ـ بابُ تَمَامِ التَّكبِيرِ

835 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عن غَيْلَانَ بنِ جَرِيرٍ، عن مُطَرِّفٍ قال: «صَلَّيْتُ أَنَا وَعِمْرَانُ بنُ حُصَيْنٍ خَلْفَ عَلِيِّ بن أبي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَكَعَ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا انْصَرَفْنَا أَخَذَ عِمْرَانُ بِيَدِي وقال: لَقَدْ صَلَّى هَذَا قَبْلُ، أو قال: لَقَدْ صَلَّى بِنَا هَذَا قَبْلُ صَلَاةَ مُحَمَّدٍ ﷺ».

836 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا أبي وَبَقِيَّةُ، عن شُعَيْبٍ، عن الزُّهْرِيِّ قال: أخبرني أبو بَكْرِ بنُ عَبْدِ الرَّحْمَنِ وَأَبُو سَلَمَةَ: «أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي كلِّ صَلَاةٍ مِنَ الْمَكْتُوبَةِ وَغَيْرِهَا، يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ يَقُولُ رَبَّنَا وَلَكَ الْحَمْدُ، قَبْلَ أَنْ يَسْجُدَ، ثُمَّ يقولُ: اللَّهُ أَكْبَرُ حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الْجُلُوسِ فِي اثْنَتَيْنِ. فَيَفْعَلُ ذَلِكَ فِي كلِّ رَكْعَةٍ حَتَّى يَفْرُغَ مِنَ الصَّلَاةِ، ثُمَّ يقولُ حِينَ يَنْصَرِفُ: وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لأَقْرَبُكُمْ شَبَهًا بِصَلَاةِ رسولِ اللَّهِ ﷺ، إِنْ كَانَتْ هَذِهِ لَصَلَاتَهُ حَتَّى فَارَقَ الدُّنْيَا».

Abu Dawud says: The last statement is ascribed to Az-Zuhri and not to Abu Hurairah.

837- It is narrated on the authority of Ibn Abd Ar-Rahman Ibn Abza from his father that he offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him", in which he did not recite all Takbirs in full. Abu Dawud says: This means whenever he raised his head from bowing and intended to prostrate, he would not say Takbir; and whenever he stood from prostration, he would not say Takbir.

[142] How Does One Place His Knees Before His Hands?

838- It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration, he would place his knees before his hands; and whenever he stood he would raise his hands before his knees.

839- It is narrated on the authority of Abd Al-Jabbar Ibn Wa'il from his father that the Messenger of Allah "Allah's blessing and peace be upon him"...and made a mention of the narration of the prayer, in which he told that when he prostrated his knees fell to the ground before his hands did.

Abu Dawud says: The same is narrated on the authority of Asim Ibn Kulaib from the Messenger of Allah "Allah's blessing and peace be upon him", according to which, whenever he stood, he would stand on his knees, and recline against his thighs.

840- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you falls in prostration, let not him kneel down in the same way as a camel does: but let him place his hands before his knees."

841- It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "It happens that anyone of you might be inclined in his prayer to kneel down in the same way as a camel does."

[143] Standing (After Finishing) From The Odd Rak'ahs

842- It is narrated on the authority of Abu Qilabah that he said: Abu Sulaiman: Malik Ibn Al-Huwairith came to our mosque and said: "By Allah! I'm going to lead the prayer, and I do not intend to lead the prayer but to show you how I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered prayer." I asked Abu Qilabah: "How did he offer prayer?" he said: "(He offered prayer) in the same way our old man, i.e. Amr Ibn Salamah their imam used to offer prayer." He mentioned

قال أَبُو دَاوُدَ: هَذَا الْكَلاَمُ الأخِيرُ يَجْعَلُهُ مَالِكٌ وَالزُّبَيْدِيُّ وغَيرُهُمَا عن الزُّهْرِيِّ، عن عَلِيِّ بن حُسَيْنٍ، وَوَافَقَ عَبْدُ الأَعْلَى عن مَعْمَرٍ، شُعَيْبَ بنَ أَبِي حَمْزَةَ، عن الزُّهْرِيِّ.

837 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ وَابنُ الْمُثَنَّى قالا: حدَّثنا أَبُو دَاوُدَ: حدَّثنا شُعْبَةُ، عن الحَسَنِ بنِ عِمْرَانَ قال ابنُ بَشَّارٍ الشَّامِيُّ ـ قال أَبُو دَاوُدَ: أَبُو عَبْدِ اللَّهِ الْعَسْقَلاَنِيُّ ـ عن ابنِ عَبْدِ الرَّحْمَنِ بنِ أَبْزَى، عن أَبِيهِ أَنَّهُ صَلَّى مع رسولِ اللَّهِ ﷺ وَكَانَ لا يُتِمُّ التَّكْبِيرَ.

قال أَبُو دَاوُدَ: مَعْنَاهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَأَرَادَ أَنْ يَسْجُدَ لَمْ يُكَبِّر، وَإِذَا قَامَ مِنَ السُّجُودِ لَمْ يُكَبِّر.

[ت142/ م136، 137] ـ بَابٌ: كيفَ يَضَعُ رُكْبَتَيهِ قَبلَ يَدَيهِ؟

738 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ، وَحُسَيْنُ بنُ عِيسَى قالا: حدَّثنا يَزِيدُ بنُ هَارُونَ: أخبرنا شَرِيكٌ، عن عَاصِمِ بنِ كُلَيْبٍ، عن أَبِيهِ، عن وَائِلِ بنِ حُجْرٍ قال: «رَأَيْتُ النَّبِيَّ ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ، وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ».

839 ـ حدّثنا مُحَمَّدُ بنُ مَعْمَرٍ: حدَّثنا حَجَّاجُ بنُ مِنْهَالٍ: حدَّثنا هَمَّامٌ: حدَّثنا مُحَمَّدُ بنُ جُحَادَةَ، عن عَبْدِ الْجَبَّارِ بنِ وَائِلٍ، عن أبيهِ أَنَّ النَّبِيَّ ﷺ... فَذَكَرَ حدِيثَ الصَّلاَةِ قال: «فَلَمَّا سَجَدَ وَقَعَتَا رُكْبَتَاهُ إِلَى الأَرْضِ قَبْلَ أَنْ تقع كَفَّاهُ».

قالَ هَمَّامٌ: وحدثني شَقِيقٌ، قال: حدثني عَاصِمُ بنُ كُلَيْبٍ، عن أَبِيهِ، عن النَّبِيِّ ﷺ بِمِثْلِ هَذَا. وفي حديثِ أحدِهِمَا، وَأَكْبَرُ عِلْمِي أَنَّهُ في حَدِيثِ مُحَمَّدِ بنِ جُحَادَةَ: «وَإِذَا نَهَضَ نَهَضَ عَلَى رُكْبَتَيْهِ وَاعْتَمَدَ عَلَى فَخِذِهِ».

840 ـ حدّثنا سَعِيدُ بنُ مَنْصُورٍ: حدَّثنا عَبْدُ الْعَزِيز بنُ مُحَمَّدٍ، ثني مُحَمَّدُ بنُ عَبْدِ اللَّهِ بنِ حَسَنٍ، عن أبي الزِّنَادِ، عن الأعْرَجِ، عن أبي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**إِذَا سَجَدَ أَحَدُكُمْ فَلاَ يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ، وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ**».

841 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا عَبْدُ اللَّهِ بنُ نَافِعٍ، عن مُحَمَّدِ بنِ عَبْدِ اللَّهِ بنِ حَسَنٍ، عن أبي الزِّنَادِ، عن الأعْرَجِ، عن أبي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**يَعْمِدُ أَحَدُكُمْ في صَلاَتِهِ فَيَبْرُكُ كَمَا يَبْرُكُ الْجَمَلُ**».

[ت143/ م137، 138] ـ بابُ النُّهوضِ في الفَرْدِ

842 ـ حدّثنا مُسَدَّدٌ: حدَّثنا إِسْمَاعِيلُ ـ يَعْنِي ابنَ إِبْرَاهِيمَ ـ، عن أَيُّوبَ، عن أبي قِلاَبَةَ قال: «جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فقال: وَاللَّهِ إِنِّي لأُصَلِّي بِكُمْ وَمَا أُرِيدُ الصَّلاَةَ وَلَكِنِّي أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ رسولَ اللَّهِ ﷺ يُصَلِّي. قال: قُلْتُ لأَبِي قِلاَبَةَ: كَيْفَ صَلَّى؟ قال: مِثْلَ صَلاَةِ شَيْخِنَا هَذَا ـ يَعْنِي عَمْرَو بنَ سَلِمَةَ إِمَامَهُمْ ـ وَذَكَرَ أَنَّهُ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ

that whenever he raised his head from the second prostration of the first rak'ah, he would sit before he would stand.

843- It is narrated on the authority of Abu Qilabah that he said: Abu Sulaiman: Malik Ibn Al-Huwairith came to our mosque and said: "By Allah! I'm going to lead the prayer, and I do not intend to lead the prayer but to show you how I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered prayer." He sat in the first rak'ah after raising his head from the second prostration.

844- It is narrated on the authority of Malik Ibn Al-Huwairith that he saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came upon an odd rak'ah of his prayer (e.g. the first or the third), he would not stand until he would be straight while sitting.

[144] What About Iq'a Between Both Prostrations

845- It is narrated on the authority of Tawus that he said: We said to Ibn Abbas concerning the Iq'a: "It is to place one's buttocks on his heels and sit stretching out his legs, and sitting not firm on the ground, and so do a dog and a wild animal, i.e. they sit on their buttocks and stretch their thighs on their feet; and this is done during prostration." On that he said: "No doubt, this is out of the sunnah." We said: "But we see one might have aversion towards that." On that he said: "This is the way of your Prophet "Peace be upon him"."

[145] What One Says Whenever He Raises His Head From Bowing

846- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing, he would say: "Allah hears such as sends praises to Him! O Allah, our Lord! To You be praise, as much as filling both the heavens and the earth, and whatever You please afterwards."

847- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah hears such as sends praises to Him!" he would then say: "O Allah, our Lord! To You be praise, as much as filling both the heavens and the earth, and whatever You please afterwards, (O Allah) Worthiest of both Praise and Glory, as most fitting for a servant to say (in appreciation of his Lord); and we all are but servants to You: there is nothing to withhold what You give, and there is none to give what You withhold; and the good fortune of the luckiest one could not avail him from You (or without Your Help)."

الآخِرَةِ في الرَّكْعَةِ الأُولَى قَعَدَ ثُمَّ قَامَ».

843 ـ حدّثنا زِيَادُ بنُ أَيُّوبَ: حدَّثنا إِسْمَاعِيلُ، عن أَيُّوبَ، عن أبي قِلَابَةَ قال: «جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فقال: وَاللَّهِ إِنِّي لأُصَلِّي وَمَا أُرِيدُ الصَّلاَةَ، وَلَكِنِّي أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ رسولَ اللَّهِ ﷺ يُصَلِّي. قال: فَقَعَدَ في الرَّكْعَةِ الأُولَى حِينَ رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الآخِرَةِ».

844 ـ حدّثنا مُسَدَّدٌ: حدَّثنا هُشَيْمٌ، عن خَالِدٍ، عن أبي قِلَابَةَ، عن مَالِكِ بنِ الْحُوَيْرِثِ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ إِذَا كَانَ في وِتْرٍ مِنْ صَلاَتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا».

[ت144/م138، 139] ـ بابُ الإِقْعاءِ بينَ السَّجْدَتَينِ

845 ـ حدّثنا يَحْيَى بنُ مَعِينٍ: حدَّثنا حَجَّاجُ بنُ مُحَمَّدٍ، عن ابنِ جُرَيْجٍ: أخبرني أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا يقولُ: «قُلْنَا لابنِ عَبَّاسٍ في الإِقْعَاءِ عَلَى الْقَدَمَيْنِ في السُّجُودِ، فقال: هِيَ السُّنَّةُ. قال: قُلْنَا: إِنَّا لَنَرَاهُ جَفَاءً بالرَّجُلِ! فقال ابنُ عَبَّاسٍ: هِيَ سُنَّةُ نَبِيِّكَ ﷺ».

[ت145/م139 ، 140] ـ بابُ مَا يَقُولُ إِذا رَفَعَ رَأسَهُ مِنَ الرُّكوعِ

846 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا عَبْدُ اللَّهِ بنُ نُمَيْرٍ، وَأَبُو مُعَاوِيَةَ، وَوَكِيعٌ وَمُحَمَّدُ بنُ عُبَيْدٍ كُلُّهُمْ عن الأَعْمَشِ، عن عُبَيْدِ بنِ الحَسَنِ قال: سَمِعْتُ عَبْدَ اللَّهِ بنَ أبي أَوْفَى يقولُ: كَانَ رسولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ يقولُ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَه، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ: مِلْءَ السَّمٰوَاتِ، وَمِلْءَ الأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ**».

قال أَبُو دَاوُدَ: قال سُفْيَانُ الثَّوْرِيُّ وَشُعْبَةُ بنُ الْحَجَّاجِ عن عُبَيْدٍ أبي الْحَسَنِ: هذا الحديثُ لَيْسَ فيهِ «بَعْدَ الركُوعِ». قال سُفْيَانُ: لَقِينَا الشَّيْخَ عُبَيْدًا أَبَا الْحَسَنِ بَعْدُ، فَلَمْ يَقُلْ فيه: بَعْدَ الركُوعِ.

قال أَبُو دَاوُدَ: وَرَوَاهُ شُعْبَةُ عن أبي عِصْمَةَ، عن الأَعْمَشِ، عن عُبَيْدٍ قال «بَعْدَ الركُوعِ».

847 ـ حدّثنا مُؤَمَّلُ بنُ الْفَضْلِ الْحَرَّانِيُّ: حدَّثنا الْوَلِيدُ. (ح) وحدَّثنا محمودُ بنُ خَالِدٍ: حدَّثنا أَبُو مِسْهَرٍ. (ح) وحدَّثنا ابن السَّرْحِ: حدَّثنا بِشْرُ بنُ بَكْرٍ. (ح) وحدَّثنا مُحَمَّدُ بنُ مُصْعَبٍ: حدَّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ: كُلُّهُمْ عن سَعِيدِ بنِ عَبْدِ الْعَزِيزِ، عن عَطِيَّةَ بنِ قَيْسٍ، عن قَزَعَةَ بنِ يَحْيَى، عن أبي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رسولَ اللَّهِ ﷺ كَانَ يقولُ حِينَ يقولُ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**»: «**اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاءِ**». قال مُؤَمَّلٌ: «**مِلْءَ السَّمٰوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، لاَ مَانِعَ لِمَا أَعْطَيْتَ**». زَادَ محمودٌ: «**وَلاَ مُعْطِيَ لِمَا مَنَعْتَ**» ـ ثُمَّ اتَّفَقُوا ـ «**وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ**». وقال بِشْرٌ: «**رَبَّنَا لَكَ الْحَمْدُ**» لَمْ يَقُلْ: «**اللَّهُمَّ**»، لَمْ يَقُلْ محمود «**اللَّهُمَّ**» قال: «**رَبَّنَا وَلَكَ الْحَمْدُ**». رَوَاهُ الْوَلِيدُ بنُ مُسْلِمٍ عن سَعِيدٍ قال: «**اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ**»، وَلَمْ يَقُلْ: «**ولا مُعْطِيَ لِمَا مَنَعْتَ**» أَيْضًا.

قال أَبُو دَاوُدَ: وَلَمْ يَجِىءْ بِهِ إِلاَّ أَبُو مِسْهَرٍ.

848- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam says: "Allah hears such as sends praises to Him", you should say: "O Allah our Lord! To You be all the praises." Indeed, if the statement of anyone of you coincides with that of the angels, all of his earlier sins will be forgiven for him."

849- It is narrated on the authority of Amir that he said: Let none of the people praying behind the imam say: "Allah hears such as sends praises to Him", but let him rather say: "O Allah our Lord! To You be all the praises."

[146] The Supplication (In The Interval) Between Both Prostrations

850- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to say (in the interval) between both prostrations: "O Allah! forgive me! Bestow Your Mercy upon me! Supply me with power and health! Endow me with guidance (to the right way)! Provide me with sustenance!"

[147] When Should Women Praying With Men Raise Their Heads From Prostration?

851- It is narrated on the authority of Asma', daughter of Abu Bakr that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whoever among you (O women) has faith in Allah and the Last Day, she should not raise her head (from prostration) until men would do, lest they would see any of men's privates."

[148] How Long Should Standing From Bowing And Sitting Between Both Prostrations Be?

852- It is narrated on the authority of Al-Bara' that the prostration, bowing, sitting and that between both prostrations performed by the Messenger of Allah "Allah's blessing and peace be upon him" in the prayer were almost proportionate.

853- It is narrated on the authority of Anas Ibn Malik: I have never offered prayer behind an imam, briefer even though perfect than that of the Messenger of Allah "Allah's blessing and peace be upon him". Furthermore, whenever The Messenger of Allah "Allah's blessing and peace be upon him" (raised from bowing and) said: "Allah hears such as sends praises to Him", he would remain in that position so long that we would say: "He forgot (or left what follows that)". But, he would fall down in prostration, and then sit between the two prostrations so long that we would say: "He forgot (or left what is next to that)".

848 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن سُمَيٍّ، عن أبي صَالح السَّمَّانِ، عن أبي هُرَيْرَةَ أَنَّ رسولَ اللَّهِ ﷺ قال: «**إذَا قال الإمامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فقولُوا: اللَّهُمَّ رَبَّنَا لَكَ الحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ المَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**».

849 ـ حدّثنا بِشْرُ بنُ عَمَّارٍ: حدّثنا أَسْبَاطُ، عن مُطَرِّفٍ، عن عَامِرٍ قال: «لاَ يَقُولُ الْقَوْمُ خَلْفَ الإمامِ «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**»، وَلَكِنْ يَقُولُونَ: «**رَبَّنَا لَكَ الْحَمْدُ**»».

[ت146/م140 ، 141] ـ بابُ الدُّعاءِ بينَ السَّجدَتَينِ

850 ـ حدّثنا مُحَمَّدُ بنُ مَسْعُودٍ: حدَّثنا زَيْدُ بنُ الْحُبَابِ: حدَّثنا كَامِلٌ أَبُو الْعَلاَءِ، حدثني حَبِيبُ بنُ أبي ثَابِتٍ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ قال: كَانَ النَّبِيُّ ﷺ يقولُ بَيْنَ السَّجْدَتَيْنِ: «**اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَعَافِنِي، وَاهْدِنِي، وَارْزُقْنِي**».

[ت147/م141، 142] ـ بابُ رَفْعِ النِّساءِ إذا كُنَّ معَ الرِّجالِ رُؤوسَهنَّ منَ السَّجدةِ

851 ـ حدَّثنا مُحَمَّدُ بنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن عَبْدِ اللَّهِ بنِ مُسْلِمِ ابْنِ أخي الزُّهْرِيِّ، عن مَوْلًى لأَسْمَاءَ ابْنَةِ أَبي بَكْرٍ، عن أَسْمَاءَ ابنةِ أبي بَكْرٍ قالتْ: «سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**مَنْ كَانَ مِنْكُنَّ تُؤْمِنُ باللَّهِ والْيَوْمِ الآخِرِ فَلاَ تَرْفَعْ رَأْسَهَا حَتَّى يَرْفَعَ الرِّجَالُ رُؤُوسَهُمْ**» كَرَاهِيَةَ أَنْ يَرَيْنَ مِنْ عَوْرَاتِ الرِّجَالِ».

[ت148/م142 ، 143] ـ بابُ طُولِ القِيامِ منَ الرُّكوعِ وَبين السَّجدَتينِ

852 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن الْحَكَمِ، عن ابنِ أبي لَيْلَى، عن الْبَرَاءِ: «أَنَّ رسولَ اللَّهِ ﷺ كَانَ سُجُودُهُ وَرُكُوعُهُ وَقُعُودُهُ وَمَا بَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ».

853 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أَنْبَأَنَا ثَابِتٌ وَحُمَيْدٌ، عن أَنَسٍ قال: «مَا صَلَّيْتُ خَلْفَ رَجُلٍ أَوْجَزَ صَلاَةً من رسولِ اللَّهِ ﷺ في تَمَامٍ، وَكَانَ رسولُ اللَّهِ ﷺ إذَا قال: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**» قَامَ حَتَّى نَقُولَ: قَدْ أَوْهَمَ، ثُمَّ يُكَبِّرُ وَيَسْجُدُ، وَكَانَ يَقْعُدُ بَيْنَ السَّجْدَتَيْنِ حَتَّى نَقُولَ: قد أَوْهَمَ».

854- It is narrated on the authority of Al-Bara' Ibn Azib that he said: I watched Muhammad (or the Messenger of Allah "Allah's blessing and peace be upon him") in his prayer, and I found his standing equal (in length) to both his bowing and prostrating, his being straight in bowing like his (being so in) prostration, his sitting between both prostrations, as well as his sitting (in the period) between the end salutation and turning away, all almost proportionate.

Abu Dawud says: According to the narration of Musaddad, his bowing, and straightness between both bowing and prostrating, his first prostration and sitting between both prostrations, his second prostration and sitting between the end salutation and turning away, all were almost proportionate.

[149] What About The Prayer Of Such As Does Not Set Right His Back In Bowing And Prostration?

855- It is narrated on the authority of Abu Mas'ud Al-Badri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of one is not considered as valid until he sets right his back in bowing and prostrating."

856- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and a person also entered therein and offered the Prayer, and then came and paid salutation to the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" returned his salutation and said: "Go back and pray, for you have not offered the Prayer yet." He again prayed as he had prayed before, and came to the Messenger of Allah "Allah's blessing and peace be upon him" and saluted him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Go back and perform the Prayer, for you have not offered the Prayer yet." This (act of repeating the Prayer) was done thrice. Upon this the person said: "By Him, Who has sent you with the Truth! I could do no better than this. So, please teach me." He (the Prophet) said: "When you get up to pray, magnify Allah, and then recite whatever is available to you from The Qur'an, then bow down until you feel at ease in that position, then raise yourself and stand erect: then prostrate yourself until you feel at ease in that position, then, raise yourself and sit until you feel at ease while sitting; and do that in all your Prayers."

Abu Dawud says: The same is narrated on the authority of Abu Hurairah, and he said here in the conclusion: "If you do so, your prayer will have been complete; an the more you cut from that, the more you reduce

854 ـ حدّثنا مُسَدَّدٌ وَأَبو كَامِلٍ ـ دَخلَ حَديثُ أَحدِهما في الآخَرِ ـ قالا: حدَّثنا أَبُو عَوَانَةَ، عن هِلالِ بن أبي حُمَيْدٍ، عن عَبْدِ الرَّحْمَنِ بنِ أبي لَيْلَى، عن الْبَراءِ بنِ عَازِبٍ قال: «رَمَقْتُ مُحَمَّدًا ﷺ ـ وقال أَبُو كَامِلٍ: رسولَ اللَّهِ ﷺ ـ في الصَّلاَةِ فَوَجَدْتُ قِيامَهُ كَرَكْعَتِهِ وَسَجْدَتِهِ وَاعْتِدَالَهُ في الرَّكْعَةِ كَسَجْدَتِهِ، وَجِلْسَتَهُ بَيْنَ السَّجْدَتَيْنِ، وَسَجْدَتَهُ مَا بَيْنَ التَّسْلِيمِ وَالانْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ».

قال أَبُو دَاوُدَ: «وَاعْتِدَالَهُ بَيْنَ الرَّكْعَتَيْنِ فَسَجْدَتَهُ فَجِلْسَتَهُ بَيْنَ التَّسْلِيمِ وَالانْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ».

[ت149/ م143، 144] ـ بابُ صَلاةِ منْ لاَ يُقِيمُ صُلْبَهُ فِي الرُّكوعِ والسُّجودِ

855 ـ حدّثنا حَفْصُ بنُ عُمَرَ النَّمَرِيُّ: حدَّثنا شُعْبَةُ، عن سُلَيْمَانَ، عن عُمَارَةَ بنِ عُمَيْرٍ، عن أبي مَعْمَرٍ، عن أبي مَسْعُودٍ الْبَدْرِيِّ قال: قال رسولُ اللَّهِ ﷺ: **«لاَ تُجْزِىءُ صَلاَةُ الرَّجُلِ حَتَّى يُقِيمَ ظَهْرَهُ في الرُّكُوعِ والسُّجُودِ»**.

856 ـ حدّثنا الْقَعْنَبِيُّ: حدثنا أَنَسٌ ـ يَعْنِي ابنَ عِياضٍ ـ. (ح) وحدثنا ابنُ الْمُثَنَّى: حدثني يَحْيَى بنُ سَعِيدٍ، عن عُبَيْدِ اللَّهِ ـ وهذا لَفظُ ابنِ الْمُثَنَّى ـ: حدثني سَعِيدُ بنُ أبي سَعِيدٍ، عن أبيهِ، عن أبي هُرَيْرَةَ: أَنَّ رسولَ اللَّهِ ﷺ دَخلَ المَسْجِدَ فَدَخلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى رسولِ اللَّهِ ﷺ، فَرَدَّ رسولُ اللَّهِ ﷺ عَلَيْهِ السَّلاَمَ وقال: **«ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»**، فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ، فقال لَهُ رسولُ اللَّهِ ﷺ: **«وَعَلَيْكَ السَّلاَمُ»**، ثُمَّ قال: **«ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»**، حَتَّى فَعَلَ ذَلِكَ ثَلاثَ مِرَارٍ فقال الرَّجُلُ: وَالَّذِي بَعَثَكَ بالْحَقِّ مَا أُحْسِنُ غَيْرَ هَذَا، فَعَلِّمْنِي. قال: **«إِذَا قُمْتَ إِلَى الصَّلاَةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ اجْلِسْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلاَتِكَ كُلِّهَا»**. قال الْقَعْنَبِيُّ،

from your prayer." He also said in this narration: "If you get up to offer prayer, you should perform ablution perfectly."

857- It is narrated on the authority of Ali Ibn Yahya Ibn Khallad from his paternal uncle that once, a man entered the mosque...and he mentioned the same, in which he told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of anyone of the people should not be considered as valid until he performs ablution and puts it in its right places (i.e. performs ablution perfectly), then magnifies, praises and lauds Allah Almighty, recites whatever is available to him from the Qur'an, and then says: "Allah is Greater", and bows until his joints become at ease, and then (raises his head and) says: "Allah hears such as sends praises to Him" and remains as such until he becomes straight in standing, then says: "Allah is Greater" and falls in prostration until his joints become at ease, then says: "Allah is Greater" and raises his head until he becomes straight in sitting, and then says: "Allah is Greater" and prostrates until his joints become at ease, and then raises his head and says Takbir: if he does so, his prayer will have become complete."

858- The same is narrated on the authority of Ali Ibn Yahya Ibn Khallad from his paternal uncle Rifa'ah Ibn Rafi' in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of anyone of you is not complete until he performs ablution perfectly as Allah Almighty has commanded him, i.e. to wash his face and hands up to the elbows, pass his wet hands over his head and wash his feet up to the ankles; then, he should magnify and praise Allah Almighty, and recite whatever is available to him from the Qur'an...and then he should magnify (Allah) and fall in prostration and set his face (or forehead) firm in the ground until his joints become at ease and relax, and then magnify (Allah) and become straight in sitting on his buttocks, and set right his back..." and so on until he described the way one should offer prayer along the four rak'ahs until the prayer is over. Then he said: "The prayer of anyone of you is not perfect until he does all of that."

859- The same story is narrated on the authority of Rifa'ah Ibn Rafi' in which he said: "If you get up and face the Qiblah, magnify Allah and recite the Mother of the Book, and besides what Allah wills for you to recite from the Qur'an. If you bow, place your palms on your knees, and stretch your back; and if you fall in prostration, set firm until you feel at ease; and if you raise your head (from prostration) sit on your left thigh."

860- The same story is narrated on the authority of Rifa'ah Ibn Rafi' from the Messenger of Allah "Allah's blessing and peace be upon him", in

عن سَعِيدِ بنِ أبي سَعِيدٍ المَقْبُرِيِّ عن أبي هُرَيْرَةَ: وقال في آخِرِهِ: «**فَإِذَا فَعَلْتَ هَذَا فَقَدْ تَمَّتْ صَلاَتُكَ، وَمَا انْتَقَصْتَ مِنْ هَذَا شَيْئًا فَإِنَّمَا انْتَقَصْتَهُ مِنْ صَلاَتِكَ**». وقال فيه: «**إِذَا قُمْتَ إِلَى الصَّلاَةِ فَأَسْبغِ الْوُضُوءَ**».

857 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدّثنا حَمَّادٌ، عن إِسْحَاقَ بنِ عَبْدِ اللَّهِ بنِ أبي طَلْحَةَ، عن عَلِيِّ بنِ يَحْيَى بنِ خَلاَّدٍ، عن عَمِّهِ: «أَنَّ رَجُلاً دَخَلَ المَسْجِدَ، فَذَكَر نَحْوَهُ، قال فيه: فقال النَّبِيُّ ﷺ: **إِنَّهُ لا تَتِمُّ صَلاَةٌ لأَحَدٍ مِنَ النَّاسِ حَتَّى يَتَوَضَّأَ فَيَضَعَ الْوُضُوءَ**» ـ يَعْنِي مَوَاضِعَهُ ـ «**ثُمَّ يُكَبِّرَ وَيَحْمَدَ اللَّهَ عَزَّ وَجَلَّ وَيُثْنِيَ عَلَيْهِ، وَيَقْرَأَ بِمَا تَيَسَّرَ مِنَ الْقُرْآنِ، ثُمَّ يقولَ: اللَّهُ أَكْبَرُ، ثُمَّ يَرْكَعَ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ، ثُمَّ يقولَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ حَتَّى يَسْتَوِيَ قَائِمًا، ثُمَّ يقولَ: اللَّهُ أَكْبَرُ، ثُمَّ يَسْجُدَ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ، ثُمَّ يقولَ: اللَّهُ أَكْبَرُ، وَيَرْفَعَ رَأْسَهُ حَتَّى يَسْتَوِيَ قَاعِدًا، ثُمَّ يَقُولَ: اللَّهُ أَكْبَرُ، ثُمَّ يَسْجُدَ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ، ثُمَّ يَرْفَعَ رَأْسَهُ فَيُكَبِّرَ، فَإِذَا فَعَلَ ذَلِكَ فَقَدْ تَمَّتْ صَلاَتُهُ**».

858 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا هِشَامُ بنُ عَبْدِ المَلِكِ وَالْحَجَّاجُ بنُ مِنْهَالٍ قالا: حدَّثنا هَمَّامٌ: حدَّثنا إِسْحَاقُ بنُ عَبْدِ اللَّهِ بنِ أبي طَلْحَةَ، عن علي بنِ يَحْيَى بنِ خَلاَّدٍ، عن أَبِيهِ، عن عَمِّهِ رِفَاعَةَ بنِ رَافِعٍ بِمَعْنَاهُ، قال: فقال رسولُ اللَّهِ ﷺ: «**إِنَّهَا لاَ تَتِمُّ صَلاَةُ أَحَدِكُمْ حَتَّى يُسْبغَ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ تعالَى، فَيَغْسِلَ وَجْهَهُ وَيَدَيْهِ إِلَى المِرْفَقَيْنِ، وَيَمْسَحَ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ يُكَبِّرَ اللَّهَ عَزَّ وَجَلَّ وَيَحْمَدَهُ، ثُمَّ يَقْرَأَ مِنَ الْقُرْآنِ مَا أُذِنَ لَهُ فِيهِ وَتَيَسَّرَ**» ـ فَذَكَرَ نَحْوَ حَدِيثِ حَمَّادٍ قال: «**ثُمَّ يُكَبِّرَ فَيَسْجُدَ فَيُمَكِّنَ وَجْهَهُ**» قال هَمَّامٌ: وَرُبَّمَا قال: «**جَبْهَتَهُ مِنَ الأَرْضِ، حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ وَتَسْتَرْخِيَ، ثُمَّ يُكَبِّرَ فَيَسْتَوِيَ قَاعِدًا عَلَى مَقْعَدِهِ وَيُقِيمَ صُلْبَهُ**» فَوَصَفَ الصَّلاَةَ هَكَذَا أَرْبَعَ رَكَعَاتٍ حَتَّى فَرَغَ، «**لاَ تَتِمُّ صَلاَةُ أَحَدِكُمْ حَتَّى يَفْعَلَ ذَلِكَ**».

859 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ، عن خَالِدٍ، عن مُحَمَّدٍ ـ يَعْنِي ابنَ عَمْرٍو ـ، عن عَلِيِّ بنِ يَحْيَى بنِ خَلاَّدٍ، عنْ أَبِيه، عن رِفَاعَةَ بنِ رَافِعٍ بِهَذِهِ الْقِصَّةِ قال: «**إِذَا قُمْتَ فَتَوَجَّهْتَ إِلَى الْقِبْلَةِ فَكَبِّرْ، ثُمَّ اقْرَأْ بِأُمِّ الْقُرْآنِ وَبِمَا شَاءَ اللَّهُ أَنْ تَقْرَأَ، وَإِذَا رَكَعْتَ فَضَعْ رَاحَتَيْكَ عَلَى رُكْبَتَيْكَ وَامْدُدْ ظَهْرَكَ**». وقال: «**وَإِذَا سَجَدْتَ فَمَكِّنْ لِسُجُودِكَ، فَإِذَا رَفَعْتَ فَاقْعُدْ عَلَى فَخِذِكَ الْيُسْرَى**».

860 ـ حدّثنا مُؤَمَّلُ بنُ هِشَامٍ: حدَّثنا إِسْمَاعِيلُ، عن مُحَمَّدِ بنِ إِسْحَاقَ: حدثني عَلِيُّ بنُ يَحْيَى بنِ خَلاَّدِ بنِ رَافِعٍ، عن أَبِيهِ، عن عَمِّهِ رِفَاعَةَ بنِ رَافِعٍ عن

which he said: "When you get up to offer prayer, magnify Allah Almighty and recite whatever is available to you from the Qur'an...and when you sit in the middle of the prayer (i.e. for reciting half the Tashahhud), feel at ease, and spread your left thigh to sit on, and then recite the Tashahhud; and when you stand, do the same until you finish from your prayer."

861- It is narrated on the authority of Rifa'ah that the Messenger of Allah "Allah's blessing and peace be upon him" said...and he mentioned the same in which he said: "Perform ablution in the same way as Allah Almighty has commanded you, and bear testimony (to the fact that there is no god but Allah, and that Muhammad is the Messenger of Allah", then establish the prayer, magnify Allah: if you have any portion of the Qur'an, recite it, otherwise, praise Allah Almighty and magnify Him, and affirm His Oneness (i.e. to say: "There is no god (to be worshipped) but Allah")...the more you cut from that, the more you reduce from your prayer."

862- It is narrated on the authority of Abd Ar-Rahman Ibn Shibl that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade three things: (to make prostration as light and short as) the click of a crow; (to stretch out one's arms flat on the ground during prostration like) the stretching out of the wild animal; and that man should fix (for himself) a place (in the mosque) and (does not) offer prayer (but) in it like a camel that is accustomed to (its kneeling place).

863- It is narrated on the authority of Salim Al-Barrad that he said: We came to Uqbah Ibn Amr Al-Ansari: Abu Mas'ud and asked him to tell us about the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer, thereupon he stood in front of us in the mosque, and magnified Allah, and when he bowed, he placed his hands over his knees, with his fingers below that (a bit), making a wide space between his elbows (and he remained so) until every part of his body became at rest. Then, he said: "Allah hears such as sends praises to Him", and stood (and kept standing) until every part of his body became at rest. Then, he magnified Allah and fell in prostration, and placed his palms on the ground, making a wide space between his elbows (and remained as such) until every part of his body became at rest. Then, he raised his head and sat (and remained sitting) until every part of his body became at rest. He did the same along four rak'ahs he offered like that rak'ah, and when he finished from his prayer he said: "As such we saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer."

النَّبيِّ ﷺ بِهَذِهِ الْقِصَّةِ، قال: «**إِذَا أَنْتَ قُمْتَ فِي صَلاَتِكَ فَكَبِّرِ اللَّهَ عَزَّ وَجلَّ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ عَلَيْكَ مِنَ الْقُرْآنِ**» ـ وقال فيه: ـ «**فَإِذَا جَلَسْتَ في وَسَطِ الصَّلاَةِ، فَاطْمَئِنَّ وَافْتَرِشْ فَخِذَكَ الْيُسْرَى، ثُمَّ تَشَهَّدْ، ثُمَّ إِذَا قُمْتَ، فَمِثْلَ ذَلِكَ حَتَّى تَفْرُغَ مِنْ صَلاَتِكَ**».

861 ـ حدّثنا عَبَّادُ بنُ مُوسَى الْخُتَّلِيُّ: حدَّثنا إِسْمَاعِيلُ ـ يَعْنِي ابنَ جَعْفَرٍ ـ: أخبرني يَحْيَى بنُ عَلِيِّ بنِ يَحْيَى بنِ خَلاَّدِ بنِ رَافِعٍ الزُّرَقِيُّ، عن أبِيهِ، عن جَدِّهِ، عن رِفَاعَةَ بنِ رَافِعٍ: أَنَّ رسولَ اللَّهِ ﷺ... فَقَصَّ هَذا الحديثَ قال فيه: «**فَتَوَضَّأْ كَمَا أَمَرَكَ اللَّهُ، ثُمَّ تَشَهَّدْ، فَأَقِمْ ثُمَّ كَبِّرْ، فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَاقْرَأْ بِهِ، وَإِلاَّ فَاحْمَدِ اللَّهَ عَزَّ وَجَلَّ وَكَبِّرْهُ وَهَلِّلْهُ**»، وقال فيه: «**وَإِنِ انْتَقَصْتَ مِنْهُ شَيْئًا انْتَقَصْتَ مِنْ صَلاَتِكَ**».

862 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا اللَّيْثُ، عن يَزِيدَ بنِ أبي حَبِيبٍ، عن جَعْفَرِ بنِ الْحَكَمِ. (ح) وحدَّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عن جَعْفَرِ بنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ، عن تَمِيمِ بنِ محمودٍ، عن عَبْدِ الرَّحْمَنِ بنِ شِبْلٍ قال: «نَهَى رسولُ اللَّهِ ﷺ عن نَقْرَةِ الْغُرَابِ وَافْتِرَاشِ السَّبُعِ، وَأَنْ يُوَطِّنَ الرَّجُلُ المَكَانَ في المَسْجِدِ كَمَا يُوَطِّنُ الْبَعِيرُ» هذا لَفْظُ قُتَيْبَةَ.

863 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ: حدَّثنا جَرِيرٌ، عن عَطَاءِ بنِ السَّائِبِ، عن سَالِمٍ الْبَرَّادِ قال: «أَتَيْنَا عُقْبَةَ بنَ عَمْرٍو الأنْصَارِيَّ أَبَا مَسْعُودٍ فَقُلْنَا لَهُ: حَدِّثْنَا عَنْ صَلاَةِ رسولِ اللَّهِ ﷺ، فَقَامَ بَيْنَ أَيْدِينَا في المَسْجِدِ فَكَبَّرَ، فَلَمَّا رَكَعَ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَجعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذَلِكَ، وَجَافَى بَيْنَ مِرْفَقَيْهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ قال: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**»، فَقَامَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ كَبَّرَ وَسَجَدَ وَوَضَعَ كَفَّيْهِ عَلَى الأَرْضِ، ثُمَّ جَافَى بَيْنَ مِرْفَقَيْهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ رَفَعَ رَأْسَهُ فَجلَسَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، فَفَعَلَ مِثْلَ ذَلِكَ أَيْضًا، ثُمَّ صَلَّى أَرْبَعَ رَكَعَاتٍ مِثْلَ هَذِهِ الركْعَةِ، فَصَلَّى صَلاَتَهُ ثُمَّ قال: هَكَذَا رَأَيْنَا رسولَ اللَّهِ ﷺ يُصَلِّي».

[150] The Prophet's Statement "Every (Obligatory) Prayer Which One Does Not Complete Will Be Completed From The Voluntary Prayers He Offers"

864- It is narrated on the authority of Anas Ibn Hakim Ad-Dabbi that he feared Ziyad or Ibn Ziyad, thereupon he came to Medina and met Abu Hurairah. He said: He asked me about my ancestry, and I made a mention of it to him. Then he said: "O young man! Should I not relate to you a narration?" I said: "Yes, Allah's Mercy be upon you!" he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the first thing for which the people will be reckoned on the Day of Judgement is the (obligatory) written prayer: Our Lord Almighty will say to His angels, and He has the best knowledge: "See whether My servant has completed his (obligatory) prayer or not." If it is full, it will be written as full in his account; otherwise, He will say: "See whether My servant has any voluntary prayers." If he has any voluntary prayers, He will say: "Then, complete for My servant his obligatory prayers from whatever voluntary (prayers he has)."; and then, the same will apply to all the remaining deeds."

865- The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him".

866- It is narrated on the authority of Tamim Ad-Dari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The first thing for which a servant will be reckoned on the Day of Judgement is his (obligatory) prayers...then, all the remaining deeds will be dealt with in the same way."

Chapters On Bowing And Prostration

[151] Placing Both Hands On Both Knees

867- It is narrated on the authority of Mus'ab Ibn Sa'd that he said: Once, I was offering prayer with my father when I put my hands in between my knees, thereupon he forbade me, and when I did it once again he said to me: "Do not do so, for we did it during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and we were forbidden to do it, and we were rather commanded to place our hands on the knees."

868- It is narrated on the authority of Abdullah that he said: If anyone of you bows (in the prayer), let him spread his arms on his thighs, and interlace the fingers of both his hands. However, it seems as if I am looking at the fingers of the Messenger of Allah "Allah's blessing and peace be upon him": a finger from one hand by the side of a finger from the other.

[ت150/م144 ، 145] ـ بابُ قَولِ النَّبي ﷺ «كُلُّ صَلاةٍ لاَ يُتِمُّها صَاحِبُهَا تُتَمُّ مِنْ تَطوُّعِهِ»

864 ـ حدّثنا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثنا إِسْمَاعِيلُ: حدَّثنا يُونُسُ، عن الْحَسَنِ، عن أَنَسِ بنِ حَكِيمِ الضَّبيِّ قال: خَافَ مِنْ زِيَادٍ أَوِ ابْنِ زِيَادٍ فَأَتَى الْمَدِينَةَ، فَلَقِيَ أَبَا هُرَيْرَةَ، قال فَنَسَّبَنِي؛ فَانْتَسَبْتُ لَهُ، فقال: يَا فَتَى، أَلاَ أُحَدِّثُكَ حَدِيثًا؟ قال قُلْتُ: بَلَى، رَحِمَكَ اللَّهُ. قال يُونُسُ: وأَحْسَبُهُ ذَكَرَهُ عن النَّبيِّ ﷺ قال: **«إِنَّ أَوَّلَ مَا يُحَاسَبُ النَّاسُ بِهِ يَوْمَ الْقِيَامَةِ مِنْ أَعْمَالِهِمُ الصَّلاَةُ، قال: يقولُ رَبُّنَا عَزَّ وَجَلَّ لِمَلاَئِكَتِهِ ـ وَهُوَ أَعْلَمُ ـ: انْظُرُوا في صَلاَةِ عَبْدي أَتَمَّهَا أَمْ نَقَصَهَا؟ فَإِنْ كَانَتْ تَامَّةً كُتِبَتْ لَهُ تَامَّةً، وَإِنْ كَانَ انتقصَ مِنْهَا شَيْئًا، قال: انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ؟ فَإِنْ كَانَ لَهُ تَطَوُّعٌ قال: أَتِمُّوا لِعَبْدِي فَرِيضَتَهُ مِنْ تَطَوُّعِهِ، ثُمَّ تُؤْخَذُ الأَعْمَالُ عَلَى ذَاكُم»**.

865 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن حُمَيْدٍ، عن الْحَسَنِ، عن رَجُلٍ مِنْ بَنِي سَلِيطٍ، عن أبي هُرَيْرَةَ رَضِيَ اللَّهِ عَنْهُ، عن النَّبيِّ ﷺ بِنَحْوِهِ.

866 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن دَاوُدَ بنِ أبي هِنْدٍ، عن زُرَارَةَ بنِ أَوْفَى، عن تَمِيمٍ الدَّارِيِّ، عن النَّبيِّ ﷺ بِهَذَا المَعْنَى قال: **«ثُمَّ الزَّكَاةُ مِثْلَ ذَلِكَ، ثُمَّ تُؤْخَذُ الأَعْمَالُ عَلَى حَسْبِ ذَلِكَ»**.

ما جَاءَ في تَفْرِيعِ أبْوابِ الركوعِ والسجودِ

[ت151/م145، 146] ـ بابُ وَضعِ اليدينِ على الرُّكبتينِ

867 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن أبي يَعْفُورَ ـ قال أَبُو دَاوُدَ: وَاسْمُهُ وَقْدَانُ ـ عن مُصْعَبِ بنِ سَعْدٍ قال: «صَلَّيْتُ إِلَى جَنْبِ أَبِي فَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ، فَنَهَانِي عن ذَلِكَ، فَعُدْتُ. فقال: لاَ تَصْنَعْ هَذَا، فَإِنَّا كُنَّا نَفْعَلُهُ، فَنُهِينَا عن ذَلِكَ وَأُمِرْنَا أَنْ نَضَعَ أَيْدِيَنَا عَلَى الرُّكَبِ».

868 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ بنِ نُمَيْرٍ: حدَّثنا أَبُو مُعَاوِيَةَ: حدَّثنا الأَعْمَشُ، عن إِبْرَاهِيمَ، عن عَلْقَمَةَ وَالأَسْوَدِ، عن عَبْدِ اللَّهِ قال: «إِذَا رَكَعَ أَحَدُكُمْ فَلْيَفْرِشْ ذِرَاعَيْهِ عَلَى فَخِذَيْهِ، وَلْيُطَبِّقْ بَيْنَ كَفَّيْهِ، فَكَأَنِّي أَنْظُرُ إِلَى اخْتِلاَفِ أَصَابِعِ رسولِ اللَّهِ ﷺ».

[152] What One Says In His Bowing And Prostration

869- It is narrated on the authority of Uqbah Ibn Amir that he said: When it was revealed: "Glorify with the Name of your Lord, Most Great", the Messenger of Allah "Allah's blessing and peace be upon him" said: "Recite it in your bowing." Then, when it was revealed: "Glorify with the Name of your Lord, Most High", the Messenger of Allah "Allah's blessing and peace be upon him" said: "Recite it in your prostration."

870- The same is narrated on the authority of Uqbah Ibn Amir with the following addition: Henceforth, whenever the Messenger of Allah "Allah's blessing and peace be upon him" bowed he would say: "Glorified be my Lord, Most Great, and with His Praise (I exalt Him)" thrice; and whenever he fell in prostration he would say: "Glorified be my Lord, Most High, and with His Praise (I exalt Him)" thrice.

871- It is narrated on the authority of Hudhaifah that once he offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", who said whenever he bowed: "Glorified be my Lord, Most Great" and whenever he fell in prostration he would say: "Glorified be my Lord, Most High." Furthermore, he never came upon a Holy Verse of Mercy but that he would stop at it and ask (for Allah's Mercy); and he never passed by a Verse of punishment but that he would stop at it and seek refuge (with Allah from punishment).

872- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say in both his bowing and prostration: "Glorified and Hallowed be He, The Lord of the angels and the Holy Spirit."

873- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: I offered the supererogatory prayer with the Messenger of Allah "Allah's blessing and peace be upon him" on one night: he stood and recited the Surah of Al-Baqarah, and he never came upon a Holy Verse of Mercy but that he would stop at it and ask (for Allah's Mercy); and he never passed by a Verse of punishment but that he would stop at it and seek refuge (with Allah from punishment). Then, he offered bowing, as long as his standing, in which he said: "Glorified be the Lord of overwhelming power, sovereignty, magnificence and Greatness." Then, he fell in prostration, as long as his standing, in which he said the same. Then, he stood and recited (the Surah of) Al Imran, and went on reciting a Surah after another.

874- It is narrated on the authority of Hudhaifah that he saw the Messenger of Allah "Allah's blessing and peace be upon him" offering the

[ت152/م146 ، 147] ـ بابُ ما يقُولُ الرَّجُلُ فِي رُكُوعِهِ وسجُودِهِ

869 ـ حدَّثنا الرَّبِيعُ بنُ نَافِعٍ أبُو تَوْبَةَ وَمُوسَى بنُ إِسْمَاعِيلَ المَعْنَى قالا: حدَّثنا ابنُ المُبَارَكِ، عن مُوسَى ـ قال أَبُو سَلَمَةَ: مُوسَى بنِ أَيُّوبَ ـ عن عَمِّهِ، عن عُقْبَةَ بنِ عَامِرٍ قال: لَمَّا نَزَلَتْ ﴿فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴿٧٤﴾﴾ [الواقعة: 74] قال رسولُ اللَّهِ ﷺ: «**اجْعَلُوهَا في رُكُوعِكُمْ**»، فَلَمَّا نَزَلَتْ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴿١﴾﴾ [الأعلى: 1] قال: «**اجْعَلُوهَا في سُجُودِكُمْ**».

870 ـ حدَّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا اللَّيْثُ ـ يَعْنِي ابنَ سَعْدٍ ـ، عن أَيُّوبَ بنِ مُوسَى أَوْ مُوسَى بنِ أَيُّوبَ، عن رَجُلٍ مِنْ قَوْمِهِ، عن عُقْبَةَ بنِ عَامِرٍ بِمَعْنَاهُ. زَادَ قال: «فَكَانَ رسولُ اللَّهِ ﷺ إِذَا رَكَعَ قال: "**سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ**" ثَلاَثًا. وَإِذَا سَجَدَ قال: "**سُبْحَانَ رَبِّيَ الأَعْلَى وَبِحَمْدِهِ**" ثَلاَثًا».

قال أَبُو دَاوُدَ: وَهَذِهِ الزِّيَادَةُ نَخَافُ أَنْ لاَ تَكُونَ مَحْفُوظَةً.

قال أَبُو دَاوُدَ: انْفَرَدَ أَهْلُ مِصْرَ بِإِسْنَادِ هَذَيْنِ الْحَدِيثَيْنِ: حَدِيثِ الرَّبِيعِ، وَحَدِيثِ أَحْمَدَ بنِ يُونُسَ.

871 ـ حدَّثنا حَفْصُ بنُ عُمَرَ، قال: حدَّثنا شُعْبَةُ قال: قُلْتُ لِسُلَيْمَانَ: أَدْعُو في الصَّلاَةِ إِذَا مَرَرْتُ بِآيَةِ تَخَوُّفٍ؟ فَحَدَّثَنِي عن سَعْدِ بنِ عُبَيْدَةَ، عن مُسْتَوْرِدٍ، عن صِلَةَ بنِ زُفَرَ، عن حُذَيْفَةَ: «أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ، فَكَانَ يقولُ في رُكُوعِهِ: "**سُبْحَانَ رَبِّيَ الْعَظِيمِ**". وفي سُجُودِهِ: "**سُبْحَانَ رَبِّيَ الأَعْلَى**"، وَمَا مَرَّ بِآيَةِ رَحْمَةٍ إِلاَّ وَقَفَ عِنْدَهَا فَسَأَلَ، وَلاَ بِآيَةِ عَذَابٍ إِلاَّ وَقَفَ عِنْدَهَا فَتَعَوَّذَ».

872 ـ حدَّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا هِشَامٌ: حدَّثنا قَتَادَةُ، عن مُطَرِّفٍ، عن عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يقولُ في سُجُودِهِ وَرُكُوعِهِ: «**سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلاَئِكَةِ وَالرُّوحِ**».

873 ـ حدَّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: حدَّثنا مُعَاوِيَةُ بنُ صَالِحٍ، عن عَمْرِو بنِ قَيْسٍ، عن عَاصِمِ بنِ حُمَيْدٍ، عن عَوْفِ بنِ مَالِكٍ الأَشْجَعِيِّ قال: «قُمْتُ مَعَ رسولِ اللَّهِ ﷺ لَيْلَةً، فَقَامَ فَقَرَأَ سُورَةَ الْبَقَرَةِ، لاَ يَمُرُّ بِآيَةِ رَحْمَةٍ إِلاَّ وَقَفَ فَسَأَلَ، وَلاَ يَمُرُّ بِآيَةِ عَذَابٍ إِلاَّ وَقَفَ فَتَعَوَّذَ. قال: ثُمَّ رَكَعَ بِقَدْرِ قِيَامِهِ يقولُ في رُكُوعِهِ: "**سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ**"، ثُمَّ سَجَدَ بِقَدْرِ قِيَامِهِ ثُمَّ قال في سُجُودِهِ مِثْلَ ذَلِكَ، ثُمَّ قَامَ فَقَرَأَ بِآلِ عِمْرَانَ، ثُمَّ قَرَأَ سُورَةً سُورَةً».

874 ـ حدَّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ وَعَلِيُّ بنُ الْجَعْدِ قالاَ: حدَّثنا شُعْبَةُ، عن عَمْرِو بنِ مُرَّةَ، عن أبي حَمْزَةَ مَوْلَى الأَنْصَارِ، عن رَجُلٍ مِنْ بَنِي عَبْسٍ، عن حُذَيْفَةَ:

supererogatory prayer at night: he said: "Allah is Greater" thrice "the Lord of sovereignty, overwhelming power, magnificence and greatness". Then, he inaugurated (the prayer in which he) recited Al-Baqarah, and then bowed, and his bowing was as long as his standing, in which he said: "Glorified be my Lord, Most Great! Glorified be my Lord, Most Great!" then, he raised his head from bowing, and his standing was as long as his bowing, in which he said: "To my Lord be all the praise!" Then, he fell in prostration and it was as long as his standing, in which he said: "Glorified be my Lord, Most High!" Then, he raised his head from prostration, and he sat in between both prostrations as long as his prostration, in which he said: "O my Lord! Forgive for me! O my Lord! Forgive for me!" he offered four rak'ahs as such, in which he recited Al-Baqarah, Al Imran, An-Nisa and Al-Ma'idah (or Al-An'am, Shu'bah was in doubt).

[153] The Supplication In Both Bowing And Prostration

875- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant becomes the closest to his Lord while falling in prostration, so, supplicate Allah so much while being in that posture."

876- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" lifted the curtains while the people were in rows (of prayer) behind Abu Bakr, thereupon he said: "O people! nothing of the portents of Prophethood remains barring the good vision a Muslim sees or is seen for him by others (in a dream). Verily, I have been forbidden to recite Qur'an while being in the position of bowing or prostration: as for bowing, celebrate the Greatness of the Lord in it; and as for prostration, strive your utmost to supplicate (Allah) in it, perchance it will receive answer."

877- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" more often said in his bowing and prostration: "Glorified be You O Allah, our Lord, and with Your Praises (I exalt You); O Allah! forgive for me!" he thus would act upon the (meanings and concepts of the) Qur'an.

878- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say in his prostration: "O Allah! forgive for me all of my sins: their insignificant or significant, earlier and later, public and secret."

879- It is narrated on the authority of A'ishah that she said: One night, I missed the Messenger of Allah "Allah's blessing and peace be upon him"

«أَنَّهُ رَأَى رسولَ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ فَكَانَ يَقُولُ: «**اللَّهُ أَكْبَرُ**» ثَلاثًا «**ذُو الْمَلَكُوتِ وَالْجَبَرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ**». ثُمَّ اسْتَفْتَحَ فَقَرَأَ الْبَقَرَةَ، ثُمَّ رَكَعَ فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ، وَكَانَ يَقُولُ فِي رُكُوعِهِ: «**سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ**». ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَكَانَ قِيَامُهُ نَحْوًا مِنْ رُكُوعِهِ يقولُ: «**لِرَبِّيَ الْحَمْدُ**»، ثُمَّ سَجَدَ فَكَانَ سُجُودُهُ نَحْوًا مِنْ قِيَامِهِ، فَكَانَ يَقُولُ فِي سُجُودِهِ: «**سُبْحَانَ رَبِّيَ الأَعْلَى**»، ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، وَكَانَ يَقْعُدُ فِيمَا بَيْنَ السَّجْدَتَيْنِ نَحْوًا مِنْ سُجُودِهِ، وَكَانَ يقولُ: «**رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي**»، فَصَلَّى أَرْبَعَ رَكَعَاتٍ فَقَرَأَ فِيهِنَّ الْبَقَرَةَ وَآلَ عِمْرَانَ وَالنِّسَاءَ وَالْمَائِدَةَ، أو الأَنْعَامَ» شَكَّ شُعْبَةُ.

[ت153/م147 ، 148] ـ بابٌ [في] الدُّعاءِ في الرُّكوعِ والسُّجودِ

875 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ وَأَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ وَمُحَمَّدُ بنُ سَلَمَةَ قالُوا: حدَّثنا ابنُ وَهْبٍ: أخبرنا عَمْرٌو ـ يَعْنِي ابنَ الْحَارِثِ ـ، عن عُمَارَةَ بنِ غَزِيَّةَ، عن سُمَيٍّ مَوْلَى أَبِي بَكْرٍ: أَنَّهُ سَمِعَ أَبَا صَالِحٍ ذَكْوَانَ يُحَدِّثُ عن أبي هُرَيْرَةَ أَنَّ رَسولَ اللَّهِ ﷺ قال: «**أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ**».

876 ـ حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ، عن سُلَيْمَانَ بنِ سُحَيْمٍ، عن إِبْرَاهِيمَ بنِ عَبْدِ اللَّهِ بنِ مَعْبَدٍ، عن أَبِيهِ، عن ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَشَفَ السِّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فقال: «**يَا أَيُّهَا النَّاسُ، إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلاَّ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ، وَإِنِّي نُهِيتُ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا، فَأَمَّا الرُّكُوعُ فَعَظِّمُوا الرَّبَّ فِيهِ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ**».

877 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن مَنْصُورٍ، عن أبي الضُّحَى، عن مَسْرُوقٍ، عن عَائِشَةَ قالت: كَانَ رَسولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «**سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي**» يَتَأَوَّلُ الْقُرْآنَ.

878 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ.(ح): وحدَّثنا أَحْمَدُ بنُ السَّرْحِ: أخبرنا ابنُ وَهْبٍ: أخبرني يَحْيَى بنُ أَيُّوبَ، عن عُمَارَةَ بنِ غَزِيَّةَ، عن سُمَيٍّ مَوْلَى أَبِي بَكْرٍ، عن أَبِي صَالِحٍ، عن أبي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «**اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّهُ وَجِلَّهُ، وَأَوَّلَهُ وَآخِرَهُ**». زَادَ ابنُ السَّرْحِ: «**وَعَلاَنِيَتَهُ وَسِرَّهُ**».

879 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا عَبْدَةُ، عن عُبَيْدِ اللَّهِ، عن مُحَمَّدِ بنِ يَحْيَى بنِ حَبَّانَ، عن عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عن أبي هُرَيْرَةَ، عن عَائِشَةَ قالت:

(and did not find him) in his bed, and when I looked for him, my hand touched the inside of his feet which he was holding in the mosque, and he was saying: "O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself."

[154] The Supplication During The Prayer

880- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" used to invoke Allah in the prayer saying: " O Allah! I seek refuge with You from the punishment of the grave, from the afflictions of Al-Masih Ad-Dajjal, and from the afflictions of life and death. O Allah, I seek refuge with you from sins and from (being in) debt". Somebody said to him: "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet "Allah's blessing and peace be upon him" replied: "A debtor tells lies whenever he speaks, and breaks promises whenever he makes them."

881- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from his father that he said: Once, I offered voluntary prayer beside the Messenger of Allah "Allah's blessing and peace be upon him", during which I heard him having said: "I seek refuge with Allah from the fire (of Hell)! Woe to the denizens of the fire (of Hell)!"

882- It is narrated on the authority of Abu Hurairah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" stood for the prayer and we stood behind him, and during the prayer a Bedouin said: "O Allah! bestow Your Mercy upon both me and Muhammad, and let not it go beyond us to anyone else!" when the Messenger of Allah "Allah's blessing and peace be upon him" concluded the prayer with the end salutation he said to the Bedouin: "No doubt, you've constrained what is all-embracing." He meant the Mercy of Allah Almighty.

883- It is narrated on the authority of Ibn Abbas that whenever the Messenger of Allah "Allah's blessing and peace be upon him" recited: "Glorify with the Name of your Lord, Most Great" he would say: "Glorified be my Lord, Most Great."

884- It is narrated on the authority of Musa Ibn Abu A'ishah that he said: A man used to offer prayer on the top of his house, and whenever he recited: "Has not He, (the same), the power to give life to the dead" (Al-Qiyamah 40) he would then say: "Glorified be You: it is right!" he was

فَقَدْتُ رسولَ اللَّهِ ﷺ ذاتَ لَيْلَةٍ فَلَمَسْتُ المَسْجِدَ فإِذا هُوَ سَاجِدٌ وقَدَمَاهُ مَنْصُوبَتَانِ وَهُوَ يَقُولُ: «**أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لاَ أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَ أَثْنَيْتَ عَلَى نَفْسِكَ**».

[ت154/م148، 149] ـ بابُ الدُّعاءِ في الصَّلاةِ

880 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا بَقِيَّةُ: حدَّثنا شُعَيْبٌ، عن الزُّهْرِيِّ، عن عُرْوَةَ أَنَّ عَائِشَةَ أَخبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو في صَلاَتِهِ: «**اللَّهُمَّ إِنِي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ المَحْيَا وَالمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ المَأْثَمِ وَالمَغْرَمِ**»، فقال قَائِلٌ: ما أَكْثَرَ مَا تَسْتَعِيذُ مِنَ المَغْرَمِ، فقال: «**إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ**».

قالَ أَبُو دَاوُدَ: المسيح مُثَقَّلٌ: الدجال، المسيح مُخَفَّفٌ: عيسى ﷺ، قال الحربي: والنَّاسُ كلَّ واحدٍ منهما تُخَفِّفُ، ويُروَى عن رَسولِ اللَّهِ ﷺ: «أما مسيح الضلالة».

881 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللَّهِ بنُ دَاوُدَ، عن ابنِ أَبِي لَيْلَى، عن ثَابِتٍ الْبُنَانِيِّ، عن عَبْدِ الرَّحْمَنِ بنِ أبي لَيْلَى، عن أَبِيهِ قال: صَلَّيْتُ إِلَى جَنْبِ رسولِ اللَّهِ ﷺ في صَلاَةِ تَطَوُّعٍ، فَسَمِعْتُهُ يقولُ: «**أَعُوذُ باللَّهِ مِنَ النَّارِ، وَيْلٌ لأَهْلِ النَّارِ**».

882 ـ حدّثنا أَحْمَدُ بنُ صَالحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أخبرني يُونُسُ، عن ابنِ شِهَابٍ، عن أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قال: «قَامَ رسولُ اللَّهِ ﷺ إِلَى الصَّلاةِ وَقُمْنَا مَعَهُ، فَقَالَ أَعْرَابِيٌّ في الصَّلاَةِ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلاَ تَرْحَمْ مَعَنَا أَحَدًا، فَلَمَّا سَلَّمَ رسولُ اللَّهِ ﷺ قال لِلأَعْرَابِيِّ: «**لَقَدْ تَحَجَّرْتَ وَاسِعًا**»، يُرِيدُ رَحْمَةَ اللَّهِ عَزَّ وَجَلَّ».

883 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ: حدَّثنا وَكِيعٌ، عن إِسْرَائِيلَ، عن أبي إِسْحَاقَ، عن مُسْلِمٍ الْبَطِينِ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَرَأَ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١﴾ [الأعلى: 1] قال: «**سُبْحَانَ رَبِّيَ الأَعْلَى**».

قال أَبُو دَاوُدَ: خُولِفَ وَكِيعٌ في هذا الحديثِ، رَوَاهُ أَبُو وَكِيعٍ وَشُعْبَةُ عن أبي إِسْحَاقَ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ مَوْقُوفًا.

884 ـ حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حدثني مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عن مُوسَى بنِ أبي عَائِشَةَ قال: «كَانَ رَجُلٌ يُصَلِّي فَوْقَ بَيْتِهِ وَكَانَ إِذَا قَرَأَ ﴿أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ ۝٤٠﴾ [القيامة: 40] قال: سُبْحَانَكَ، فَبَلَى. فَسَأَلُوهُ عن ذَلِكَ، فقال: سَمِعْتُهُ مِنْ رسولِ اللَّهِ ﷺ».

asked about that, thereupon he said: No doubt, I heard it from the Messenger of Allah "Allah's blessing and peace be upon him".

Abu Dawud says: Ahmad says: I admire that one should invoke Allah with the help of what the Holy Qur'an contains in the obligatory prayer.

[155] The Length Of Bowing And Prostration

885- It is narrated on the authority of As-Sa'di from his father or paternal uncle that he said: I watched the Messenger of Allah "Allah's blessing and peace be upon him" in his prayer, and he would feel at ease in his bowing as long as is enough to say: "Glorified be Allah, and with His Praises (I exalt Him)" thrice.

886- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah said: "When anyone of you bows (in prayer) let him say: "Glorified be my Lord, Most Great" thrice at minimum; and when he prostrates let him say: "Glorified be my Lord, Most High" thrice at minimum."

887- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever among you recites: "By the Fig and the Olive... Is not Allah the wisest of Judges", let him say after that: "Yes: and I'm witness to that." And whoever among you recites: "I do call to witness the Resurrection Day... Has not He, (the same), the power to give life to the dead" let him say after it: "Yes (He is)." And whoever among you recites the Surah of Al-Mursalat up to His saying: "Then what Message, after that, will they believe in" let him say after it: "We have faith in Allah."

Isma'il said: I went to the Bedouin so that he would reconfirm this narration to me, thereupon he said: O son of my brother! Do you think I have failed to retain it? I've performed Hajj sixty times, and there is none of them but that I know well the very camel on which I've performed Hajj."

888- It is narrated on the authority of Anas Ibn Malik that he said: I've never offered prayer behind anyone, whose way of prayer is more similar to the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him" than this young man, i.e. Umar Ibn Abd Al-Aziz. We guessed that he recites ten glorifications in his bowing, and ten glorifications in his prostration.

[156] The Parts Of Prostration In The Body

889- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been

قال أَبُو دَاوُدَ: قال أَحْمَدُ: يُعْجِبُنِي في الْفَرِيضَةِ أَنْ يَدْعُوَ بِمَا في الْقُرْآنِ.

[ت155/م149 ، 150] ـ بابُ مِقْدارِ الركوعِ والسجودِ

885 ـ حدّثنا مُسَدَّدٌ: حدَّثنا خَالِدُ بنُ عَبْدِ اللَّهِ: حدَّثنا سَعِيدٌ الْجُرَيْرِيُّ، عن السَّعْدِيِّ، عن أَبِيهِ، أو عن عَمِّهِ قال: رَمَقْتُ النَّبِيَّ ﷺ في صَلاَتِهِ، فَكَانَ يَتَمَكَّنُ في رُكُوعِهِ وَسُجُودِهِ قَدْرَ مَا يَقُولُ: «**سُبْحَانَ اللَّهِ وَبِحَمْدِهِ**» ثَلاثًا.

886 ـ حدّثنا عَبْدُ المَلِكِ بنُ مَرْوَانَ الأَهْوَازِيُّ: حدَّثنا أَبُو عَامِرٍ وَأَبُو دَاوُدَ، عن ابنِ أَبي ذِئْبٍ، عن إِسْحَاقَ بنِ يَزِيدَ الْهُذَلِيِّ، عن عَوْنِ بنِ عَبْدِ اللَّهِ، عن عَبْدِ اللَّهِ بنِ مَسْعُودٍ قال: قال رسولُ اللَّهِ ﷺ: «**إِذَا رَكَعَ أَحَدُكُمْ فَلْيَقُلْ ثَلاَثَ مَرَّاتٍ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، ثَلاَثًا، وَذَلِكَ أَدْنَاهُ، فَإِذَا سَجَدَ فَلْيَقُلْ: سُبْحَانَ رَبِّيَ الأَعْلَى، ثَلاَثًا، وَذَلِكَ أَدْنَاهُ**».

قال أَبُو دَاوُدَ: وهذا مُرْسَلٌ، عَوْنٌ لَمْ يُدْرِكْ عَبْدَ اللَّهِ.

887 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ الزُّهْرِيُّ: حدَّثنا سُفْيَانُ: حدثني إِسْمَاعِيلُ بنُ أُمَيَّةَ قال: سَمِعْتُ أَعْرَابِيًّا يقولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يقولُ: قال رسولُ اللَّهِ ﷺ: «**مَنْ قَرَأَ مِنْكُمْ بِـ** ﴿وَالتِّينِ وَالزَّيْتُونِ ۝١﴾ [التين: 1] **فَانْتَهَى إِلَى آخِرِهَا** ﴿أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ۝٨﴾ [التين: 8]. **فَلْيَقُلْ: بَلَى، وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ. وَمَنْ قَرَأَ** ﴿لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ۝١﴾» [القيامة: 1] **فَانْتَهَى إِلَى** ﴿أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى ۝٤٠﴾ [القيامة: 40] **فَلْيَقُلْ: بَلَى. وَمَنْ قَرَأَ** ﴿وَالْمُرْسَلَاتِ﴾ [المرسلات: 1] **فَبَلَغَ** ﴿فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ۝٥٠﴾ [المرسلات: 50] **فَلْيَقُلْ: آمَنَّا بِاللَّهِ**».

قال إِسْمَاعِيلُ: ذَهَبْتُ أُعِيدُ عَلَى الرَّجُلِ الأَعْرَابِيِّ وَأَنْظُرُ لَعَلَّهُ؟! فقال: يا ابنَ أَخِي، أَتَظُنُّ أَنِّي لَمْ أَحْفَظْهُ، لَقَدْ حَجَجْتُ سِتِّينَ حَجَّةً مَا مِنْهَا حَجَّةٌ إِلاَّ وَأَنَا أَعْرِفُ الْبَعِيرَ الَّذِي حَجَجْتُ عَلَيْهِ.

888 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ وَابنُ رَافِعٍ قالا: حدَّثنا عَبْدُ اللَّهِ بنُ إِبْرَاهِيمَ بنِ عُمَرَ بنِ كَيْسَانَ: حدثني أَبِي، عن وَهْبِ بنِ مَأْنُوسٍ قال: سَمِعْتُ سَعِيدَ بنَ جُبَيْرٍ يقولُ: سَمِعْتُ أَنَسَ بنَ مَالِكٍ يقولُ: «مَا صَلَّيْتُ وَرَاءَ أَحَدٍ بَعْدَ رسولِ اللَّهِ ﷺ أَشْبَهَ صَلاَةً بِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا الْفَتَى ـ يَعْنِي عُمَرَ بنَ عَبْدِ الْعَزِيزِ ـ قال: فَحَزَرْنَا فِي رُكُوعِهِ عَشْرَ تَسْبِيحَاتٍ، وفي سُجُودِهِ عَشْرَ تَسْبِيحَاتٍ».

قال أَبُو دَاوُدَ: قال أَحْمَدُ بنُ صَالِحٍ: قُلْتُ لَهُ: مَأْنُوس أَوْ مَأْبُوس؟ فقال: أَمَّا عَبْدُ الرَّزَّاقِ فيقولُ: مَأْبُوس، وَأَمَّا حِفْظِي فَمَأْنُوس. وهذا لَفْظُ ابنِ رَافِعٍ. قال أَحْمَدُ: عن سَعِيدِ بنِ جُبَيْرٍ، عن أَنَسِ بنِ مَالِكٍ.

[ت156/م150، 151] ـ بابُ أعضاءِ السجودِ

889 ـ حدّثنا مُسَدَّدٌ وَسُلَيْمَانُ بنُ حَرْبٍ قالا: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن عَمْرِو بنِ دِينَارٍ، عن طَاوسٍ، عن ابنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قال: «**أُمِرْتُ**» ـ قال

commanded (or your Prophet has been commanded) to prostrate on seven (parts of) bones, and to tuck up neither hair nor garment (while being in the posture of prostration to safeguard them from dust)." (Those are both hands, knees, (the toes of the) feet; and he regarded both forehead and nose one part of bone).

890- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been commanded (or your Prophet has been commanded) to prostrate on seven organs (of the body)." (Those are both hands, knees, (the toes of the) feet; and he regarded both forehead and nose one part of bone).

891- It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When a servant (of Allah) prostrates (in the prayer), seven organs (of his body) would prostrate with him: (The forehead and the tip of the nose in) his face, his hands, his knees, and (the toes of) his feet."

892- It is narrated on the authority of Ibn Umar, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Indeed, both hands prostrate (in the prayer) as the face prostrates. So, when anyone of you places his face let him place his hands, and when he raises it, let him raise them too."

[157] When One Catches Up With The Prayer While The Imam Is Prostrating: What Should He Do?

893- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you come to the prayer while we are prostrating, fall in prostration, but by no means it should be accounted; and whoever (comes while we are bowing and) could offer bowing, has, indeed, caught up the whole (rak'ah in the) prayer."

[158] Prostrating On Both Nose And Forehead

894- It is narrated on the authority of Abu Sa'id Al-Khudri that the traces of mud were visible on the forehead and the tip of the nose of the Messenger of Allah "Allah's blessing and peace be upon him" following (an obligatory) prayer he offered with the people.

895- The same is narrated on the authority of Mu'ammar.

حَمَّادٌ ـ «**أُمِرَ نَبِيُّكُمْ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةٍ وَلاَ يَكُفَّ شَعَرًا وَلاَ ثَوْبًا**».

890 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا شُعْبَةُ، عن عَمْرِو بنِ دِينَارٍ، عن طَاوُسٍ، عن ابنِ عَبَّاسٍ، عن النَّبِيِّ ﷺ قال: «**أُمِرْتُ**» ـ ورُبَّمَا قال ـ «**أُمِرَ نَبِيُّكُمْ أَنْ يَسْجُدَ عَلَى سَبْعَةِ آرَابٍ**».

891 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا بَكْرٌ ـ يَعْنِي ابنَ مُضَرَ ـ، عن ابنِ الْهَادِ، عن مُحَمَّدِ بنِ إِبْرَاهِيمَ، عن عَامِرِ بنِ سَعْدٍ، عن الْعَبَّاسِ بنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رسولَ اللَّهِ ﷺ يقولُ: «**إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ: وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ**».

892 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا إِسْمَاعِيلُ ـ يَعْنِي ابنَ إِبْرَاهِيمَ ـ، عن أَيُّوبَ، عن نَافِعٍ، عن ابنِ عُمَرَ رَفَعَهُ قال: «**إِنَّ الْيَدَيْنِ تَسْجُدَانِ كَمَا يَسْجُدُ الْوَجْهُ، وإِذَا وَضَعَ أَحَدُكُمْ وَجْهَهُ فَلْيَضَعْ يَدَيْهِ، وَإِذَا رَفَعَهُ فَلْيَرْفَعْهُمَا**».

[ت157/م151 ، 152] ـ بابٌ [في] الرَّجُلِ يُدرِكُ الإمامَ ساجدًا كيفَ يصنَعُ؟

893 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ أَنَّ سَعِيدَ بنَ الْحَكَمِ حَدَّثَهُمْ: أَنْبَأَنَا نَافِعُ بنُ يَزِيدَ: حدثني يَحْيَى بنُ أبي سُلَيْمَانَ، عن زَيْدِ بنِ أبي الْعَتَّابِ وَابنِ الْمَقْبُرِيِّ، عن أبي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**إِذَا جِئْتُمْ إِلَى الصَّلاَةِ وَنَحْنُ سُجُودٌ، فَاسْجُدُوا وَلاَ تَعُدُّوهَا شَيْئًا، وَمَنْ أَدْرَكَ الرَّكْعَةَ فَقَدْ أَدْرَكَ الصَّلاَةَ**».

[ت158/م152، 153] ـ بابُ السجودِ على الأنفِ والجبهةِ

894 ـ حدّثنا ابنُ الْمُثَنَّى: حدَّثنا صَفْوَانُ بنُ عِيسَى: حدَّثنا مَعْمَرٌ، عن يَحْيَى بنِ أبي كَثِيرٍ، عن أبي سَلَمَةَ، عن أبي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ رسولَ اللَّهِ ﷺ رُئِيَ عَلَى جَبْهَتِهِ وَعَلَى أَرْنَبَتِهِ أَثَرُ طِينٍ مِنْ صَلاَةٍ صَلاَّهَا بالنَّاسِ».

895 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى: حدَّثنا عَبْدُ الرَّزَّاقِ عن مَعْمَرٍ نَحْوَهُ.

[159] The Way Of Prostration

896- It is narrated on the authority of Abu Ishaq that he said: Al-Bara' Ibn Azib described to us (the way of prostration): he placed both his hands (on the ground), reclined against his knees, and raised the lower part of his back, and then he said: "As such the Messenger of Allah "Allah's blessing and peace be upon him" used to prostrate."

897- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be moderate in prostration, and let none of you spread his arms (flat on the ground) like the spreading of the dog."

898- It is narrated on the authority of Maimunah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration he would make a space between his arms so wide that if an animal wanted to pass from underneath his hand, it could pass.

899- It is narrated on the authority of Ibn Abbas that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" from behind him while he was prostrating, and saw the whiteness of his armpits, on account of raising the lower part of his back, and making a wide space between his arms.

900- It is narrated on the authority of Ahmar Ibn Jaz', a companion of the Messenger of Allah "Allah's blessing and peace be upon him", that whenever the Messenger of Allah "Allah's blessing and peace be upon him" prostrated, he would make a wide space between his forearms and sides, to the extent that we would feel pity for him."

901- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you prostrates, let not him spread his arms (flat on the ground) like the spreading of the dog; and let him rather squeeze both his thighs."

[160] The Concession Pertaining To That For Necessity

902- It is narrated on the authority of Abu Hurairah that he said: The companions of the Messenger of Allah "Allah's blessing and peace be upon him" made complaint to the Messenger of Allah "Allah's blessing and peace be upon him" of whatever trouble they suffered from prostration because of making wide space between their forearms and sides, thereupon he said to them: "Do that with the help of your knees."

[ت159/م153 ، 154] ـ بابُ صِفةِ السجودِ

896 ـ حدّثنا الرَّبِيعُ بنُ نَافِعٍ أبو تَوْبَةَ: حدَّثنا شَرِيكٌ، عن أبي إسْحَاقَ قال: «وَصَفَ لَنَا الْبَرَاءُ بنُ عَازِبٍ فَوَضَعَ يَدَيْهِ وَاعْتَمَدَ عَلَى رُكْبَتَيْهِ وَرَفَعَ عَجِيزَتَهُ، وَقَال: هَكَذَا كَانَ رسولُ اللَّهِ ﷺ يَسْجُدُ».

897 ـ حدّثنا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثنا شُعْبَةُ، عن قَتَادَةَ، عن أنسٍ أنَّ النَّبيَّ ﷺ قال: «**اعْتَدِلُوا في السُّجُودِ ولا يَفْتَرِشْ أَحَدُكُمْ ذِرَاعَيْهِ افْتِرَاشَ الْكَلْبِ**».

898 ـ حدّثنا قُتَيْبَةُ: حدَّثنا سُفْيَانُ، عن عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ، عن عَمِّهِ يَزِيدَ بنِ الأَصَمِّ، عن مَيْمُونَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ جَافَى بَيْنَ يَدَيْهِ حَتَّى لَوْ أَنَّ بَهْمَةً أرَادَتْ أنْ تَمُرَّ تَحتَ يَدَيْهِ مَرَّتْ».

899 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا أَبُو إِسْحَاقَ، عن التَّمِيمِيِّ الَّذِي يُحَدِّثُ بالتَّفْسِيرِ، عن ابنِ عَبَّاسٍ قال: «أَتَيْتُ النَّبِيَّ ﷺ مِنْ خَلْفِهِ فَرَأَيْتُ بَيَاضَ إِبْطَيْهِ وَهُوَ مُجَخٍّ قَدْ فَرَّجَ يَدَيْهِ».

900 ـ حدّثنا مُسْلِمُ بنُ إبْرَاهِيمَ: حدَّثنا عَبَّادُ بنُ رَاشِدٍ: حدَّثنا الْحَسَنُ: حدَّثنا أحْمَرُ بنُ جَزْءٍ، صَاحِبُ رسولُ اللَّهِ ﷺ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَجَدَ جَافَى عَضُدَيْهِ عن جَنْبَيْهِ حَتَّى نَأْوِيَ لَهُ».

901 ـ حدّثنا عَبْدُ المَلِكِ بنُ شُعَيْبِ بنِ اللَّيْثِ: حدَّثنا ابنُ وَهْبٍ: حدَّثنا اللَّيْثُ، عن دَرَّاجٍ، عن ابنِ حُجَيْرَةَ، عن أبي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قال: «**إِذَا سَجَدَ أَحَدُكُمْ فَلاَ يَفْتَرِشْ يَدَيْهِ افْتِرَاشَ الْكَلْبِ وَلْيَضُمَّ فَخِذَيْهِ**».

[ت160/م154، 155] ـ بابُ الرخصةِ في ذلكَ للضَّرورةِ

902 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن ابنِ عَجْلاَنَ، عن سُمَيٍّ، عن أبي صَالِحٍ، عن أبي هُرَيْرَةَ قال: اشْتَكَى أصْحَابُ النَّبِيِّ ﷺ إِلَى النَّبِيِّ ﷺ مَشَقَّةَ السُّجُودِ عَلَيْهِمْ إِذَا انْفَرَجُوا فقال: «**اسْتَعِينُوا بالرُّكَبِ**».

Chapters On The Act During Prayer

[161] Putting The Hands Over The Waist During The Prayer

903- It is narrated on the authority of Ziyad Ibn Subaih Al-Hanafi that he said: I offered prayer beside Ibn Umar during which I put my hands over my waist, and when he finished from the prayer he said to me: "This is what the Messenger of Allah "Allah's blessing and peace be upon him" forbade to be done in the prayer."

[162] Weeping In The Prayer

904- It is narrated on the authority of Mutarrif from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer, and in his chest there was whir like that of a millstone because of weeping.

[163] It Is Undesirable To Have Suspicion Or Self-Talk During Prayer

905- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs ablution perfectly and offers a two-rak'ah prayer, in which he is not given to absentmindedness, his earlier sins will be forgiven for him."

906- It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none, who performs ablution perfectly, and offers a two-rak'ah prayer, to which he comes with his face and heart (i.e. out of sincere faith) but that the Garden will be assured to him."

[164] Reminding The Imam Of What He Forgets In The Prayer

907- It is narrated on the authority of Al-Miswar Ibn Yazid Al-Maliki that he said: The Messenger of Allah "Allah's blessing and peace be upon him" (or according to another narration I witnessed that the Messenger of Allah "Allah's blessing and peace be upon him") was reciting in the prayer when he left something (out of forgetfulness) he did not recite. On that a man said: "O Messenger of Allah! you left such and such a Verse!" the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Why have you not reminded me of it?" according to the narration of Sulaiman, he said: "I thought it had been abrogated."

Abu Dawud says: It is narrated on the authority of Abdullah Ibn Umar that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in which he recited, but he was put to confusion. When

تفريع أبواب العمل في الصلاة

[ت161/م155، 156] - بابٌ في التَّخَصُّرِ والإِقْعاءِ

903 - حدّثنا هَنَّادُ بنُ السَّرِيِّ، عن وَكِيعٍ، عن سَعِيدِ بنِ زِيَادٍ، عن زِيَادِ بنِ صُبَيْحٍ الْحَنَفِيِّ قال: «صَلَّيْتُ إِلَى جَنْبِ ابنِ عُمَرَ فَوَضَعْتُ يَدَيَّ عَلَى خَاصِرَتَيَّ، فَلَمَّا صَلَّى قال: هَذَا الصَّلْبُ في الصَّلاَةِ، وَكَانَ رسولُ اللَّهِ ﷺ يَنْهَى عَنْهُ».

[ت162/م156، 157] - بابُ البُكاءِ في الصَّلاةِ

904 - حدّثنا عَبْدُ الرَّحْمَنِ بنُ مُحَمَّدِ بنِ سَلاَّمٍ: حدَّثنا يَزِيدُ - يَعْنِي ابنَ هَارُونَ -: أخبرنا حَمَّادٌ - يَعْنِي ابنَ سَلَمَةَ -، عن ثَابِتٍ، عن مُطَرِّفٍ، عن أبِيهِ قال: «رَأَيْتُ رسولَ اللَّهِ ﷺ يُصَلِّي وفي صَدْرِهِ أَزِيزٌ كأَزِيزِ المِرجَلِ مِنَ الْبُكَاءِ ﷺ».

[ت163/م157 ، 158] - بابُ كَرَاهِيةِ الوَسْوَسَةِ وحَدِيثِ النَّفْسِ في الصَّلاةِ

905 - حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ: حدَّثنا عَبْدُ المَلِكِ بنُ عَمْرٍو: أخبرنا هِشَامٌ - يَعْنِي ابنَ سَعْدٍ -، عن زَيْدِ بنِ أَسْلَمَ، عن عَطَاءِ بنِ يَسَارٍ، عن زَيْدِ بنِ خَالِدٍ الْجُهَنِيِّ أَنَّ النَّبِيَّ ﷺ قال: **«مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ ثُمَّ صَلَّى رَكْعَتَيْنِ لاَ يَسْهُو فِيهِمَا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»**.

906 - حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا زَيْدُ بنُ الْحُبَابِ: حدَّثنا مُعَاوِيَةُ بنُ صَالِحٍ، عن رَبِيعَةَ بنِ يَزِيدَ، عن أبي إِدْرِيسَ الْخَوْلاَنِيِّ، عن جُبَيْرِ بنِ نُفَيْرٍ الْحَضْرَمِيِّ، عن عُقْبَةَ بنِ عَامِرٍ الْجُهَنِيِّ أَنَّ رسولَ اللَّهِ ﷺ قال: **«مَا مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ وَيُصَلِّي رَكْعَتَيْنِ يُقْبِلُ بِقَلْبِهِ وَوَجْهِهِ عَلَيْهِمَا إِلاَّ وَجَبَتْ لَهُ الْجَنَّةُ»**.

[ت164/م158، 159] - بابُ الفَتْحِ على الإمامِ في الصَّلاةِ

907 - حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ وَسُلَيْمَانُ بنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ قالا: أخبرنا مَرْوَانُ بنُ مُعَاوِيَةَ، عن يَحْيَى الْكَاهِلِيِّ، عن الْمِسْوَرِ بنِ يَزِيدَ الْمَالِكِيِّ أَنَّ رسولَ اللَّهِ ﷺ - قال يَحْيَى: وَرُبَّمَا قال: شَهِدْتُ رسولَ اللَّهِ ﷺ يَقْرَأُ في الصَّلاَةِ فَتَرَكَ شَيْئًا لَمْ يَقْرَأْهُ، فقال لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ ﷺ، تَرَكْتَ آيَةَ كَذَا وَكَذَا، فقال رسولُ اللَّهِ ﷺ -: **«هَلاَّ أَذْكَرْتَنِيهَا»**.

قال سُلَيْمَانُ في حَدِيثِهِ قال: كُنْتُ أُرَاهَا نُسِخَتْ. وقال سُلَيْمَانُ: قال: حدثنا يَحْيَى بنُ كَثِيرٍ الأَزْدِيُّ قال: حدَّثنا المِسْوَرُ بنُ يَزِيدَ الأَسَدِيُّ المَالِكِيُّ.

حدّثنا يَزِيدُ بنُ مُحَمَّدٍ الدِّمَشْقِيُّ: حدَّثنا هِشَامُ بنُ إِسْمَاعِيلَ: حدَّثنا مُحَمَّدُ بنُ شُعَيْبٍ: أخبرنا عَبْدُ اللَّهِ بنُ الْعَلاَءِ بنِ زَبْرٍ، عن سَالِمِ بنِ عَبْدِ اللَّهِ، عن عَبْدِ اللَّهِ بنِ

he (finished from the prayer and) turned away he said to his father: "Have you offered prayer with us?" he said: "Yes." He asked: "Then, what prevented you (from reminding him)?"

[165] It Is Forbidden To Dictate Anything (To The Imam During The Prayer)

908- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Ali! Do not remind the imam of anything during the prayer (even though he has left it)."

[166] Turning Here And There In The Prayer

909- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty is still facing His servant while being in prayer as long as he does not turn (here and there): but once he turns, He Almighty turns away from him."

910- It is narrated on the authority of A'ishah that she said: I asked the Messenger of Allah about one's turning (here and there) during the prayer, thereupon he said: "This is something taken stealthily by Satan from the prayer of the servant."

[167] Prostrating On The Nose

911- It is narrated on the authority of Abu Sa'id Al-Khudri that the traces of mud were seen on the forehead and the tip of the nose of the Messenger of Allah "Allah's blessing and peace be upon him" following (an obligatory) prayer he offered with the people.

[168] Taking Glimpse During The Prayer

912- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and found people offering prayer, raising their hands up to the sky, thereupon he said: "The people should refrain from raising their sights to the sky in the prayer lest they (such sights) would not return to them once again (and they would become sightless)."

913- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is the matter of a people who raise their sights during their prayer?" his statement became hard and he added: "Let them desist from that, lest their sights will be snatched away."

عُمَرَ: أَنَّ النَّبِيَّ ﷺ صَلَّى صَلاَةً فَقَرَأَ فيها فَلُبِسَ عَلَيْهِ، فَلَمَّا انْصَرَفَ قال لأبي: «**أَصَلَّيْتَ مَعَنَا؟**» قال: نَعَمْ. قال: «**فَمَا مَنَعَكَ؟**».

[ت165/م159، 160] ـ بابُ النَّهْيِ عنِ التَّلقِينِ

908 ـ حدّثنا عَبْدُ الوَهَّابِ بنُ نَجْدَةَ: حدَّثنا مُحَمَّدُ بنُ يُوسُفَ الْفِرْيَابِيُّ، عن يُونُسَ بنِ أبي إِسْحَاقَ، عن أبي إِسْحَاقَ، عن الْحَارِثِ، عن عَلِيٍّ رَضِيَ اللَّهِ عَنْهُ قال: قال رسولُ اللَّهِ ﷺ: «**يَا عَلِيُّ، لا تَفْتَحْ عَلَى الإِمَامِ في الصَّلاَةِ**».

قال أَبُو دَاوُدَ: أَبُو إِسْحَاقَ لَمْ يَسْمَعْ مِنَ الْحَارِثِ إِلاَّ أَرْبَعَةَ أَحَادِيثَ لَيْسَ هَذَا مِنْهَا.

[ت166/م160 ، 161] ـ بابُ الالتِفاتِ في الصلاةِ

909 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ، قال: أخبرني يُونُسُ، عن ابنِ شِهَابٍ قال: سَمِعْتُ أَبَا الأَحْوَصِ يُحَدِّثُنَا في مَجْلِسِ سَعِيدِ بنِ الْمُسَيَّبِ قال: قال أَبُو ذَرٍّ: قال رسولُ اللَّهِ ﷺ: «**لاَ يَزَالُ اللَّهُ عَزَّ وَجَلَّ مُقْبِلاً عَلَى الْعَبْدِ وَهُوَ في صَلاَتِهِ مَا لَمْ يَلْتَفِتْ، فَإِذَا الْتَفَتَ انْصَرَفَ عَنْهُ**».

910 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو الأَحْوَصِ، عن الأَشْعَثِ ـ يَعْنِي ابنَ سُلَيْمٍ ـ، عن أَبِيهِ، عن مَسْرُوقٍ، عن عَائِشَةَ قالت: سَأَلْتُ رسولَ اللَّهِ ﷺ عن الْتِفَاتِ الرَّجُلِ في الصَّلاَةِ، فقال: «**إِنَّمَا هُوَ اخْتِلاَسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلاَةِ الْعَبْدِ**».

[ت167/م161، 162] ـ بابُ السجودِ على الأنفِ

911 ـ حدّثنا مُؤَمَّلُ بنُ الْفَضْلِ: حدَّثنا عِيسَى، عن مَعْمَرٍ، عن يَحْيَى بنِ أبي كَثِيرٍ، عن أبي سَلَمَةَ، عن أبي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ رسولَ اللَّهِ ﷺ رُئِيَ عَلَى جَبْهَتِهِ وَعَلَى أَرْنَبَتِهِ أَثَرُ طِينٍ مِنْ صَلاَةٍ صَلاَّهَا بالنَّاسِ».

قال أَبُو عَلِيٍّ: هذا الحديثُ لَمْ يَقْرَأْهُ أَبُو دَاوُدَ في الْعَرْضَةِ الرَّابِعَةِ.

[ت168/م162، 163] ـ بابُ النَّظرِ في الصلاةِ

912 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو مُعَاوِيَةَ. (ح) وحدَّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ ـ وهذا حَدِيثُهُ، وَهُوَ أَتَمُّ ـ، عن الأعمش، عن الْمُسَيَّبِ بنِ رافِعٍ، عن تَمِيمِ بنِ طَرَفَةَ الطَّائِيِّ، عن جَابِرِ بنِ سَمُرَةَ ـ قال عُثْمَانُ: هُوَ ابنُ أبي شَيْبَةَ: ـ قال: دَخَلَ رسولُ اللَّهِ ﷺ الْمَسْجِدَ فَرَأَى فِيهِ نَاسًا يُصَلُّونَ رَافِعِي أَيْدِيهِمْ إِلَى السَّمَاءِ ـ ثُمَّ اتَّفَقَا ـ فقال: «**لَيَنْتَهِيَنَّ رِجَالٌ يُشْخِصُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ**» ـ قال مُسَدَّدٌ: «**في الصَّلاَةِ ـ أَوْ لاَ تَرْجِعُ إِلَيْهِمْ أَبْصَارُهُمْ**».

913 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن سَعِيدِ بنِ أبي عَرُوبَةَ، عن قَتَادَةَ أَنَّ أَنَسَ بنَ مَالِكٍ حَدَّثَهُمْ قال: قال رسولُ اللَّهِ ﷺ: «**مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ في صَلاَتِهِمْ؟**»، فَاشْتَدَّ قَوْلُهُ في ذَلِكَ فقال: «**لَيَنْتَهِيَنَّ عن ذَلِكَ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ**».

914- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" prayed once in a garment having marks. Then he said: "The marks of this (garment) occupied me (during the prayer). Take it and give it to Abu Jahm and bring me his woollen garment."

915- The same is narrated on the authority of A'ishah, in which she said: He then took a woollen sheet that was belonging to Abu Jahm, thereupon it was said to him: "O Messenger of Allah! the garment which had marks was better than that."

[169] The Concession Pertaining To That

916- It is narrated on the authority of Sahl Ibn Al-Hanzaliyyah that he said: The call for the Morning prayer was pronounced, and the Messenger of Allah "Allah's blessing and peace be upon him" started offering prayer while turning his sight towards the mountain pass. Abu Dawud says: He had sent a horseman to the mountain pass to keep on guard.

[170] The Act During The Prayer

917- It is narrated on the authority of Abu Qatadah that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer while he was carrying Umamah, the daughter of Zainab, daughter of the Messenger of Allah "Allah's blessing and peace be upon him"; and whenever he fell in prostration he would place her (on the ground), and whenever he stood he would carry her.

918- It is narrated on the authority of Abu Qatadah that he said: While we were sitting in the mosque, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, carrying Umamah, the daughter of Abu Al-As Ibn Ar-Rabie, and her mother Zainab, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him". Since she was a child, he was carrying her on his shoulder. The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer while she was on his shoulder: he would place her (on the ground) whenever he bowed, and take her whenever he stood until he finished the prayer, during which he did the same with her.

919- It is narrated on the authority of Abu Qatadah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" leading the people in the prayer while Umamah, the daughter of Abu Al-As Ibn Ar-Rabie was on his shoulder, and whenever he fell in prostration he would place her (on the ground).

914 ـ حدّثنا عُثْمانُ بنُ أبي شَيْبَةَ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عن الزُّهْرِيِّ، عن عُرْوَةَ، عن عَائِشَةَ قالت: صَلَّى رسولُ اللَّهِ ﷺ في خَمِيصَةٍ لَهَا أَعْلامٌ، فقال: «**شَغَلَتْنِي أَعْلَامُ هَذِهِ، اذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَأْتُونِي بِأَنْبَجَانِيَّةٍ**».

915 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أبي: حدَّثنا عَبْدُ الرَّحْمنِ ـ يَعْنِي ابنَ أبي الزِّنَادِ ـ قال: سَمِعْتُ هِشَامًا يُحَدِّثُ عن أبِيهِ، عن عَائِشَةَ بهذا الخَبَرِ قال: «وَأَخَذَ كُرْدِيًّا كَانَ لأَبِي جَهْمٍ، فَقِيلَ: يَا رَسولَ اللَّهِ، الْخَمِيصَةُ كَانَتْ خَيْرًا مِنَ الْكُرْدِيِّ».

[ت169/م163 ، 164] ـ بابُ الرُّخصةِ في ذلك

916 ـ حدّثنا الرَّبِيعُ بنُ نَافِعٍ: حدَّثنا مُعَاوِيَةُ ـ يَعْنِي ابنَ سَلَّامٍ ـ، عن زَيْدٍ أَنَّهُ سَمِعَ أَبَا سَلَّامٍ قال: حدثني السَّلُولِيُّ ـ هُوَ أَبُو كَبْشَةَ ـ، عن سَهْلِ ابْنِ الْحَنْظَلِيَّةِ قال: «ثُوِّبَ بالصلاةِ ـ يَعْنِي صَلَاةَ الصُّبْحِ ـ فَجَعَلَ رسولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ يَلْتَفِتُ إِلَى الشِّعْبِ».

قال أَبُو دَاوُدَ: «وَكَانَ أَرْسَلَ فَارِسًا إِلَى الشِّعْبِ مِنَ اللَّيْلِ يَحْرُسُ».

[ت170/م164 ، 165] ـ بابُ العملِ في الصلاةِ

917 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا مَالِكٌ، عن عَامِرِ بنِ عَبْدِ اللَّهِ بنِ الزُّبَيْرِ، عن عَمْرِو بنِ سُلَيْمٍ، عن أبي قَتَادَةَ: «أَنَّ رسولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ ابْنَةِ رسولِ اللَّهِ ﷺ فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ حَمَلَهَا».

918 ـ حدّثنا قُتَيْبَةُ ـ يَعْنِي ابنَ سَعِيدٍ ـ: حدَّثنا اللَّيْثُ، عن سَعِيدِ بنِ أبي سَعِيدٍ، عن عَمْرِو بنِ سُلَيْمٍ الزُّرَقِيِّ أَنَّهُ سَمِعَ أَبَا قَتَادَةَ يقولُ: «بَينَا نَحْنُ في الْمَسْجِدِ جُلُوسٌ، خَرَجَ عَلَيْنَا رسولُ اللَّهِ ﷺ يَحْمِلُ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ بنِ الرَّبِيعِ، وَأُمُّهَا زَيْنَبُ بِنْتُ رسولِ اللَّهِ ﷺ، وَهِيَ صَبِيَّةٌ يَحْمِلُهَا عَلَى عَاتِقِهِ، فَصَلَّى رسولُ اللَّهِ ﷺ، وَهِيَ عَلَى عَاتِقِهِ، يَضَعُهَا إِذَا رَكَعَ وَيُعِيدُهَا إِذَا قَامَ، حَتَّى قَضَى صَلَاتَهُ، يَفْعَلُ ذَلِكَ بِهَا».

919 ـ حدّثنا مُحَمَّدُ بنُ سَلَمَةَ الْمُرَادِيُّ: حدَّثنا ابنُ وَهْبٍ، عن مَخْرَمَةَ، عن أبِيهِ، عن عَمْرِو بنِ سُلَيْمٍ الزُّرَقِيِّ قال: سَمِعْتُ أَبَا قَتَادَةَ الأَنْصَارِيَّ يقولُ: «رَأَيْتُ رسولَ اللَّهِ ﷺ يُصَلِّي لِلنَّاسِ وَأُمَامَةُ بِنْتُ أبي الْعَاصِ عَلَى عُنُقِهِ، فَإِذَا سَجَدَ وَضَعَهَا».

قال أَبُو دَاوُدَ: لَمْ يَسْمَعْ مَخْرَمَةُ مِنْ أَبِيهِ إِلاَّ حَدِيثًا وَاحِدًا.

920- It is narrated on the authority of Amr Ibn Sulaim Az-Zuraqi from Abu Qatadah, a companion of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: While we were sitting in the mosque, in expectation for the Messenger of Allah "Allah's blessing and peace be upon him" to come to lead the Zhuhr or Asr prayer, after Bilal had called him for the prayer, he came out to us, having Umamah, the daughter of Ar-Rabie Ibn Abu Al-As from his daughter Zainab on his shoulder. The Messenger of Allah "Allah's blessing and peace be upon him" stood in his praying place, and we stood behind him, while she was still in the very place in which she had been (i.e. on his shoulder). He magnified Allah and we did so after him (and he kept her as such) until when the Messenger of Allah "Allah's blessing and peace be upon him" intended to bow, he placed her (on the ground) and he bowed and prostrated. When he finished from both prostrations and he stood up, he took her once again, and restored her in the very place in which she had been. The Messenger of Allah "Allah's blessing and peace be upon him" did the same with her in each rak'ah, until he finished from his prayer "Allah's blessing and peace be upon him".

921- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You can kill the two black animals during the prayer, i.e. the female-snake and the scorpion."

922- It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was offering prayer and the door was closed. I came and asked for the door to be opened, thereupon he walked towards the door and opened it for me, and then he returned to his praying place. It was mentioned that the door was at the direction of the Qiblah.

[171] What About Returning The Salutation During The Prayer

923- It is narrated on the authority of Abdullah that he said: It was our habit to greet the Messenger of Allah "Allah's blessing and peace be upon him" while he was in prayer and he would return the greeting to us. When we came back from the Negus and we saluted him, he gave no reply to us and said: "In the prayer, one is occupied (by more serious matters)."

924- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: It was our habit to greet with peace one another and ask for our needs during the prayer. Once, I went to the Messenger of Allah "Allah's blessing and peace be upon him" and saluted him, but he gave no reply, thereupon I felt it. when the Messenger of Allah "Allah's blessing and peace be upon

920 ـ حدّثنا يَحيَى بنُ خَلَفٍ: حدَّثنا عَبْدُ الأَعْلَى: حدَّثنا مُحَمَّدٌ ـ يَعْنِي ابنَ إِسْحَاقَ ـ، عن سَعِيدِ بنِ أبي سَعِيدٍ المَقْبُرِيِّ، عن عَمْرِو بنِ سُلَيم الزُّرَقِيِّ، عن أبي قَتَادَةَ، صَاحِبِ رسولِ اللَّهِ ﷺ قال: «بَيْنَمَا نَحْنُ نَنْتَظِرُ رسولَ اللَّهِ ﷺ لِلصَّلاَةِ، في الظُّهرِ أو العصرِ، وقد دعاهُ بلالٌ للصلاة، إِذْ خَرَجَ إِلَيْنَا وَأُمَامَةُ بِنْتُ أَبِي الْعَاصِ بِنْتُ ابْنَتِهِ عَلَى عُنُقِهِ، فَقَامَ رسولُ اللَّهِ ﷺ في مُصَلاَّهُ، وَقُمْنَا خَلْفَهُ، وَهِيَ في مَكَانِهَا الَّذِي هِيَ فِيهِ. قال: فَكَبَّرَ فَكَبَّرْنَا. قال: حَتَّى إِذَا أَرَادَ رسولُ اللَّهِ ﷺ أَنْ يَرْكَعَ أَخَذَهَا فَوَضَعَهَا، ثُمَّ رَكَعَ وَسَجَدَ، حَتَّى إِذَا فَرَغَ مِنْ سُجُودِهِ ثُمَّ قَامَ، أَخَذَهَا فَرَدَّهَا في مَكَانِهَا، فَمَا زَالَ رسولُ اللَّهِ ﷺ يَصْنَعُ بِهَا ذَلِكَ في كلِّ رَكْعَةٍ حَتَّى فَرَغَ مِنْ صَلاتِهِ ﷺ».

921 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا عَلِيُّ بنُ المُبَارَكِ، عن يَحْيَى بنِ أبي كَثِيرٍ، عن ضَمْضَمِ بنِ جَوْسٍ، عن أبي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**اقْتُلُوا الأَسْوَدَيْنِ في الصَّلاَةِ: الْحَيَّةَ وَالْعَقْرَبَ**».

922 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ وَمُسَدَّدٌ ـ وهذا لَفْظُهُ ـ قال: حدَّثنا بِشْرٌ ـ يَعْنِي ابنَ المُفَضَّلِ ـ: حدَّثنا بُرْدٌ، عن الزُّهْرِيِّ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن عَائِشَةَ قالت: «كَانَ رسولُ اللَّهِ ﷺ ـ قال أَحْمَدُ: يُصَلِّي ـ وَالْبَابُ عَلَيْهِ مُغْلَقٌ، فَجِئْتُ فَاسْتَفْتَحْتُ، ـ قال أَحْمَدُ: فَمَشَى ـ فَفَتَحَ لِي ثُمَّ رَجَعَ إِلَى مُصَلاَّهُ، وَذَكَرَ أَنَّ الْبَابَ كَانَ في الْقِبْلَةِ».

[ت171/م165 ، 166] ـ بابُ ردِّ السلامِ في الصلاةِ

923 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ بنِ نُمَيْرٍ: حدَّثنا ابنُ فُضَيْلٍ، عن الأَعْمَشِ، عن إِبْرَاهِيمَ، عن عَلْقَمَةَ، عن عَبْدِ اللَّهِ قال: كُنَّا نُسَلِّمُ عَلَى رسولِ اللَّهِ ﷺ وَهُوَ في الصَّلاَةِ فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْنَا وقال: «**إِنَّ في الصَّلاَةِ لَشُغْلاً**».

924 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا أَبَانُ: حدَّثنا عَاصِمٌ، عن أبي وَائِلٍ، عن عَبْدِ اللَّهِ قال: كُنَّا نُسَلِّمُ في الصَّلاَةِ وَنَأْمُرُ بِحَاجَتِنَا، فَقَدِمْتُ عَلَى رسولِ اللَّهِ ﷺ

him" finished (from the prayer) he said: "No doubt, Allah Almighty changes what He likes (in the religion); and Allah Almighty has set the principle that you should not talk during the prayer." Then, he returned the salutation to me.

925- It is narrated on the authority of Suhaib that he said: I came upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was praying, and when I saluted him he replied by beckoning with the help of his finger.

926- It is narrated on the authority of Jabir Ibn Abdullah that he said: Allah's Apostle "Allah's blessing and peace be upon him" sent me for some job at Banu Al-Mustaliq, and (when I had finished it) I came back to him and he was praying on his camel. I talked to him, and he said as such to me with his hand. I talked to him once again, and he said as such to me with his hand, and I was hearing him reciting and nodding with his head." When he finished (from the prayer) he asked me: "What have you done in that for which I sent you? What prevented me from returning the greeting was that I was praying."

927- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to the mosque of Quba to offer prayer in it, and the Ansar came to him and saluted him. I asked Bilal: How did you see the Messenger of Allah "Allah's blessing and peace be upon him" having returned their greeting when they saluted him while he was praying? He said: He said as such, spreading his hand. Ja'far Ibn Awn (a sub-narrator) spread his hand (to illustrate it) making its inside downward and its back upward.

928- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer (of anyone of you) does not become defective by suspicion (i.e. to have doubt whether you've prayed three or four, and thus leave suspicion and build upon what is certain), and there should be no greeting (of one another during the prayer)."

929- It is narrated on the authority of Abu Hurairah tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The prayer (of anyone of you) does not become defective by being greeted (by others during the prayer provided that one should not return the greeting), nor by suspicion (i.e. to have doubt whether you've prayed three or four, and thus leave suspicion and build upon what is certain)."

وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ السَّلاَمَ، فَأَخَذَنِي مَا قَدُمَ وَمَا حَدُثَ، فَلَمَّا قَضَى رسولُ اللَّهِ ﷺ الصَّلاَةَ قال: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحْدِثُ مِنْ أَمْرِهِ مَا يَشَاءُ، وَإِنَّ اللَّهَ تَعَالَى قَدْ أَحْدَثَ مِنْ أَمْرِهِ أَنْ لاَ تَكَلَّمُوا فِي الصَّلاَةِ**»، فَرَدَّ عَلَيَّ السَّلاَمَ.

925 ـ حدّثنا يَزِيدُ بنُ خَالِدِ بنِ مَوْهَبٍ وَقُتَيْبَةُ بنُ سَعِيدٍ أَنَّ اللَّيْثَ حَدَّثَهُمْ، عن بُكَيْرٍ، عن نَابِلٍ صَاحِبِ الْعَبَاءِ، عن ابنِ عُمَرَ، عن صُهَيْبٍ أَنَّهُ قال: «مَرَرْتُ برسولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ إِشَارَةً. قال: ولا أَعْلَمُهُ إِلاَّ قال: إِشَارَةً بِإِصْبَعِهِ». وهذا لَفْظُ حَدِيثِ قُتَيْبَةَ.

926 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا أبو الزُّبَيْرِ، عن جَابِرٍ قال: أَرْسَلَنِي نَبِيُّ اللَّهِ ﷺ إِلَى بَنِي الْمُصْطَلِقِ، فَأَتَيْتُهُ وَهُوَ يُصَلِّي عَلَى بَعِيرِهِ فَكَلَّمْتُهُ، فقال لِي بِيَدِهِ هَكَذَا، ثُمَّ كَلَّمْتُهُ، فقال لِي بِيَدِهِ هَكَذَا، وَأَنَا أَسْمَعُهُ يَقْرَأُ وَيُومِىءُ بِرَأْسِهِ. قال: فَلَمَّا فَرَغَ قال: «**مَا فَعَلْتَ فِي الَّذِي أَرْسَلْتُكَ؟ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أُكَلِّمَكَ إِلاَّ أَنِّي كُنْتُ أُصَلِّي**».

927 ـ حدّثنا الْحُسَيْنُ بنُ عِيسَى الْخُرَاسَانِيُّ الدَّامِغَانِيُّ: حدَّثنا جَعْفَرُ بنُ عَوْنٍ: حدَّثنا هِشَامُ بنُ سَعْدٍ: حدَّثنا نَافِعٌ قال: سَمِعْتُ عَبْدَ اللَّهِ بنَ عُمَرَ يقولُ: «خَرَجَ رسولُ اللَّهِ ﷺ إِلَى قُبَاءَ يُصَلِّي فِيهِ. قال: فَجَاءَتْهُ الأَنْصَارُ فَسَلَّمُوا عَلَيْهِ وَهُوَ يُصَلِّي. قال: فَقُلْتُ لِبِلاَلٍ: كَيْفَ رَأَيْتَ رسولَ اللَّهِ ﷺ يَرُدُّ عَلَيْهِمْ حِينَ كَانُوا يُسَلِّمُونَ عَلَيْهِ وَهُوَ يُصَلِّي؟ قال: يقولُ هَكَذَا، وَبَسَطَ كَفَّهُ، وَبَسَطَ جَعْفَرُ بنُ عَوْنٍ كَفَّهُ، وَجَعَلَ بَطْنَهُ أَسْفَلَ وَجَعَلَ ظَهْرَهُ إِلَى فَوْقُ».

928 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ مَهْدِيٍّ، عن سُفْيَانَ، عن أبي مَالِكٍ الأَشْجَعِيِّ، عن أبي حَازِمٍ، عن أبي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قال: «**لاَ غِرَارَ فِي الصَّلاَةِ وَلاَ تَسْلِيمَ**».

قال أَحْمَدُ: يَعْنِي ـ فيما أُرَى ـ أَنْ لاَ تُسَلِّمَ وَلاَ يُسَلَّمَ عَلَيْكَ، وَيُغَرِّرُ الرَّجُلُ بِصَلاَتِهِ فَيَنْصَرِفُ وَهُوَ فيها شَاكٌّ.

929 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: أخبرنا مُعَاوِيَةُ بنُ هِشَامٍ، عن سُفْيَانَ، عن أبي مَالِكٍ، عن أبي حَازِمٍ، عن أبي هُرَيْرَةَ قال: أُرَاهُ رَفَعَهُ، قال: «**لاَ غِرَارَ فِي تَسْلِيمٍ وَلاَ صَلاَةٍ**».

قال أَبُو دَاوُدَ: وَرَوَاهُ ابنُ فُضَيْلٍ عَلَى لَفْظِ ابنِ مَهْدِيٍّ وَلَمْ يَرْفَعْهُ.

[172] Saying To The Sneezer During The Prayer: "Might Allah Bestow His Mercy Upon You"

930- It is narrated on the authority of Mu'awiyah Ibn Al-Hakam As-Sulami: I was praying behind The Messenger of Allah "Allah's blessing and peace be upon him" when a man sneezed. I said: "Allah's mercy be upon you!" The people stared at me disapprovingly. I said: "Let my Mother be bereaved of me! What is the matter?" They started striking their hands on their thighs. Saw them urging me to keep silent I said nothing (though I got angry). When The Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer, he, by Allah, did neither scold, beat, nor berate me, -let my father and mother be sacrificed for him, but he said: "The ordinary speech to one another is not permissible during the prayer, for it consists of glorifying and magnifying Allah, and reciting The Qur'an" or as The Messenger of Allah "Allah's blessing and peace be upon him" said. I said: "O Messenger of Allah! Until recently, we were living in ignorance, but Allah has brought Islam to us. From among us, there are men who are used to have recourse to priests. (What about them?)" He said: "Do not have recourse to them." I said: "There are men who are used to believe in omen." He said: "That is something in their breasts, but let not it keep them off (what is right)." I said: "From among us, there are men who are used to draw lines." He said: "There was a prophet who used to draw lines. If they do it as he did, that is permissible." I said: "I had a slave-girl who used to keep an eye on goats by the side of (the mountain of) Uhud and Jawwaniyyah. One day, I was passing by that way when I saw that a wolf had carried a goat from her flock. I am, anyway, a man from the sons of Adam. I felt sorry as they (people) feel sorry. So I slapped her." The Messenger of Allah "Allah's blessing and peace be upon him" Felt (what I had done) as something of seriousness. I said: "O Messenger of Allah! Would I not emancipate her?" He said: "Bring her to me." I brought her to him. He asked her: "Where is Allah?" She said: "He is in the heaven." He said: "Who am I?" She said: "You are The Messenger of Allah "Allah's blessing and peace be upon him"." He said (addressing me): "Manumit her, for she is a believing woman."

931- It is narrated on the authority of Mu'awiyah Ibn Al-Hakam As-Sulami that he said: When I came to the Messenger of Allah "Allah's blessing and peace be upon him", I learnt many things belonging to the principles of Islam, and from amongst what I learnt was that the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When you sneeze, praise Allah, and when somebody sneezes and he praises Allah, say

[ت172/م166 ، 167] ـ بابُ تشميتِ العاطِسِ في الصَّلاةِ

930 ـ حدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى. (ح) وحدَّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا إسْمَاعِيلُ بنُ إبْرَاهِيمَ، المَعْنَى، عن حَجَّاجِ الصَّوَّافِ: حدثني يَحْيَى بنُ أبي كَثِيرٍ، عن هِلاَلِ بنِ أبي مَيْمُونَةَ، عن عَطَاءِ بنِ يَسَارٍ، عن مُعَاوِيَةَ بنِ الْحَكَمِ السُّلَمِيِّ قال: صَلَّيْتُ مَعَ رسولِ اللَّهِ ﷺ، فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ، فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَاثُكْلَ أُمِّيَاهُ، مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ؟ قال: فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ، فَعَرَفْتُ أَنَّهُمْ يُصَمِّتُونِي ـ قال عُثْمَانُ: فَلَمَّا رَأَيْتُهُمْ يُسَكِّتُونِي لَكِنِّي سَكَتُّ ـ فَلَمَّا صَلَّى رسولُ اللَّهِ ﷺ ـ بِأَبِي وَأُمِّي ـ مَا ضَرَبَنِي وَلاَ كَهَرَنِي وَلاَ سَبَّنِي، ثُمَّ قال: «**إِنَّ هَذِهِ الصَّلاَةَ لاَ يَحِلُّ فِيهَا شَيْءٌ مِنْ كَلامِ النَّاسِ هَذَا؛ إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ**»، أو كَمَا قال رسولُ اللَّهِ ﷺ. قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا قَوْمٌ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَنَا اللَّهُ بِالإِسْلاَمِ، وَمِنَّا رِجَالٌ يَأْتُونَ الْكُهَّانَ! قال: «**فَلاَ تَأْتِهِمْ**»، قال: قُلْتُ: مِنَّا رِجَالٌ يَتَطَيَّرُونَ. قَالَ: «**ذَلِكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلا يَصُدَّهُمْ**» قال: قُلْتُ: وَمِنَّا رِجَالٌ يَخُطُّونَ. قال: «**كَانَ نَبِيٌّ مِنَ الأَنْبِيَاءِ يَخُطُّ، فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ**». قال: قُلْتُ: جَارِيَةٌ لِي كَانَتْ تَرْعَى غُنَيْمَاتٍ قِبَلَ أُحُدٍ وَالْجُوَّانِيَّةِ، إِذِ اطَّلَعْتُ عَلَيْهَا اطِّلاَعَةً، فَإِذَا الذِّئْبُ قَدْ ذَهَبَ بِشَاةٍ مِنْهَا، وَأَنَا مِنْ بَنِي آدَمَ آسَفُ كَمَا يَأْسَفُونَ، لَكِنِّي صَكَكْتُهَا صَكَّةً، فَعَظُمَ ذَاكَ عَلَيَّ رسولُ اللَّهِ ﷺ، فَقُلْتُ: أفلاَ أُعْتِقُهَا؟ قال: «**ائْتِنِي بِهَا**»، فَجِئْتُ بِهَا، فقال: «**أَيْنَ اللَّهُ؟**» قالت: في السَّمَاءِ، قال: «**مَنْ أَنَا؟**» قالت: أَنْتَ رسولُ اللَّهِ، قال: «**أَعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ**».

931 ـ حدّثنا مُحَمَّدُ بنُ يُونُسَ النَّسَائِيُّ: حدَّثنا عَبْدُ المَلِكِ بنُ عَمْرٍو: حدَّثنا فُلَيْحٌ، عن هِلاَلِ بنِ عَلِيٍّ، عن عَطَاءِ بنِ يَسَارٍ، عن مُعَاوِيَةَ بنِ الْحَكَمِ السُّلَمِيِّ قال: «لَمَّا قَدِمْتُ عَلَى رَسولِ اللَّهِ ﷺ عُلِّمْتُ أُمُورًا مِنْ أُمُورِ الإِسْلاَمِ، فَكَانَ فيما عُلِّمْتُ أن قال لِي: «**إِذَا عَطَسْتَ فَاحْمَدِ اللَّهَ، وَإِذَا عَطَسَ الْعَاطِسُ فَحَمِدَ اللَّهَ فَقُلْ**:

to him: "Allah's Mercy be upon you." While I was standing with the Messenger of Allah "Allah's blessing and peace be upon him" in prayer a man sneezed and praised Allah, and I said to him: "Allah's Mercy be upon you" therewith I raised my voice. The people threw me with their gazes until I became angry. I said to them: "Why are you gazing at me with your eyes disdainfully?" they then glorified Allah. when the Messenger of Allah "Allah's blessing and peace be upon him" finished his prayer he asked: "Who is the one who has talked (during the prayer)?" it was said: "It is this desert dweller." On that the Messenger of Allah "Allah's blessing and peace be upon him" invited me and said: "Verily, the prayer is just to recite the Qur'an and celebrate (the Praises of) Allah Almighty. So, when you are in prayer, let that only be your occupation." Indeed, I've never seen a tutor more gentle and lenient in instruction than the Messenger of Allah "Allah's blessing and peace be upon him".

[173] Saying "Amen" Behind The Imam

932- It is narrated on the authority of Wa'il Ibn Hujr that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" recited "And not those who go astray" he would say "Amen", raising his voice with it.

933- It is narrated on the authority of Wa'il Ibn Hujr that he offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", in which he said "Amen" loudly, and uttered the end salutation on both his right and left sides to the extent that he saw the whiteness of his cheek.

934- It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" recited (in prayer): "Not of those upon whom wrath falls, nor of those who go astray", he would then say: "Amen" so loudly that those in the first row next to him would hear it (clearly).

935- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the imam recites: "Not of those upon whom wrath falls, nor of those who go astray", you should say "Amen", for if the saying of anyone agrees with that of the angels, his earlier sins will be forgiven for him."

936- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam says "Amen" you should say "Amen" for if the "Amen" of anyone agrees with the "Amen" of the angels, his previous sins will be forgiven for him."

يَرْحَمُكَ اللَّهُ». قال: فَبَيْنَمَا أَنَا قَائِمٌ مَع رسولِ اللَّهِ ﷺ في الصَّلاَةِ إِذْ عَطَسَ رَجُلٌ فَحمِدَ اللَّهَ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ، رَافِعًا بِهَا صَوْتِي، فَرَمَانِي النَّاسُ بِأَبْصَارِهِمْ حَتَّى احْتَمَلَنِي ذَلِكَ، فَقُلْتُ: مَا لَكُمْ تَنْظُرُونَ إِلَيَّ بِأَعْيُنٍ شُزْرٍ، قال: فَسَبَّحُوا، فَلَمَّا قَضَى النَّبِيُّ ﷺ قال: «**مَنِ الْمُتَكَلِّمُ؟**» قِيلَ: هَذَا الأَعْرَابِيُّ، فَدَعَانِي رسولُ اللَّهِ ﷺ فَقالَ لِي: «**إِنَّمَا الصَّلاَةُ لِقِرَاءَةِ الْقُرْآنِ وَذِكْرِ اللَّهِ، فَإِذَا كُنْتَ فيها فَلْيَكُنْ ذَلِكَ شَأْنَكَ**»، فَمَا رَأَيْتُ مُعَلِّماً قَطُّ أَرْفَقَ مِنْ رَسُولِ اللَّهِ ﷺ».

[ت173/م167 ، 168] ـ بابُ التَّأمينِ وَراءَ الإمامِ

932 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عن سَلَمَةَ، عن حُجْرٍ أبي الْعَنْبَسِ الْحَضْرَمِيِّ، عن وائِلِ بنِ حُجْرٍ قال: «كَانَ رسولُ اللَّهِ ﷺ إِذَا قَرَأَ ﴿وَلَا ٱلضَّآلِّينَ ۝٧﴾ قال: «**آمِينَ**» وَرَفَعَ بِهَا صَوْتَهُ».

933 ـ حدّثنا مُخَلدُ بنُ خَالِدٍ الشَّعِيرِيُّ: حدَّثنا ابنُ نُمَيْرٍ: حدَّثنا عَلِيُّ بنُ صَالِحٍ، عن سَلَمَةَ بنِ كُهَيْلٍ، عن حُجْرِ بنِ عَنْبَسٍ، عن وَائِلِ بنِ حُجْرٍ: «أَنَّهُ صَلَّى خَلْفَ رسولِ اللَّهِ ﷺ، فَجَهَرَ بِآمِينَ وَسَلَّمَ عن يَمِينِهِ وَعن شِمَالِهِ، حَتَّى رَأَيْتُ بَيَاضَ خَدِّهِ».

934 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: أنبأنَا صَفْوَانُ بنُ عِيسَى، عن بِشْرِ بنِ رَافِعٍ، عن أبي عَبْدِ اللَّهِ عَمِّ أبي هُرَيْرَةَ، عن أبي هُرَيْرَةَ رَضِيَ اللَّهِ عَنْهُ قال: «كَانَ رسولُ اللَّهِ ﷺ إِذَا تَلاَ ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۝٧﴾ قال: «**آمِينَ**» حَتَّى يُسْمِعَ مَنْ يَلِيهِ مِنَ الصَّفِّ الأَوَّلِ».

935 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن سُمَيٍّ مَوْلَى أبي بَكْرٍ، عن أبي صَالِحٍ السَّمَّانِ، عن أبي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قال: «**إِذَا قَالَ الإِمَامُ: ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ ۝٧﴾**». **فَقُولُوا: آمِينَ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**».

936 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن سَعِيدِ بنِ الْمُسَيَّبِ وَأبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ، عن أبي هُرَيْرَةَ رَضِيَ اللَّهِ عَنْهُ، أَنَّ رسولَ اللَّهِ ﷺ قال: «**إِذَا أَمَّنَ الإِمَامُ فَأَمِّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلاَئِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**».

قال ابنُ شِهَابٍ: وَكَانَ رسولُ اللَّهِ ﷺ يقولُ «**آمِينَ**».

937- It is narrated on the authority of Bilal that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! do not say "Amen" before me!"

938- It is narrated on the authority of Abu Imran: Musa Ibn Maisarun Al-Baghdadi that he said: We used to sit with Abu Zuhair An-Namiri, and he was one of the companions (of the Prophet), and he used to speak with the best speech; and whenever anyone of us supplicated with a certain supplication, he would say: "Conclude it with "Amen", since "Amen" acts as a stamp on the letter." Abu Zuhair said: "Let me tell you about (the story of) that: One night, we set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him", and we came upon a man who was invoking pressingly. The Messenger of Allah "Allah's blessing and peace be upon him" stopped to listen to him, and then the Messenger of Allah "Allah's blessing and peace be upon him" said: "If he concludes it rightly, the answer will be assured to him." A man from the people said: "With which thing could he conclude it?" he said: "With "Amen", for if he concludes it with "Amen" the answer will be assured to him." The man who asked the Messenger of Allah "Allah's blessing and peace be upon him" (about the suitable conclusion) turned away and came to him (who was invoking pressingly) and said to him: "Conclude (your invocation) with "Amen" O so and so, and have the glad tidings (that your invocation will surely receive answer)."

[174] What About Clapping During The Prayer?

939- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorifying (Allah) is permissible for men; and clapping is permissible for women (if there is necessity during the prayer)."

940- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi: Allah's Apostle "Allah's blessing and peace be upon him" went to make reconciliation among Banu Amr Ibn Awf. In the meantime the time of prayer was due and the Mu'adhdhin went to Abu Bakr and said: "Will you lead the prayer, so that I may pronounce the establishment?" Abu Bakr replied: "Well." He led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still praying and he entered the rows of the praying people till he stood in the first one. The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr looked and saw Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" gestured

937 ـ حدّثنا إِسْحَاقُ بنُ إِبْرَاهِيمَ بنِ رَاهُويَهْ: أنبأنَا وَكِيعٌ، عن سُفْيَانَ، عن عَاصِمٍ، عن أبي عُثْمَانَ، عن بِلَالٍ: أَنَّهُ قال: «يَا رَسولَ اللَّهِ، لا تَسْبِقْنِي بِآمِينَ».

938 ـ حدّثنا الْوَلِيدُ بنُ عُتْبَةَ الدِّمَشْقِيُّ وَمَحْمُودُ بنُ خَالِدٍ قالا: حدّثنا الْفِرْيَابِيُّ، عن صُبَيْحِ بنِ مُحْرِزٍ الْحِمْصِيِّ، قال: حدثني أَبُو مُصَبِّحٍ الْمَقْرَائِيُّ قال: «كُنَّا نَجْلِسُ إِلَى أبي زُهَيْرٍ النُّمَيْرِيِّ، وَكَانَ مِنَ الصَّحَابَةِ، فَيَتَحَدَّثُ أَحْسَنَ الحديثِ، فَإِذَا دَعَا الرَّجُلُ مِنَّا بِدُعَاءٍ قال: اخْتِمْهُ بِآمِينَ، فَإِنَّ آمِينَ مِثْلَ الطَّابَعِ عَلَى الصَّحِيفَةِ. قال أَبُو زُهَيْرٍ: أُخْبِرُكُمْ عن ذَلِكَ: خَرَجْنَا مَعَ رسولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَأَتَيْنَا عَلَى رَجُلٍ قد أَلَحَّ في الْمَسْأَلَةِ، فَوَقَفَ النَّبِيُّ ﷺ يَسْتَمِعُ مِنْهُ. فقال النَّبِيُّ ﷺ: «**أَوْجَبَ إِنْ خَتَمَ**» فقال رَجُلٌ مِنَ الْقَوْمِ: بِأَيِّ شَيْءٍ يَخْتِمُ، فقال: «**بِآمِينَ، فَإِنَّهُ إِنْ خَتَمَ بِآمِينَ فَقَدْ أَوْجَبَ**»، فَانْصَرَفَ الرَّجُلُ الَّذِي سَأَلَ النَّبِيَّ ﷺ، فَأَتَى الرَّجُلَ فقال: اخْتِمْ يَا فُلَانُ بِآمِينَ وَأَبْشِرْ». وهَذَا لَفْظُ محمُودٌ.

قال أَبُو دَاوُدَ: والمَقْرَاءُ قَبِيلَةٌ مِنْ حِمْيَرَ.

[ت174/م168، 169] ـ بابُ التصفيقِ في الصلاةِ

939 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن أبي سَلَمَةَ، عن أبي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ**».

940 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن أَبِي حَازِمِ بنِ دِينَارٍ، عن سَهْلِ بنِ سَعْدٍ: أَنَّ رسولَ اللَّهِ ﷺ ذَهَبَ إِلَى بَنِي عَمْرِو بنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، وَحَانَتِ الصَّلَاةُ، فَجَاءَ الْمُؤَذِّنُ إِلَى أبي بَكْرٍ رَضِيَ اللَّهِ عَنْهُ فقال: أَتُصَلِّي بالنَّاسِ فأُقِيمَ؟ قال: نَعَمْ، فَصَلَّى أَبُو بَكْرٍ، فَجَاءَ رسولُ اللَّهِ ﷺ وَالنَّاسُ في الصَّلَاةِ، فَتَخَلَّصَ حَتَّى وَقَفَ في الصَّفِّ، فَصَفَّقَ النَّاسُ، وَكَانَ أَبُو بَكْرٍ لاَ يَلْتَفِتُ في الصَّلَاةِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ الْتَفَتَ، فَرَأَى رسولَ اللَّهِ ﷺ، فَأَشَارَ إِلَيْهِ رسولُ اللَّهِ ﷺ أَنِ امْكُثْ مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللَّهِ عَلَى مَا أَمَرَهُ بِهِ رسولُ اللَّهِ ﷺ مِنْ ذَلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى في الصَّفِّ، وَتَقَدَّمَ رسولُ اللَّهِ ﷺ فَصَلَّى،

to him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Apostle "Allah's blessing and peace be upon him" and then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer, he said: "O Abu Bakr! What did prevent you from staying when I ordered you to do so?" Abu Bakr replied: "How can Ibn Abu Quhafah dare to lead the prayer in the presence of Allah's Apostle?" Then Allah's Apostle "Allah's blessing and peace be upon him" said (addressing people): "Why did you clap so much? If something doubtful happens to anyone during his prayer he should say: "Glory be to Allah." If he says so he will be responded to, for clapping is for women."

Abu Dawud says: This applies only to the obligatory prayer.

941- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: There broke up clashes among Banu Amr Ibn Awf, and when the news of that reached Allah's Apostle "Allah's blessing and peace be upon him" he went to make reconciliation among them after Zhuhr prayer, and he gave Bilal the order that "If the time of Asr prayer was due before I came, tell Abu Bakr to lead the prayer." When the time of Asr prayer was due, Bilal pronounced the Adhan, and then the prayer establishment, and told Abu Bakr to lead the prayer; and he went forward (to lead the prayer)...and he said in the conclusion: "When anything befalls you during the prayer, let men glorify (Allah) and let women clap their hands."

942- It is narrated on the authority of Isa Ibn Ayyub that he said: His saying "And let women clap their hands" means that a woman should strike with two fingers of her right hand on her left hand.

[175] The Gesture During The Prayer

943- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" used to make gestures during the prayer.

944- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorifying (Allah) is permissible for men and clapping for women (when something doubtful happens) during the prayer; and whoever makes a gesture during his prayer which is understood from him, let him then return to his prayer (once again)."

Abu Dawud says: This narration is false.

فَلَمَّا انْصَرَفَ قال: «**يَا أَبَا بَكْرٍ، مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ؟**» قَالَ أَبُو بَكْرٍ: مَا كَانَ لابنِ أبي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رسولِ اللَّهِ ﷺ، فقال رسولُ اللَّهِ ﷺ: «**مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمْ مِنَ التَّصْفِيحِ؟ مَنْ نَابَهُ شَيْءٌ فِي صَلاَتِهِ فَلْيُسَبِّحْ، فَإِنَّهُ إِذَا سَبَّحَ ٱلْتُفِتَ إِلَيْهِ، وَإِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ**».

قال أَبُو دَاوُدَ: وهذا في الْفَرِيضَةِ.

941 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أخبرنا حمادُ بنُ زَيْدٍ، عن أبي حَازِمٍ، عن سَهْلِ بنِ سَعْدٍ قال: كَانَ قِتَالٌ بَيْنَ بَنِي عَمْرِو بنِ عَوْفٍ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَأَتَاهُمْ لِيُصْلِحَ بَيْنَهُمْ بَعْدَ الظُّهْرِ، فقال لِبِلاَلٍ: «**إِنْ حَضَرَتْ صَلاَةُ الْعَصْرِ وَلَمْ آتِكَ فَمُرْ أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**»، فَلَمَّا حَضَرَتِ الْعَصْرُ أَذَّنَ بِلاَلٌ ثُمَّ أَقَامَ، ثُمَّ أَمَرَ أَبَا بَكْرٍ فَتَقَدَّمَ. قال في آخِرِهِ: «**إِذَا نَابَكُمْ شَيْءٌ فِي الصَّلاَةِ فَلْيُسَبِّحِ الرِّجَالُ وَلْيُصَفِّحِ النِّسَاءُ**».

942 ـ حدّثنا محمُودُ بنُ خَالِدٍ: حدَّثنا الْوَلِيدُ، عن عِيسَى بنِ أَيُّوبَ قال: قَوْلُهُ: «**التَّصْفِيحُ لِلنِّسَاءِ**» تَضْرِبُ بِإِصْبَعَيْنِ مِنْ يَمِينِهَا عَلَى كَفِّهَا الْيُسْرَى.

[ت175/م169، 170] ـ بَابُ الإِشارةِ في الصلاةِ

943 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ شَبُّويَه الْمَرْوَزِيُّ وَمُحَمَّدُ بنُ رَافِعٍ قالا: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن أَنَسِ بنِ مَالِكٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ فِي الصَّلاَةِ».

944 ـ حدّثنا عَبْدُ اللَّهِ بنُ سَعِيدٍ: حدَّثنا يُونُسُ بنُ بُكَيْرٍ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن يَعْقُوبَ بنِ عُتْبَةَ بنِ الأَخْنَسِ، عن أبي غَطَفَانَ، عن أبي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**التَّسْبِيحُ لِلرِّجَالِ**» ـ يَعْنِي فِي الصَّلاَةِ ـ، «**وَالتَّصْفِيقُ لِلنِّسَاءِ، مَنْ أَشَارَ فِي صَلاَتِهِ إِشَارَةً تُفْهَمُ عَنْهُ فَلْيُعِدْ لَهَا**» يَعْنِي الصَّلاَةَ.

قال أَبُو دَاوُدَ: هذا الحديثُ وَهَمٌ.

[176] Wiping Off The Gravel During The Prayer

945- It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands for the prayer, he becomes in the face of (Allah's) Mercy: so, let not him wipe off the gravel."

946- It is narrated on the authority of Mu'aiqib Ibn Abu Fatimah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not wipe off (gravel) while you are praying; and if it is necessary for you to do, then, do it only once."

[177] Placing One's Hands Over His Waist During Prayer

947- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade placing one's hands over his waist in the prayer.

[178] Reclining Against A Stick During The Prayer

948- It is narrated on the authority of Hilal Ibn Isaf that he said: I arrived in Riqqah (a town in Sham) thereupon one of my companions said to me: Do you like to see one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him"? I said: How a good gain this is! We soon rushed towards Wabisah, and I said to my companion: Let's first look at his conduct. He had a two-eared hat over his head, untidy covering made of Khazz, and behold! He was reclining against a stick in his prayer. When we asked him about that after we had concluded the prayer with the end salutation, he said: Umm Qais Bint Mihsan told me that when the Messenger of Allah "Allah's blessing and peace be upon him" grew old and put on flesh, he took a pillar in his praying place to recline against it (in his prayer).

[179] It Is Forbidden To Talk During The Prayer

949- It is narrated on the authority of Zaid Ibn Arqam that he said: It was the habit that we used to speak to one another while offering prayer, till the Holy verse "Guard strictly your (habit of) Prayers, especially the middle prayer; and stand before Allah in a devout (frame of mind)" (The Heifer "Al-Baqarah" 238) was revealed. Since then, we were ordered to remain silent while praying.

[180] Offering Prayer While Sitting

950- It is narrated on the authority of Abdullah Ibn Amr that he said: I was told that the Messenger of Allah "Allah's blessing and peace be upon

[ت176/م170، 171] ـ بابٌ في مَسْحِ الحَصَى في الصَّلاةِ

945 ـ حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن أبي الأَحْوَصِ ـ شَيْخٍ مِنْ أَهْلِ المَدِينَةِ ـ أَنَّهُ سَمِعَ أَبَا ذَرٍّ يَرْوِيهِ عن النَّبِيِّ ﷺ قال: «**إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلاَةِ، فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ، فَلاَ يَمْسَحِ الْحَصَى**».

946 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا هِشَامٌ، عن يَحْيَى، عن أبي سَلَمَةَ، عن مُعَيْقِيبٍ أَنَّ النَّبِيَّ ﷺ قال: «**لاَ تَمْسَحْ وَأَنْتَ تُصَلِّي، فَإِنْ كُنْتَ لاَ بُدَّ فَاعِلاً فَوَاحِدَةٌ تَسْوِيَةَ الْحَصَى**».

[ت177/م171، 172] ـ بابُ الرَّجلِ يُصَلِّي مُخْتَصِرًا

947 ـ حدّثنا يَعْقُوبُ بنُ كَعْبٍ: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ، عن هِشَامٍ، عن مُحَمَّدٍ، عن أبي هُرَيْرَةَ قال: «نَهَى رسولُ اللَّهِ ﷺ عن الاخْتِصَارِ في الصَّلاَةِ».

قال أَبُو دَاوُدَ: يَعْنِي يَضَعُ يَدَهُ عَلَى خَاصِرَتِهِ.

[ت178/م172 ، 173] ـ بابُ الرَّجلِ يعتَمِدُ في الصلاةِ علَى عصًا

948 ـ حدّثنا عَبْدُ السَّلاَمِ بنُ عَبْدِ الرَّحْمَنِ الْوَابِصِيُّ: حدَّثنا أبي، عن شَيْبَانَ، عن حُصَيْنِ بنِ عَبْدِ الرَّحْمَنِ، عن هِلاَلِ بنِ يَسَافٍ قال: «قَدِمْتُ الرَّقَّةَ فقالَ لِي بَعْضُ أَصْحَابِي: هَلْ لَكَ في رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ؟ قال: قُلْتُ: غَنِيمَةٌ. فَدَفَعْنَا إِلَى وَابِصَةَ، قُلْتُ لِصَاحِبِي: نَبْدَأُ فَنَنْظُرُ إِلَى دَلِّهِ، فَإِذَا عَلَيْهِ قَلَنْسُوَةٌ لاَطِئَةٌ ذَاتُ أُذُنَيْنِ، وَبُرْنُسُ خَزٍّ أَغْبَرُ، وَإِذَا هُوَ مُعْتَمِدٌ عَلَى عَصًا في صَلاَتِهِ، فَقُلْنَا لَهُ بَعْدَ أَنْ سَلَّمْنَا! فقال: حَدَّثَتْنِي أُمُّ قَيْسٍ بِنْتُ مِحْصَنٍ أَنَّ رَسولَ اللَّهِ ﷺ لَمَّا أَسَنَّ وَحَمَلَ اللَّحْمَ اتَّخَذَ عَمُودًا في مُصَلاَّهُ يَعْتَمِدُ عَلَيْهِ».

[ت179/م173، 174] ـ بابُ النَّهيِ عنِ الكلامِ في الصلاةِ

949 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا هُشَيْمٌ: أخبرنا إِسْمَاعِيلُ بنُ أبي خَالِدٍ، عن الْحَارِثِ بنِ شُبَيْلٍ، عن أبي عَمْرٍو الشَّيْبَانِيِّ، عن زَيْدِ بنِ أَرْقَمَ قال: «كَانَ أَحَدُنَا يُكَلِّمُ الرَّجُلَ إِلَى جَنْبِهِ في الصَّلاَةِ، فَنَزَلَتْ ﴿وَقُومُوا لِلَّهِ قَـٰنِتِينَ ﴿٢٣٨﴾﴾ [البقرة: 238] فَأُمِرْنَا بالسُّكُوتِ، وَنُهِينَا عن الْكَلاَمِ».

[ت180/م174 ، 175] ـ بابٌ في صلاةِ القاعدِ

950 ـ حدّثنا مُحَمَّدُ بنُ قُدَامَةَ بنِ أَعْيَنَ: حدَّثنا جَرِيرٌ، عن مَنْصُورٍ، عن هِلاَلٍ ـ يَعْنِي ابنَ يَسَافٍ ـ، عن أبي يَحْيَى، عن عَبْدِ اللَّهِ بنِ عَمْرٍو قال: حُدِّثْتُ أَنَّ

him" said: "The (reward of) one's prayer while sitting is half the (reward of his) prayer (while standing)." I went to him and behold! He was offering prayer while sitting. I put my hand over my head (out of anxiety), thereupon he asked me: "What is wrong with you O Abdullah Ibn Amr?" I said: "I was told O Messenger of Allah that you said: "The (reward of) one's prayer while sitting is half the (reward of his) prayer (while standing)"; and now, you are offering prayer while sitting." On that he said: "Yes (I said so) but I'm not like anyone of you."

951- It is narrated on the authority of Imran Ibn Husain that he asked the Messenger of Allah "Allah's blessing and peace be upon him" about one's offering prayer while sitting, thereupon he said: "His prayer while standing is much better than his prayer while sitting; and (the reward of) his prayer while sitting is half (the reward of) his prayer while standing; and moreover, (the reward of) his prayer while lying is half (the reward of) his prayer while sitting."

952- It is narrated on the authority of Imran Ibn Husain that he said: Once I had piles, so I asked The Prophet "Allah's blessing and peace be upon him" about the prayer. He said: "Pray while standing. If you can't, pray while sitting. If you cannot do even that, then pray while lying on your side."

953- It is narrated on the authority of A'ishah that she said: I have never seen Allah's Apostle "Allah's blessing and peace be upon him" reciting anything in the night prayer while sitting except in his old age. By then he used to recite while sitting; and when thirty or forty Holy Verses remained (from the recitation), he would get up and recite them (while standing) and then he would go on (bowing and) prostrating.

954- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she told that Allah's Apostle "Allah's blessing and peace be upon him" (in his last days) used to pray while sitting. He would recite while sitting and when thirty or forty verses remained from the recitation he would get up and recite them while standing and then he would bow and prostrate. He used to do the same in the second rak'ah.

955- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer supererogatory prayers at night for a long time while standing and for a long time while sitting. Whenever he offered prayer (in which he recited the Holy Qur'an) while standing, he would bow and prostrate from the standing

رسولَ اللَّهِ ﷺ قال: «**صَلاَةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلاَةِ**»، فَأَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِسًا، فَوَضَعْتُ يَدِي عَلَى رَأْسِي، فقال: «**مَا لَكَ يَا عَبْدَ اللَّهِ بنَ عَمْرٍو؟**» قلت: حُدِّثْتُ يَا رَسُولَ اللَّهِ أَنَّكَ قُلْتَ: «**صَلاَةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلاَةِ**»، وَأَنْتَ تُصَلِّي قَاعِدًا. قال: «**أَجَلْ، وَلَكِنِّي لَسْتُ كَأَحَدٍ مِنْكُمْ**».

951 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحيَى، عن حُسَيْنٍ المُعَلِّم، عن عَبْدِ اللَّهِ بنِ بُرَيْدَةَ، عن عِمْرَانَ بنِ حُصَيْنٍ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عن صَلاَةِ الرَّجُلِ قَاعِدًا، فقال: «**صَلاَتُهُ قَائِمًا أَفْضَلُ مِنْ صَلاَتِهِ قَاعِدًا، وَصَلاَتُهُ قَاعِدًا عَلَى النِّصْفِ مِنْ صَلاَتِهِ قَائِمًا، وَصَلاَتُهُ نَائِمًا عَلَى النِّصْفِ مِنْ صَلاَتِهِ قَاعِدًا**».

952 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا وَكِيعٌ، عن إِبْرَاهِيمَ بنِ طَهْمَانَ، عن حُسَيْنٍ المُعَلِّمِ، عن ابنِ بُرَيْدَةَ، عن عِمْرَانَ بنِ حُصَيْنٍ قال: كَانَ بِيَ النَّاصُورُ فَسَأَلْتُ النَّبِيَّ ﷺ، فقال: «**صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ**».

953 ـ حدّثنا أَحْمَدُ بنُ عَبْدِ اللَّهِ بنِ يُونُسَ: حدَّثنا زُهَيْرٌ: حدَّثنا هِشَامُ بنُ عُرْوَةَ، عن عَائِشَةَ قالت: «مَا رَأَيْتُ رسولَ اللَّهِ ﷺ يَقْرَأُ في شَيْءٍ مِنْ صَلاَةِ اللَّيْلِ جَالِسًا قَطُّ، حَتَّى دَخَلَ في السِّنِّ، فَكَانَ يَجْلِسُ فِيهَا، فَيَقْرَأُ حَتَّى إِذَا بَقَّى أَرْبَعِينَ أَوْ ثَلاَثِينَ آيَةً قَامَ فَقَرَأَهَا ثُمَّ سَجَدَ».

954 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن عَبْدِ اللَّهِ بنِ يَزِيدَ وَأَبِي النَّضْرِ، عن أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ، عن عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرُ مَا يَكُونُ ثَلاَثِينَ أو أَرْبَعِينَ آيَةً قَامَ، فَقَرَأَهَا وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ ثُمَّ سَجَدَ، ثُمَّ يَفْعَلُ في الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ».

قال أَبُو دَاوُدَ: رَوَاهُ عَلْقَمَةُ بنُ وَقَّاصٍ، عن عَائِشَةَ عن النَّبِيِّ ﷺ نَحْوَهُ.

955 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ بنُ زَيْدٍ قال: سَمِعْتُ بُدَيْلَ بنَ مَيْسَرَةَ وَأَيُّوبَ يُحَدِّثَانِ، عن عَبْدِ اللَّهِ بنِ شَقِيقٍ، عن عَائِشَةَ قالت: «كَانَ رسولُ اللَّهِ ﷺ يُصَلِّي لَيْلاً

position, and whenever he offered prayer (in which he recited Qur'an) while sitting, he would bow and prostrate from the sitting position.

956- It is narrated on the authority of Abdullah Ibn Shaqiq that he said: I asked A'ishah: Did the Messenger of Allah "Allah's blessing and peace be upon him" use to recite the whole Surah in a single rak'ah? She said: He used to recite the Mufassal, from Al-Hujurat up to the end of the Qur'an. I further asked her: Did the Messenger of Allah "Allah's blessing and peace be upon him" use to offer (the supererogatory) prayer while sitting? She said: "Yes, particularly when people made him old.

Chapters On Tashahhud

[181] The Way Of Sitting To Recite Tashahhud

957- It is narrated on the authority of Wa'il Ibn Hujr that he told: I said (to myself): Let me see how the Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer. He (the Prophet) stood (for the prayer), faced the Qiblah, raised both his hands until they became at the level of his ears, and then he took hold of his left hand with the help of his right hand; and when he intended to bow he raised them as such, and placed his hands on his knees; and when he lifted his head from bowing he raised them as such; and when he prostrated, he placed his head as such, between his hands; and then he sat spreading his left leg, and placed his left hand on his left thigh, and his right elbow on his right thigh; and then he withdrew two of his fingers, and made a circle, and I saw him saying as such (with his hand), making a circle with the help of both the thumb and the middle finger, and beckoned with the help of the index finger (to affirm monotheism during his reciting the testification).

958- It is narrated on the authority of Abdullah Ibn Umar that he said: It is out of the right way of the prayer to set up your right leg and fold your left leg (while sitting to recite Tashahhud).

959- It is narrated on the authority of Abdullah Ibn Umar that he said: It is out of the right way of the prayer to fold your left leg and set up your right leg (while sitting to recite Tashahhud).

960- It is narrated on the authority of Hammad Ibn Zaid that he said: It is out of the sunnah...and the rest is the same.

961- It is narrated on the authority of Yahya Ibn Sa'id that Al-Qasim Ibn Muhammad showed them how to sit to recite Tashahhud...and the rest is the same.

طَويلاً قَائِمًا، وَلَيْلاً طَويلاً قَاعِدًا، فَإِذَا صَلَّى قَائِماً رَكَعَ قَائِمًا، وَإِذَا صَلَّى قَاعِدًا رَكَعَ قَاعِدًا».

956 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أخبرنا كَهْمَسُ بنُ الْحَسَنِ، عن عَبْدِ اللَّهِ بنِ شَقِيقٍ قال: «سَأَلْتُ عَائِشَةَ: أَكَانَ رسولُ اللَّهِ ﷺ يَقْرَأُ السُّورَةَ في رَكْعَةٍ؟ قالت: المُفَصَّلَ. قال: قُلْتُ: فَكَانَ يُصَلِّي قَاعِدًا؟ قالت: حِينَ حَطَمَهُ النَّاسُ».

تفريعُ أبواب التَّشَهُّد

[ت181/م175 ، 176] ـ بابٌ: كيفَ الجُلوسُ في التَّشهدِ؟

957 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشْرُ بنُ المُفَضَّلِ، عن عَاصِمِ بنِ كُلَيْبٍ، عن أبِيهِ، عن وَائِلِ بنِ حُجْرٍ قال: «قُلْتُ: لأَنْظُرَنَّ إِلَى صَلاَةِ رسولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي. قال: فَقَامَ رسولُ اللَّهِ ﷺ فَاسْتَقْبَلَ الْقِبْلَةَ، فَكَبَّرَ فَرفَعَ يَدَيْهِ حَتَّى حَاذَتَا بِأُذُنَيْهِ، ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا إلى مِثْلِ ذَلِكَ. قال: ثُمَّ جَلَسَ، فَافْتَرَشَ رِجْلَهُ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى، وَحَدَّ مِرْفَقِهِ الأَيْمَنِ عَلَى فَخِذِهِ الْيُمْنَى، وَقَبَضَ ثِنْتَيْنِ، وَحَلَّقَ حَلْقَةً، وَرَأَيْتُهُ يَقُولُ هكذَا»، وَحَلَّقَ بِشْرٌ الإِبْهَامَ وَالْوُسْطَى وَأَشَارَ بالسَّبَّابَةِ.

958 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكِ بنِ عَبْد الرَّحْمَنِ بنِ الْقَاسِمِ، عن عَبْدِ اللَّهِ بنِ عَبدِ اللهِ، عن عَبْدِ اللَّهِ بنِ عُمَرَ قال: «سُنَّةُ الصَّلاَةِ أَنْ تَنْصِبَ رِجْلَكَ الْيُمْنَى وَتَثْنِيَ رِجْلَكَ الْيُسْرَى».

959 ـ حدّثنا ابنُ مُعَاذٍ: حدَّثنا عَبْدُ الوَهَّابِ قال: سَمِعْتُ يَحْيَى قال: سَمِعْتُ الْقَاسِمَ يقولُ: أخبرني عَبْدُ اللَّهِ بنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بنَ عُمَرَ يقولُ: «مِنْ سُنَّةِ الصَّلاَةِ أَنْ تُضْجِعَ رِجْلَكَ الْيُسْرَى وَتَنْصِبَ الْيُمْنَى».

960 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن يَحْيَى بِإِسْنَادِهِ مِثْلَهُ.

قال أَبُو دَاوُدَ: قال حَمَّادُ بنُ زَيْدٍ، عن يَحْيَى أيضًا «مِنَ السُّنَّةِ» كَمَا قال جَرِيرٌ.

961 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن يَحْيَى بنِ سَعِيدٍ أَنَّ الْقَاسِمَ بنَ مُحَمَّدٍ أَرَاهُمُ الْجُلُوسَ في التَّشَهُّدِ، فَذَكَرَ الحديثَ.

962- It is narrated on the authority of Ibrahim that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat (to recite Tashahhud) in the prayer, he would spread his left leg (to sit on) to the extent that the back of his left foot turned into brown.

[182] What About Sitting On One's Hip In The Fourth Rak'ah

963- It is narrated on the authority of Muhammad Ibn Amr Ibn Ata that he said: I heard Abu Humaid As-Sa'idi in ten of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" including Abu Qatadah, having said: "I have the best knowledge among you of the (way of the) prayer of the Messenger of Allah "Allah's blessing and peace be upon him"." They asked him: "Why is that? By Allah! You've not had superiority over us in imitating his conduct, nor have you got the earliest companionship of him among all of us." He said: "No (I have done)." They said: "Then, show us (the way of the prayer of the Prophet if you have a true claim)."...Then, whenever he prostrated he would twist his toes (to the direction of the Qiblah), and then he would prostrate and magnify (Allah). then, he would raise (his head from prostration) and fold his left leg on which he would sit. Then, he would stand and do the like of that in the coming rak'ah...until it was the (last) prostration, after which he would conclude with the End Salutation, he would bring back his left leg, and sit on his hip (inclined) to his left side,." They said: "You've told the truth! In this way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer." (There is no mention here of the way he sat (to recite half the Tashahhud) after the conclusion of two rak'ahs).

964- It is narrated on the authority of Muhammad Ibn Amr Ibn Ata' that he was sitting with some companions of the Messenger of Allah "Allah's blessing and peace be upon him" (and he did not refer here to the fact that Abu Qatadah was one of them)...and the rest is the same in which he said: Whenever he sat after the conclusion of the first two rak'ahs, he would sit on his left leg; and whenever he sat after the last rak'ah, he would bring forward his left leg and sit on his buttocks.

965- It is narrated on the authority of Muhammad Ibn Amr Al-Amiri that he said: I was sitting in a gathering of some of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" when they discussed the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer...and the rest is the same in which he said: Whenever he sat after the conclusion of the second rak'ah, he would sit on the inside of his left foot, setting up the right one; and whenever he sat in

962 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ، عن وَكِيعٍ، عن سُفْيَانَ، عن الزُّبَيْرِ بنِ عَدِيٍّ، عن إِبْرَاهِيمَ قال: «كَانَ النَّبِيُّ ﷺ إِذَا جَلَسَ في الصَّلاَةِ افْتَرَشَ رِجْلَهُ الْيُسْرَى حَتَّى اسْوَدَّ ظَهْرُ قَدَمِهِ.

[ت182/م176 ، 177] ـ بابُ مَنْ ذَكَرَ التَّوَرُّكَ في الرابعةِ

963 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا أبو عَاصِمٍ الضَّحَّاكُ بنُ مَخْلَدٍ: أخبرنا عَبْدُ الْحَمِيدِ ـ يَعْنِي ابنَ جَعْفَرٍ ـ. (ح): وحدَّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى: حدَّثنا عَبْدُ الْحَمِيدِ ـ يَعْنِي ابنَ جَعْفَرٍ ـ: حدثني مُحَمَّدُ بنُ عَمْرٍو، عن أبي حُمَيْدٍ السَّاعِدِيِّ قال: سَمِعْتُهُ في عَشَرَةٍ مِنْ أَصْحَابِ رسولِ اللَّهِ ﷺ. وقال أَحْمَدُ قال: أخبرني مُحَمَّدُ بنُ عَمْرِو بنِ عَطَاءٍ قال: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ في عَشَرَةٍ مِنْ أَصْحَابِ رسولِ اللَّهِ ﷺ مِنْهُمْ أَبُو قَتَادَةَ. قال أبُو حُمَيْدٍ: «أَنَا أَعْلَمُكُمْ بِصَلاَةِ رسولِ اللَّهِ ﷺ، قَالُوا: فَاعْرِضْ، فَذَكَرَ الحديثَ قال: وَيَفْتَخُ أَصَابعَ رِجْلَيْهِ إِذَا سَجَدَ، ثُمَّ يَقولُ: اللَّهُ أَكْبَرُ وَيَرْفَعُ وَيَثْنِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا، ثُمَّ يَصْنَعُ في الأُخْرَى مِثْلَ ذَلِكَ، فَذَكَرَ الحديثَ قال: حَتَّى إِذَا كَانَتِ السَّجْدَةُ الَّتِي فِيهَا التَّسْلِيمُ أَخَّرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ مُتَوَرِّكًا عَلَى شِقِّهِ الأَيْسَرِ». زَادَ أَحْمَدُ: قَالُوا صَدَقْتَ، هكذَا كَانَ يُصَلِّي، وَلَمْ يَذْكُرَا في حَدِيثِهِمَا الْجُلُوسَ في الثِّنْتَيْنِ كَيْفَ جَلَسَ.

964 ـ حدّثنا عِيسَى بنُ إِبْرَاهِيمَ الْمِصْرِيُّ: حدَّثنا ابنُ وَهْبٍ، عن اللَّيْثِ، عن يَزِيدَ بنِ مُحَمَّدٍ الْقُرَشِيِّ وَيَزِيدَ بنِ أبي حَبِيبٍ، عن مُحَمَّدِ بنِ عَمْرِو بنِ حَلْحَلَةَ، عن مُحَمَّدِ بنِ عَمْرِو بنِ عَطَاءٍ أَنَّهُ كَانَ جَالِسًا مَعَ نَفَرٍ مِنْ أَصْحَابِ رسولِ اللَّهِ ﷺ، بِهَذَا الحديثِ، وَلَمْ يَذْكُرْ أَبَا قَتَادَةَ، قال: «فَإِذَا جَلَسَ في الرَّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى، فَإِذَا جَلَسَ فِي الرَّكْعَةِ الأَخِيرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَجَلَسَ عَلَى مَقْعَدَتِهِ».

965 ـ حدّثنا قُتَيْبَةُ: حدَّثنا ابنُ لَهِيعَةَ، عن يَزِيدَ بنِ أبي حَبِيبٍ، عن مُحَمَّدِ بنِ عَمْرِو بنِ حَلْحَلَةَ، عن مُحَمَّدِ بنِ عَمْرٍو الْعَامِرِيِّ قال: كُنْتُ في مَجْلِسٍ، بهذا الحديثِ قال فِيهِ: «فَإِذَا قَعَدَ في الركْعَتَيْنِ قَعَدَ عَلَى بَطْنِ قَدَمِهِ الْيُسْرَى وَنَصَبَ

the fourth rak'ah, he would make his left hip touch the ground, and bring out his feet from one side.

966- It is narrated on the authority of Abbas or Ayyash Ibn Sahl As-Sa'idi that he was in a gathering including his father, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same in which he said: He then fell in prostration, on both his hands, knees and the front parts of his feet. Then, he said Takbir and sat on one of his hips and set up the other feet. Then, he said Takbir and prostrated. Then he said Takbir and stood, and did not sit on his hip, and he (offered bowing and both prostrations in) the second rak'ah, in which he said Takbir, and after the conclusion of the second rak'ah he sat down, and when he intended to stand, he did after a Takbir, and offered the last two rak'ahs as such, and when he uttered the end salutation (at the conclusion of the prayer) he did so on both his right and left sides.

967- It is narrated on the authority of Abbas Ibn Sahl As-Sa'idi that he said: Abu Humaid As-Sa'idi, Abu Usaid As-Sa'idi, Sahl Ibn Sa'd and Muhammad Ibn Maslamah met and discussed the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, in which there is no mention of raising (his head) whenever he stood after the conclusion of the first two rak'ahs, nor of sitting thereof, and he said: When he finished, he sat and spread his left leg, and made the front part of his right leg face the Qiblah.

[183] The Tashahhud (Testification)

968- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: "Whenever we sat in the prayer with The Prophet "Allah's blessing and peace be upon him" we used to recite: "Peace be upon Allah before His servants! Peace be upon so and so." Once Allah's Apostle "Allah's blessing and peace be upon him" looked back at us and said: "Do not say "Peace be upon Allah", for indeed Allah Himself is the (source of) Peace, but if anyone of you sits (in prayer) let him say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be on you, O Prophet. Peace be on us an on the pious servants of Allah. (At-Tahiyyatu lillah, was-Salawatu Wat-Tayyibat. As-Salamu alayka ayyuha An-Nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi as-Salihin) (The Prophet added: If you say that, it will reach all the good righteous servants in the heaven and the earth). I testify that there is no God but Allah, and I testify that Mohammad is His slave and His Apostle." (Ash'hadu an la ilaha illa Allah; wa'ash'hadu anna Muhammadan

الْيُمْنَى، فَإِذَا كَانَتِ الرَّابِعَةُ أَفْضَى بِوَرِكِهِ الْيُسْرَى إِلَى الأَرْضِ، وأخْرَجَ قَدَمَيْهِ مِنْ نَاحِيَةٍ وَاحِدَةٍ».

966 ـ حدّثنا عَلِيُّ بنُ الْحُسَيْنِ بنِ إبْرَاهِيمَ: حدَّثنا أبو بَدْرٍ: حدثني زُهَيْرٌ أبو خَيْثَمَةَ: حدَّثنا الْحَسَنُ بنُ الْحُرِّ: حدَّثنا عِيسَى بنُ عَبْدِ اللَّهِ بنِ مَالِكٍ، عن عَبَّاسٍ أَوْ عَيَّاشِ بنِ سَهْلٍ السَّاعِدِيِّ أَنَّهُ كَانَ في مَجْلِسٍ فِيهِ أَبُوهُ فَذَكَرَ فيه قال: «فَسَجَدَ فَانْتَصَبَ عَلَى كَفَّيْهِ وَرُكْبَتَيْهِ وَصُدُورِ قَدَمَيْهِ وَهُوَ جَالِسٌ فَتَوَرَّكَ، وَنَصَبَ قَدَمَهُ الأُخْرَى، ثُمَّ كَبَّرَ فَسَجَدَ، ثُمَّ كَبَّرَ فَقَامَ وَلَمْ يَتَوَرَّكْ، ثُمَّ عَادَ فَرَكَعَ الركْعَةَ الأُخْرَى فَكَبَّرَ كَذَلِكَ، ثُمَّ جَلَسَ بَعْدَ الركْعَتَيْنِ، حَتَّى إِذَا هُوَ أَرَادَ أَنْ يَنْهَضَ لِلْقِيَامِ قَامَ بِتَكْبِيرٍ ثُمَّ رَكَعَ الرَّكْعَتَيْنِ الأُخْرَيَيْنِ، فَلَمَّا سَلَّمَ سَلَّمَ عن يَمِينِهِ وَعَنْ شِمَالِهِ».

قال أَبُو دَاوُدَ: وَلَمْ يَذْكُرْ في حَدِيثِهِ مَا ذَكَرَ عَبْدُ الْحَمِيدِ في التَّوَرُّكِ وَالرَّفْعِ إِذَا قَامَ مِنْ ثِنْتَيْنِ.

967 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ المَلِكِ بنُ عَمْرٍو: أخبرني فُلَيْحٌ: أخبرني عَبَّاسُ بنُ سَهْلٍ قال: «اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بنُ سَعْدٍ وَمُحَمَّدُ بنُ مَسْلَمَةَ، فَذَكَرَ هذا الحديثَ، لَمْ يَذْكُرِ الرَّفْعَ إِذَا قَامَ مِنْ ثِنْتَيْنِ وَلاَ الْجُلُوسَ، قال: حَتَّى فَرَغَ ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَأَقْبَلَ بِصَدْرِ الْيُمْنَى عَلَى قِبْلَتِهِ».

[ت183/م177 ، 178] ـ بابُ التشهُّدِ

968 ـ حدّثنا مُسَدَّدٌ، أخبرنا يَحْيَى، عن سُلَيْمَانَ الأعمَشِ: حدثني شَقِيقُ بنُ سَلَمَةَ، عن عَبْدِ اللَّهِ بنِ مَسْعُودٍ قال: كُنَّا إِذَا جَلَسْنَا مع رسولِ اللَّهِ ﷺ في الصَّلاَةِ قُلْنَا: السَّلاَمُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلاَمُ عَلَى فُلاَنٍ وَفُلاَنٍ، فقال رسولُ اللَّهِ ﷺ: **«لاَ تَقُولُوا: السَّلاَمُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلاَمُ، وَلَكِنْ إِذَا جَلَسَ أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ للَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِنَّكُمْ إِذَا قُلْتُمْ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ في السَّمَاءِ وَالأَرْضِ، أَوْ بَيْنَ السَّمَاءِ وَالأَرْضِ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ**

abduhu warasuluh). "Then, one could choose what he favours of supplication to invoke Allah Almighty with."

969- It is narrated on the authority of Abdullah that he said: We did not know what to say whenever we sat during the prayer; and when the Messenger of Allah "Allah's blessing and peace be upon him" knew that...and the rest is the same in which he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us to say some statements, but not in the same way as he came to teach us the Tashahhud: "O Allah! make our hearts adhere in love to one another; make peace among us; and guide us to the ways of peace; and deliver us from the depths of darkness to the light; and keep us far from the abominable deeds, their evident and hidden; and bless us in our hearings, sights and hearts, spouses and offspring; and turn to us in repentance, for indeed, You are Ever-Turning, Most Merciful; and enable us to be thankful to Your Favour, therewith to praise You (as it should be), and help us accept it, and make it perfect for us."

970- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" took hold of his hand and taught him how to recite Tashahhud in the prayer...and the rest is the same, in which he said: "If you say it, you will have fulfilled your prayer, and afterwards, you can stand (and turn away) if you so like, and you can sit if you so like."

971- It is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" concerning the Tashahhud that it goes as follows: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be on you, O Prophet. (Ibn Umar said: I added here "and blessings") Peace be on us an on the pious servants of Allah. I testify that there is no God but Allah (Ibn Umar said: I added here "with Whom there is no partner"), and I testify that Mohammad is His slave and His Apostle." (At-Tahiyyatu lillah, was-Salawatu Wat-Tayyibat. As-Salamu alayka ayyuha An-Nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi as-Salihin. Ash'hadu an la ilaha illa Allah; wa'ash'hadu anna Muhammadan abduhu warasuluh).

972- It is narrated on the authority of Hattan Ibn Abdullah Ar-Raqishi that he said: I offered prayer with Abu Musa Al-Ash'ari and when he was in the sitting posture (after the second Rak'ah), one from the people said: "The prayer has been made obligatory along with piety and charity." After Abu Musa had finished the prayer with the end salutation, he faced (the people)

مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ لْيَتَخَيَّرْ أَحَدُكُمْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُوَ بِهِ».

969 ـ حدّثنا تَمِيمُ بنُ الْمُنْتَصِرِ: أخبرنا إسْحَاقُ ـ يَعْنِي ابنَ يُوسُفَ ـ، عن شَرِيكٍ، عن أبي إسْحَاقَ، عن أبي الأَحْوَصِ، عن عَبْدِ اللَّهِ قال: «كُنَّا لاَ نَدْرِي مَا نَقُولُ إذَا جَلَسْنَا في الصَّلاَةِ، وَكَانَ رسولُ اللَّهِ ﷺ قَدْ عُلِّمَ» فَذَكَرَ نَحْوَهُ. قال شَرِيكٌ: وحدثنا جَامِعٌ ـ يَعْنِي ابنَ شَدَّادٍ ـ، عن أبي وَائِلٍ، عن عَبْدِ اللَّهِ بِمِثْلِهِ قال: وَكَانَ يُعَلِّمُنَا كَلِمَاتٍ وَلَمْ يَكُنْ يُعَلِّمُنَاهُنَّ كَمَا يُعَلِّمُنَا التَّشَهُّدَ: «**اللَّهُمَّ أَلِّفْ بَيْنَ قُلُوبِنَا، وَأَصْلِحْ ذَاتَ بَيْنِنَا، وَاهْدِنَا سُبُلَ السَّلاَمِ، وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَبَارِكْ لَنَا في أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ، مُثْنِينَ بِهَا، قَابِلِيهَا، وَأَتِمَّهَا عَلَيْنَا**».

970 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا الْحَسَنُ بنُ الْحُرِّ، عن الْقَاسِمِ بنِ مُخَيْمِرَةَ قال: أَخَذَ عَلْقَمَةُ بِيَدِي فَحَدَّثَنِي أَنَّ عَبْدَ اللَّهِ بنَ مَسْعُودٍ أَخَذَ بِيَدِهِ، وَأَنَّ رسولَ اللَّهِ ﷺ أَخَذَ بِيَدِ عَبْدِ اللَّهِ فَعَلَّمَهُ التَّشَهُّدَ في الصَّلاَةِ، فَذَكَرَ مِثْلَ دُعَاءِ حديثِ الأَعْمَشِ: «**إِذَا قُلْتَ هَذَا أَوْ قَضَيْتَ هَذَا فَقَدْ قَضَيْتَ صَلاَتَكَ، إِنْ شِئْتَ أَنْ تَقُومَ فَقُمْ، وَإِنْ شِئْتَ أَنْ تَقْعُدَ فَاقْعُدْ**».

971 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: حدثني أبي: حدَّثنا شُعْبَةُ، عن أبي بِشْرٍ سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عن ابنِ عُمَرَ، عن رسولِ اللَّهِ ﷺ في التَّشَهُّدِ: «**التَّحِيَّاتُ للَّه، الصَّلَوَاتُ الطَّيِّبَاتُ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ**» ـ قال: قال ابنُ عُمَرَ: زِدْتُ فيها «**وَبَرَكَاتُهُ**» ـ «**السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ**». ـ قال ابنُ عُمَرَ: زِدْتُ فيها: «**وَحْدَهُ لاَ شَرِيكَ لَهُ ـ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ**».

972 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أنبأنا أَبُو عَوَانَةَ، عن قَتَادَةَ. (ح): وحدَّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ: حدَّثنا هِشَامٌ، عن قَتَادَةَ، عن يُونُسَ بنِ جُبَيْرٍ، عن حِطَّانَ بن عَبْدِ اللَّهِ الرَّقَاشِيِّ قال: صَلَّى بِنَا أَبُو مُوسَى الأَشْعَرِيُّ، فَلَمَّا جَلَسَ في آخِرِ صَلاَتِهِ قال رَجُلٌ مِنَ الْقَوْمِ: أُقِرَّتِ الصَّلاَةُ بالْبِرِّ وَالزَّكَاةِ، فَلَمَّا انْفَتَلَ أَبُو مُوسَى أَقْبَلَ عَلَى الْقَوْمِ فقال: أَيُّكُمْ الْقَائِلُ كَلِمَةَ كَذَا وكَذَا؟ قال: فَأَرَمَّ الْقَوْمُ.

and said: "Who amongst you said such-and-such a thing?" The people kept silent. He again said: "Who amongst you said such-and-such a thing?" The people kept silent. He said: "O Hattan! Perhaps it is you who uttered it!" He (Hattan) said: "No. I did not utter it. I feared that you might blame me for it." A person amongst the people said: "It is I who uttered it, with which I intended nothing but goodness". Abu Musa said: "Don't you know what you should recite in your prayers? Verily The Messenger of Allah "Allah's blessing and peace be upon him" addressed us and explained to us all Its aspects and taught us how to offer prayer (properly). He (The Prophet) said: "When you offer the prayer, make your rows straight and let anyone amongst you lead you. Recite the Takbir when he recites it. When he recites: "Not of those upon whom wrath falls, nor those who go astray", say: "Amen". Verily, Allah would respond to you. When he (the imam) magnifies Allah and kneels down in bowing, you should also magnify Allah and bow, for the imam bows before you and raises (his head) before you". Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other" (i.e. the one moment with which the imam precedes you in bowing is equal to the moment in which you bow and raise your head after him, and in this way, his bowing becomes equivalent to yours). "When he says: "Allah hears him who send praises to Him", you should say: "Allah, our Lord, to You be all the praises", for Allah "Exalted and Glorified be He" would listen (and respond) to you, because he has said, through the tongue of His Prophet "Allah's blessing and peace be upon him" that "Allah hears him who sends praises to Him." When he (the imam) recites the Takbir and prostrates, you should also recite the Takbir and prostrate, for the imam prostrates before you and raises (his head) before you". The Messenger' of Allah said: "The one is equal to the other". "When he (the imam) comes to the sitting posture (after the second Rak'ah for Tashahhud) the first words of every one amongst you should be: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Messenger". (At-tahiyyatu, was-salawatu wat-taiyyibat lillah. As-Salamu alayka ayyuha an-Nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh).

973- The same is narrated on the authority of Hattan Ibn Abdullah Ar-Raqashi, with the addition of "and whenever he (the imam) recites, pay

قال: أَيُّكُمْ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا؟ قال: فَأَرَمَّ الْقَوْمُ. قال: فَلَعَلَّكَ يَا حِطَّانُ أَنْتَ قُلْتَهَا؟ قال: مَا قُلْتُهَا، وَلَقَدْ رَهِبْتُ أَنْ تَبْكَعَنِي بِهَا. قال: فقال لَهُ رَجُلٌ مِنَ الْقَومِ: أَنَا قُلْتُهَا وَمَا أَرَدْتُ بِهَا إِلاَّ الْخَيْرَ. فقال أَبُو مُوسَى: أَمَا تَعْلَمُونَ كَيْفَ تَقُولُونَ في صَلاَتِكُمْ؟ إِنَّ رسولَ اللَّهِ ﷺ خَطَبَنَا فَعَلَّمَنَا وَبَيَّنَ لَنَا سُنَّتَنَا وَعَلَّمَنَا صَلاَتَنَا، فقال: «**إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ، ثُمَّ لْيَؤُمَّكُمْ أَحَدُكُم، فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ** ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝٧﴾ **فَقُولُوا: آمِينَ، يُجِبْكُمُ اللَّهُ، وَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ**» قال رسولُ الله ﷺ: «**فَتِلْكَ بِتِلْكَ**». «**وَإِذَا قال سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، يَسْمَعِ اللَّهُ لَكُمْ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قال عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**». «**وَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ**»، قال رسولُ اللَّهِ ﷺ: «**فَتِلْكَ بِتِلْكَ**»، «**فَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ أَنْ يَقُولَ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ**».

لَمْ يَقُلْ أَحْمَدُ: «**وَبَرَكَاتُهُ**»، ولا قال: «**وَأَشْهَدُ**» قال: «**وَأَنَّ مُحَمَّدًا**».

973 ـ حدَّثنا عَاصِمُ بنُ النَّضرِ: حدَّثنا المُعْتَمِرُ قال: «سَمِعْتُ أبي: حدَّثنا قَتَادَةُ، عن أبي غَلاَّبٍ يُحَدِّثُهُ، عن حِطَّانَ بنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ بهذا الحديثِ.

your attention...I testify that there is no god (to be worshipped) but Allah, with Whom there is no partner."

974- It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the testification (Tashahhud) in the same way he taught us a Surah from The Holy Qur'an. He said: "All the blessed compliments, prayers and good things be due to Allah; peace, Allah's mercy and blessings be upon you, O Prophet. Peace be upon us an on the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah "Allah's blessing and peace be upon him"." (At-tahiyyatu Al-mubarakat, as-salawatu at-taiyyibat lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan rasulullah).

975- It is narrated on the authority of Samurah Ibn Jundub that he said: To go further: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us that when it is the middle or the conclusion of the prayer, you should start to say before the end salutation: "The good complements, prayers and sovereignty be due to Allah..." then, salute with peace such as on your right, and salute with peace your reciter (i.e. the Prophet) and yourselves.

[184] Invoking For Allah's Blessing Upon The Messenger Of Allah After Tashahhud

976- It is narrated on the authority of Ka'b Ibn Ujrah that he said: We (or they) said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! you've commanded us to invoke for Allah's prayer upon you, as well as to greet you with peace. "we know how to greet you with peace: How should we ask for (Allah's) prayer upon you?" He said: "Say: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon Abraham. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon the family of Abraham: You are All-Praiseworthy, All-Glorious.""

977- The same is narrated on the authority of Shu'bah, with a slight change of wording.

978- The same is narrated on the authority of Al-Hakam, in which it goes as follows: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon Abraham: You are All-Praiseworthy, All-Glorious. O Allah! Send Your Blessings upon Muhammad

زَادَ: «**فَإِذَا قَرَأَ فَأَنْصِتُوا**». وقال في التَّشَهُّدِ بَعْدَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، زَادَ «**وَحْدَهُ لاَ شَرِيكَ لَهُ**».

قال أَبُو دَاوُدَ: وَقَوْلُهُ «**فَأَنْصِتُوا**» لَيْسَ بِمَحْفُوظٍ، لَمْ يَجِيءْ بِهِ إِلاَّ سُلَيْمَانُ التَّيْمِيُّ في هذا الحديث.

974 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن أبي الزُّبَيْرِ، عن سَعِيدِ بنِ جُبَيْرٍ وَطَاوسٍ، عن ابنِ عَبَّاسٍ أَنَّهُ قال: كَانَ رسولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا الْقُرْآنَ وكان يقولُ: «**التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ للَّه، السَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ**».

975 ـ حدّثنا مُحَمَّدُ بنُ دَاوُدَ بنِ سُفْيَانَ: حدَّثنا يَحْيَى بنُ حَسَّانَ: حدَّثنا سُلَيْمَانُ بنُ مُوسَى أَبُو دَاوُدَ: حدَّثنا جَعْفَرُ بنُ سَعْدِ بنِ سَمُرَةَ بنِ جُنْدَبٍ: حدثني خُبَيْبُ بنُ سُلَيْمَانَ، عن أَبِيهِ سُلَيْمَانَ بنِ سَمُرَةَ، عن سَمُرَةَ بنِ جُنْدُبٍ: أَمَّا بَعْدُ، أَمَرَنَا رسولُ اللَّهِ ﷺ: «**إِذَا كَانَ في وَسَطِ الصَّلاَةِ أَوْ حِينَ انْقِضَائِهَا فَابْدَؤُوا قَبْلَ التَّسْلِيم فَقُولُوا: التَّحِيَّاتُ الطَّيِّبَاتُ وَالصَّلَوَاتُ وَالْمُلْكُ للَّهِ، ثُمَّ سَلِّمُوا عَلَى الْيَمِينِ، ثُمَّ سَلِّمُوا عَلَى قَارِئِكُمْ وَعَلَى أَنْفُسِكُمْ**».

قال أَبُو دَاوُدَ: سُلَيْمَانُ بنُ مُوسَى كُوفِيُّ الأَصْلِ كَانَ بِدِمَشْقَ.

قال أَبُو دَاوُدَ: وَدَلَّتْ هَذِهِ الصَّحِيفَةُ عَلَى أَنَّ الْحَسَنَ سَمِعَ مِنْ سَمُرَةَ.

[ت184/م178 ، 179] ـ بابُ الصَّلاةِ عَلَى النَّبيِّ ﷺ بعدَ التَّشهُّدِ

976 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن الْحَكَمِ، عن ابنِ أبي لَيْلَى، عن كَعْبِ بنِ عُجْرَةَ قال: قُلْنَا أَوْ قَالُوا: يَا رسولَ اللَّهِ، أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْكَ وَأَنْ نُسَلِّمَ عَلَيْكَ، فَأَمَّا السَّلاَمُ فَقَدْ عَرَفْنَاهُ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قال: «**قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ**».

977 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا شُعْبَةُ بهذا الحديثِ قال: «**صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آل إِبْرَاهِيمَ**».

978 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا ابنُ بِشْرٍ، عن مِسْعَرٍ، عن الْحَكَمِ بِإِسْنَادِهِ بهذا قال: «**اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى**

and upon the family of Muhammad, as You sent Your Blessings upon the family of Abraham: You are All-Praiseworthy, All-Glorious.""

Abu Dawud says: The same is narrated on the authority of Ibn Abu Laila, in which it goes as follows: "O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon the family of Abraham: You are All-Praiseworthy, All-Glorious. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon the family of Abraham: You are All-Praiseworthy, All-Glorious.""

979- It is narrated on the authority of Abu Humaid As-Sa'idi: We said: "O Messenger of Allah! How should we invoke for (Allah's) prayer upon you?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! Send Your prayer upon Muhammad, his wives and offspring, as You sent Your prayer upon Abraham. O Allah! Send Your Blessings upon Muhammad, his wives and offspring, as You sent Your Blessings upon the family of Abraham in the worlds: indeed, You are All-Praiseworthy, All-Glorious.""

980- It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us in the dwelling place of Sa'd Ibn Ubadah, thereupon Bashir Ibn Sa'd said to him: "Allah Almighty commanded us to invoke for His Prayer upon you O Messenger of Allah: how then should we invoke for Allah's Prayer upon you?" The Messenger of Allah "Allah's blessing and peace be upon him" kept so silent that we hoped he had not asked him, and then the Messenger of Allah "Allah's blessing and peace be upon him" said: "say:...and the rest is the same as the narration of Ka'b Ibn Ujrah, and he said in the end: "In the worlds: You are Praiseworthy, All-Glorious."

981- The same story is narrated on the authority of Uqbah Ibn Amir in which he said: "Say: "O Allah! send Your Prayer upon Muhammad, the unlettered Prophet, and upon the family of Muhammad...""

982- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever is pleased to get (rewards) with full measure when he invokes Allah's Prayer upon us, the Family of the House, let him say: "O Allah! send Your Prayer upon Muhammad, the Prophet, and his wives, the Mothers of the Faithful Believers, his offspring and the family of his house in the same way as You sent Your Prayer upon the family of Abraham: You are Praiseworthy, All-Glorious.""

إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

قال أَبُو دَاوُدَ: رَوَاهُ الزُّبَيْرُ بنُ عَدِيٍّ، عن ابنِ أبي لَيْلَى، كما رَوَاهُ مِسْعَرٌ، إلاَّ أَنَّهُ قال: «**كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ**» وَسَاقَ مِثْلَهُ.

979 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ. (ح) وحدَّثنا ابنُ السَّرحِ: أَنْبَأَنَا ابنُ وَهْبٍ: أخبرني مَالِكٌ، عن عَبْدِ اللَّهِ بنِ أبي بَكْرِ بنِ مُحَمَّدِ بنِ عَمْرِو بنِ حَزْمٍ، عن أبيه، عن عَمْرِو بنِ سُلَيْمٍ الزُّرَقِيِّ أَنَّهُ قال: أخبرني أَبُو حُمَيْدٍ السَّاعِدِيِّ: أَنَّهُمْ قَالُوا: يَا رَسولَ اللَّهِ، كَيْفَ نُصَلِّي عَلَيْكَ؟ قال: «**قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ**».

980 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن نُعَيْمِ بنِ عَبْدِ اللَّهِ الْمُجْمِرِ، أَنَّ مُحَمَّدَ بنَ عَبْدِ اللَّهِ بنِ زَيْدٍ ـ وَعَبْدُ اللَّهِ بنُ زَيْدٍ هُوَ الَّذِي أُرِيَ النِّدَاء بالصَّلاَةِ ـ أَخْبَرَهُ، عن أبي مَسْعُودٍ الأَنْصَارِيِّ أَنَّهُ قال: أَتَانَا رسولُ اللَّهِ ﷺ في مَجْلِسِ سَعْدِ بنِ عُبَادَةَ فقال لَهُ بَشِيرُ بنُ سَعْدٍ: أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسولَ اللَّهِ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ فَسَكَتَ رسولُ اللَّهِ ﷺ حَتَّى تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قال رسولُ اللَّهِ ﷺ: «**قُولُوا**»، فَذَكَرَ مَعْنَى حَدِيثِ كَعْبِ بنِ عُجْرَةَ. زادَ في آخِره: «**فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ**».

981 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ: حدَّثنا مُحَمَّدُ بنُ إِسْحَاقَ: حدَّثنا مُحَمَّدُ بنُ إِبْرَاهِيمَ بنِ الْحَارِثِ، عن مُحَمَّدِ بنِ عَبْدِ اللَّهِ بنِ زَيْدٍ، عن عُقْبَةَ بنِ عَمْرٍو بهذا الخَبَرِ قال: «**قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ**».

982 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حِبَّانُ بنُ يَسَارٍ الْكِلاَبِيُّ: حدثني أَبُو مُطَرِّفٍ عُبَيْدُ اللَّهِ بنُ طَلْحَةَ بنِ عُبَيْدِ اللَّهِ بنِ كُرَيْزٍ: حدثني مُحَمَّدُ بنُ عَلِيٍّ الْهَاشِمِيُّ، عن الْمُجْمِرِ، عن أبي هُرَيْرَةَ عن النَّبِيِّ ﷺ قال: «**مَنْ سَرَّهُ أَنْ يَكْتَالَ بِالْمِكْيَالِ الأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيَقُلْ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ، وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ**».

[185] What One Says After The Testification (Tashahhud)

983- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you finishes from the last testification (Tashahhud), let him seek refuge (with Allah) from four things: from the punishment of (the fire of) Hell; from the punishment of the grave; from the affliction of both life and death; and from the affliction of the Imposter-Messiah (Al-Masih Ad-Dajjal)."

984- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to say after the testification: "O Allah! I seek refuge with You from the punishment of (the fire of) Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the affliction of the Imposter-Messiah (Al-Masih Ad-Dajjal); and I seek refuge with You from the affliction of both life and death."

985- It is narrated on the authority of Mihjan Ibn Al-Adhra' that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and behold! There was a man having almost finished his prayer, and he was reciting Tashahhud and saying: "O Allah! I beseech You O Allah, the One and Only, the Eternal, Absolute, Who begetteth not, nor is He begotten, And there is none like unto Him, to forgive for me my sin for You are Oft-Forgiving, Most Merciful." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He has forgiven for him! He has forgiven for him!" thrice.

[186] Reciting The Testification (Tashahhud) In A Low Tone

986- It is narrated on the authority of Abdullah that he said: It is out of the sunnah to recite the testification in a low tone.

[187] Beckoning (With The Index Finger) In The Testification

987- It is narrated on the authority of Ali Ibn Abd Ar-Rahman Al-Mu'awi that he said: Ibn Umar saw me while I was playing with the gravel during the prayer. When he (finished from the prayer and) turned away he forbade me to do so and said: "Do the like of what the Messenger of Allah "Allah's blessing and peace be upon him" used to did." I asked: "What did the Messenger of Allah "Allah's blessing and peace be upon him" use to do?" he said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat in prayer (to recite the testification), he would place his right hand on his right thigh, and withdraw all of his fingers, barring the index one next to the thumb, therewith he would beckon (to affirm monotheism), placing, at the same time, his left hand on his left thigh."

[ت185/م...] ـ بابُ ما يقولُ بعدَ التَّشَهُّدِ

983 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا الْوَلِيدُ بنُ مُسْلِمٍ: حدَّثنا الأَوْزَاعِيُّ: حدثني حَسَّانُ بنُ عَطِيَّةَ: حدثني مُحَمَّدُ بنُ أَبي عَائِشَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يقولُ: قالَ رسولُ اللَّهِ ﷺ: «**إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الآخِرِ، فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ**».

984 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ: أَنْبَأَنَا عُمَرُ بنُ يُونُسَ الْيَمَامِيُّ: حدثني مُحَمَّدُ بنُ عَبْدِ اللَّهِ بنِ طَاوُسٍ، عن أَبِيهِ، عن طَاوسٍ، عن ابنِ عَبَّاسٍ، عن النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ بَعْدَ التَّشَهُّدِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ**».

985 ـ حدّثنا عَبْدُ اللَّهِ بنُ عَمْرٍو أَبُو مَعْمَرٍ: حدَّثنا عَبْدُ الْوَارِثِ: حدَّثنا الْحُسَيْنُ الْمُعَلِّمُ، عن عَبْدِ اللَّهِ بنِ بُرَيْدَةَ، عن حَنْظَلَةَ بنِ عَلِيٍّ أَنَّ مِحْجَنَ بنَ الأَدْرَعِ حَدَّثَهُ قال: دَخَلَ رسولُ اللَّهِ ﷺ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ قَدْ قَضَى صَلاَتَهُ وَهُوَ يَتَشَهَّدُ وَهُوَ يقولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ الأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ تَغْفِرَ لِي ذُنُوبِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ. قال: فقال: «**قَدْ غُفِرَ لَهُ، قَدْ غُفِرَ لَهُ**» ثَلاَثًا.

[ت186/م179، 180] ـ بابُ إِخفاءِ التَّشهُّدِ

986 ـ حدّثنا عَبْدُ اللَّهِ بنُ سَعِيدٍ الْكِنْدِيُّ: حدَّثنا يُونُسُ ـ يَعْنِي ابنَ بُكَيْرٍ ـ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن عَبْدِ الرَّحْمَنِ بنِ الأَسْوَدِ، عن أَبِيهِ، عن عَبْدِ اللَّهِ قال: «مِنَ السُّنَّةِ أَنْ يُخْفِيَ التَّشَهُّدَ».

[ت187/م180، 181] ـ بابُ الإِشَارَةِ في التَّشهدِ

987 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن مُسْلِمِ بنِ أَبي مَرْيَمَ، عن عَلِيِّ بنِ عَبْدِ الرَّحْمَنِ الْمُعَاوِيِّ قال: «رَآنِي عَبْدُ اللَّهِ بنُ عُمَرَ وَأَنَا أَعْبَثُ بِالْحَصَى في الصَّلاَةِ، فَلَمَّا انْصَرَفَ نَهَانِي وقال: اصْنَعْ كَمَا كَانَ رسولُ اللَّهِ ﷺ يَصْنَعُ، فَقُلْتُ: وَكَيْفَ كَانَ رسولُ اللَّهِ ﷺ يَصْنَعُ؟ قال: كان إِذَا جَلَسَ في الصَّلاَةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ أَصَابِعَهُ كُلَّهَا، وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي الإِبْهَامَ، وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى».

988- It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat in prayer (to recite Tashahhud), he would put his left foot under his right thigh and leg, spread his right foot, and place his left hand on his left knee, and his right hand on his right thigh; and he would then beckon with the help of his index finger.

989- It is narrated on the authority of Abdullah Ibn Az-Zubair that whenever the Messenger of Allah "Allah's blessing and peace be upon him" invoked for anything, he would beckon with his index finger, without moving it. Ibn Juraij says: Amr Ibn Dinar added that Amir told him from his father that he saw the Messenger of Allah "Allah's blessing and peace be upon him" invoking as such. Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" used to recline with his left hand against his left thigh,

990- The same is narrated on the authority of Abdullah Ibn Az-Zubair in which he said: And his sight was not to exceed his gesture.

991- It is narrated on the authority of Malik Ibn Numair Al-Khuza'i that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" (while sitting to recite Tashahhud) placing his right arm on his right thigh, raising his index finger, which he bent a bit.

[188] It Is Undesirable To Rest On The Hand In The Prayer

992- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should sit in prayer reclining against his hand. According to another narration he forbade that a man should rest on his hand during the prayer. According to the narration of Ibn Rafi', he forbade that a man should pray while reclining against his hand as far as raising one's head from prostration is concerned. According to Ibn Abd Al-Malik, he forbade that a man should rest on his hand while rising up (from prostration) during the prayer.

993- It is narrated on the authority of Isma'il Ibn Umayyah that he said: I asked Ibn Umar about such as prays while interlacing his hands, thereupon he said: Ibn Umar said: This is the prayer of such as upon whom (Allah's) Wrath falls.

994- It is narrated on the authority of Nafi' from Ibn Umar that once, he saw a man reclining against his left hand while sitting in the prayer, inclined on his left side, thereupon he said to him: Do not sit in that state (in prayer) for as such these who are punished (in the hereafter) will sit.

988 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ الْبَزَّازُ: حدَّثنا عَفَّانُ: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ: حدّثنا عُثْمَانُ بنُ حَكِيمٍ: حدَّثنا عَامِرُ بنُ عَبْدِ اللَّهِ بنِ الزُّبَيْرِ، عن أبيهِ قال: «كَانَ رسولُ اللَّهِ ﷺ إذَا قَعَدَ في الصَّلاَةِ جَعَلَ قَدَمَهُ الْيُسْرَى تَحت فَخِذِهِ الْيُمْنَى وَسَاقِهِ، وَفَرَشَ قَدَمَهُ الْيُمْنَى وَوَضَعَ يَدَهُ الْيُسْرَى على رُكْبَتِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَأَشَارَ بِإِصْبَعِهِ، وَأَرانا عَبْدُ الْوَاحِدِ، وَأَشَارَ بالسَّبَّابَةِ».

989 ـ حدّثنا إبْرَاهِيمُ بنُ الْحَسَنِ الْمِصِّيصِيُّ: حدَّثنا حَجَّاجٌ، عن ابنِ جُرَيْجٍ، عن زِيَادٍ، عن مُحَمَّدِ بنِ عَجْلاَنَ، عن عَامِرِ بنِ عَبْدِ اللَّهِ، عن عَبْدِ اللَّهِ بنِ الزُّبَيْرِ: «أَنَّهُ ذَكَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ بِإِصْبَعِهِ إذَا دَعَا وَلاَ يُحَرِّكُهَا». قال ابنُ جُرَيْجٍ: وَزَادَ عَمْرُو بنُ دِينَارٍ قال: أخبرني عَامِرٌ، عن أبِيهِ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ يَدْعُو كَذٰلِكَ، وَيَتَحَامَلُ النَّبيُّ ﷺ بيدهِ اليُسرَى عَلَى فَخِذِهِ الْيُسْرَى».

990 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا يَحْيَى: حدَّثنا ابنُ عَجْلاَنَ، عن عَامِرِ بنِ عَبْدِ اللَّهِ بنِ الزُّبَيْرِ، عن أَبِيهِ بهذا الحديثِ قال: «لاَ يُجَاوِزُ بَصَرُهُ إِشَارَتَهُ» وحديثُ حَجَّاجٍ أَتَمُّ.

991 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا عُثْمَانُ ـ يَعْنِي ابنَ عَبْدِ الرَّحْمَنِ ـ: حدَّثنا عِصَامُ بنُ قُدَامَةَ، مِنْ بَنِي بَجِيلَةَ، عن مَالِكِ بنِ نُمَيْرٍ الْخُزَاعِيِّ، عن أبيهِ قال: «رَأَيْتُ النَّبِيَّ ﷺ وَاضِعًا ذِرَاعَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى رَافِعًا إِصْبَعَهُ السَّبَّابَةَ قَدْ حَنَاهَا شَيْئًا».

[ت188/ م181، 182] ـ بابُ كَرَاهِيَةِ الاعتمادِ عَلَى اليَدِ في الصَّلاةِ

992 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ وَأَحْمَدُ بنُ مُحَمَّدِ بنِ شَبُّوَيْهِ وَمُحَمَّدُ بنُ رَافِعٍ وَمُحَمَّدُ بنُ عَبْدِ المَلِكِ الغَزَّالُ قالُوا: حدَّثنا عَبْدُ الرَّزَّاق، عن مَعْمَرٍ، عن إسْمَاعِيلَ بنِ أُمَيَّةَ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: «نَهَى رسولُ اللَّهِ ﷺ ـ قال أَحْمَدُ بنُ حَنْبَلٍ: أَنْ يَجْلِسَ الرَّجُلُ فِي الصَّلاَةِ وَهُوَ مُعْتَمِدٌ عَلَى يَدِهِ. وقال ابنُ شَبُّوَيه: نَهى أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى يَدِهِ في الصَّلاَةِ. وقال ابنُ رَافِعٍ: نَهى أَنْ يُصَلِّيَ الرَّجُلُ وَهُوَ مُعْتَمِدٌ عَلَى يَدِهِ. وَذَكَرَهُ في بابِ الرَّفْعِ مِنَ السُّجُودِ. وقال ابنُ عَبْدِ المَلِكِ: نَهى ـ أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى يَدَيْهِ إذَا نَهَضَ في الصَّلاَةِ».

993 ـ حدّثنا بِشْرُ بنُ هِلاَلٍ: حدَّثنا عَبْدُ الْوَارِثِ، عن إسْمَاعِيلَ بنِ أُمَيَّةَ قال: «سَأَلْتُ نَافِعًا عن الرَّجُلِ يُصَلِّي وَهُوَ مُشَبِّكٌ يَدَيْهِ؟ قال: قال ابنُ عُمَرَ: تِلْكَ صَلاَةُ المَغْضُوبِ عَلَيْهِمْ».

994 ـ حدّثنا هَارُونُ بنُ زَيْدِ بنِ أبي الزَّرْقَاءِ: حدَّثنا أبي. (ح) وحدَّثنا مُحَمَّدُ بنُ سَلَمَةَ: حدَّثنا ابنُ وَهْبٍ ـ وهذا لَفْظُهُ ـ جَمِيعًا، عن هِشَامِ بنِ سَعْدٍ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّهُ رَأَى رَجُلاً يَتَّكِىءُ عَلَى يَدِهِ الْيُسْرَى وَهُوَ قَاعِدٌ في الصَّلاَةِ ـ وقال هَارُونُ بنُ زَيْدٍ: سَاقِطٌ عَلَى شِقِّهِ الأيْسَرِ، ثُمَّ اتَّفَقَا ـ فقال لَهُ: لاَ تَجْلِسْ هكذا فَإِنَّ هكَذَا يَجْلِسُ الَّذِينَ يُعَذَّبُونَ».

[189] Sitting Swiftly (In The First Two Rak'ahs Of The Prayer)

995- It is narrated on the authority of Abu Ubaidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" used to sit in the first two rak'ahs of the prayer as swiftly as if he was on a heated stone. We asked: Did he remain as such until he would stand? He said: (yes) until he would stand.

[190] What About Salutation

996- It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" used to utter the end salutation (at the conclusion of the prayer) on his right and on his left, to the extent that the whiteness of his cheek would be visible, saying: "Peace, Allah's Mercy and Blessings be upon you! Peace, Allah's Mercy and Blessings be upon you!"

Abu Dawud says: The same is narrated on the authority of both Al-Aswad and Abdullah through different chains of transmitters.

997- It is narrated on the authority of Alqamah Ibn Wa'il from his father that he said: I offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him", who uttered the end salutation (at the conclusion of the prayer) on his right side: "Peace, Allah's Mercy and Blessings be upon you!" and on his left side: "Peace, Allah's Mercy and Blessings be upon you!"

998- It is narrated on the authority of Jabir Ibn Samurah that he said: Whenever we offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", and anyone of us uttered the end salutation (at the conclusion of the prayer), he would beckon with his hand (to salute his brother) on his right and that on his left. When the Messenger of Allah "Allah's blessing and peace be upon him" finished his prayer he said: "What is the matter of anyone of you, that he beckons with his hand as if they are raised tails of horses? It is sufficient for anyone of you to say so (and he beckoned) with his fingers, in order to salute his brother on his right and that on his left."

999- The same is narrated on the authority of Mis'ar, in which he said: "Is it not sufficient for anyone of you to place his hand on his thigh and salute his brother on his right and that on his left?"

1000- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered upon us while the people were raising their hands in the prayer, thereupon

[ت189/م182، 183] ـ بابٌ في تَخْفِيفِ القُعودِ

995 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن سَعْدِ بنِ إبْرَاهِيمَ، عن أبي عُبَيْدَةَ، عن أبِيهِ «أنَّ النَّبيَّ ﷺ كَانَ في الرَّكْعَتَيْنِ الأُولَيَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ. قال: قُلْنَا حَتَّى يَقُومَ؟ قال: حَتَّى يَقُومَ».

[ت190/م183 ، 184] ـ بابٌ فِي السَّلامِ

996 ـ حدّثنا مُحَمَّدُ بنُ كَثيرٍ: أخبرنا سُفْيَانُ. (ح) وحدَّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زَائِدَةُ. (ح) وحدَّثنا مُسَدَّدٌ: حدَّثنا أَبُو الأَحْوَصِ. (ح) وحدَّثنا مُحَمَّدُ بنُ عُبَيْدٍ المُحَارِبِيُّ وَزِيَادُ بنُ أَيُّوبَ قالا: حدَّثنا عُمَرُ بنُ عُبَيْدٍ الطَّنَافِسِيُّ. (ح) وحدَّثنا تَمِيمُ بنُ المُنْتَصِرِ أَخْبرَنَا إسْحَاقُ ـ يَعْنِي ابنَ يُوسُفَ ـ، عن شَرِيكٍ. ح وحدَّثنا أَحْمَدُ بنُ مَنِيعٍ: حدَّثنا حُسَيْنُ بنُ مُحَمَّدٍ: حدَّثنا إسْرَائِيلُ كُلُّهُمْ عن أبي إسْحَاقَ، عن أبي الأَحْوَصِ، عن عَبْدِ اللَّهِ ـ وقال إسْرَائِيلُ: عن أبي الأَحْوَصِ وَالأَسْوَدِ، عن عَبْدِ اللَّهِ ـ: أَنَّ النَّبيَّ ﷺ كَانَ يُسَلِّمُ عن يَمِينِهِ وَعن شِمَالِهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ: «**السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ**».

قال أَبُو دَاوُدَ: وهذا لَفْظُ حديثِ سُفْيَانَ، وحديثُ إسْرَائِيلَ لَمْ يُفَسِّرْهُ.

قال أَبُو دَاوُدَ: وَرَوَاهُ زُهَيْرٌ، عن أبي إسْحَاقَ، وَيَحْيَى بنُ آدَمَ عن إسْرَائِيلَ، عن أبي إسْحَاقَ، عن عَبْدِ الرَّحْمَنِ بنِ الأَسْوَدِ، عن أَبِيهِ، وَعَلْقَمَةُ عن عَبْدِ اللَّهِ.

قال أَبُو دَاوُدَ: شُعْبَةُ كَانَ يُنْكِرُ هذا الحديثَ ـ حديثَ أبي إسْحَاقَ ـ أنْ يَكُونَ مَرْفُوعًا.

997 ـ حدّثنا عَبْدَةُ بنُ عَبْدِ اللَّهِ: حدَّثنا يَحْيَى بنُ آدَمَ: حدَّثنا مُوسَى بنُ قَيْسٍ الحَضْرَمِيُّ، عن سَلَمَةَ بنِ كُهَيْلٍ، عن عَلْقَمَةَ بنِ وَائِلٍ، عن أَبِيهِ قال: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ فَكَانَ يُسَلِّمُ عن يَمِينِهِ: «**السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ**»، وعن شِمَالِهِ: «**السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ**».

998 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا يَحْيَى بنُ زَكَرِيَّا وَوَكِيعٌ، عن مِسْعَرٍ، عن عُبَيْدِ اللَّهِ ابنِ القِبْطِيَّةِ، عن جَابِرِ بنِ سَمُرَةَ قال: كُنَّا إذَا صَلَّيْنَا خَلْفَ رسولِ اللَّهِ ﷺ فَسَلَّمَ أَحَدُنَا أَشَارَ بِيَدِهِ مِنْ عن يمينِهِ وَمِنْ عن يَسَارِهِ، فَلَمَّا صَلَّى قال: «**مَا بَالُ أَحَدِكُمْ يُومِىءُ بِيَدِهِ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟ إِنَّمَا يَكْفِي أَحَدَكُمْ ـ أَوْ: أَلاَ يَكْفِي أَحَدَكُمْ ـ أَنْ يَقولَ هكَذَا**» وَأَشَارَ بِإِصْبَعِهِ ـ «**يُسَلِّمُ عَلَى أَخِيهِ مِنْ عن يَمِينِهِ وَمِنْ عن شِمَالِهِ**».

999 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا أبو نُعَيْمٍ، عن مِسْعَرٍ بِإِسْنَادِهِ وَمَعْنَاهُ قال: «**أَمَا يَكْفِي أَحَدَكُمْ ـ أَوْ أَحَدَهُمْ ـ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ ثُمَّ يُسَلِّمَ عَلَى أَخِيهِ مِنْ عَنْ يَمِينِهِ وَمِنْ عن شِمَالِهِ**».

1000 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا الأَعْمَشُ، عن المُسَيَّبِ بنِ رَافِعٍ، عن تَمِيمٍ الطَّائِيِّ، عن جَابِرِ بنِ سَمُرَةَ قال: دَخَلَ عَلَيْنَا رسولُ اللَّهِ ﷺ

he said: "Why do I see you raising your hands (in the prayer) as if they are raised tails of horses? You should keep firm in the prayer!"

[191] The Reply To The Imam

1001- It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to reply to the imam, to love one another, and to salute one another.

[192] Magnifying Allah After The Prayer

1002- It is narrated on the authority of Ibn Abbas that he said: They used to learn that the Messenger of Allah "Allah's blessing and peace be upon him" had finished the prayer by his magnification (of Allah after the prayer).

1003- It is narrated on the authority of Ibn Abbas that raising voices with the celebration (of the Praises of Allah) after the people would finish from the obligatory prayer was effective during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him". on that Ibn Abbas said: I used to learn by hearing this that they (finished the prayer and) turned away.

[193] Uttering Salutation Calmly

1004- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Uttering salutation calmly is out of the sunnah."

[194] What About Such As Breaks Ablution During The Prayer

1005- It is narrated on the authority of Ali Ibn Talq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you makes wind during his prayer, let him turn away, perform ablution and come to repeat the prayer."

[195] Offering Voluntary Prayer In The Same Place The Obligatory Prayer Is Offered

1006- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do anyone of you fail to come forward or backward, to the right or to the left of his (praying place in which he has offered the obligatory prayer in order to offer the supererogatory) prayer?"

1007- It is narrated on the authority of Qais Ibn Al-Azraq that he said: An imam belonging to us called Abu Ramthah led the prayer and when he

وَالنَّاسُ رَافِعُو أَيْدِيهِمْ. قال زُهَيْرٌ: أُرَاهُ قال: في الصَّلاَةِ، فقال: «**مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمْسٍ؟! اُسْكُنُوا في الصَّلاَةِ**».

[ت191/م184، 185] ـ بابُ الردِّ علَى الإمامِ

1001 ـ حدّثنا مُحَمَّدُ بنُ عُثْمَانَ أَبُو الْجُمَاهِرِ: حدَّثنا سَعِيدُ بنُ بَشِيرٍ، عن قَتَادَةَ، عن الْحَسَنِ، عن سَمُرَةَ قال: «أَمَرَنَا النَّبِيُّ ﷺ أَنْ نَرُدَّ عَلَى الإمَامِ، وَأَنْ نَتَحَابَّ، وَأَنْ يُسَلِّمَ بَعْضُنَا عَلَى بَعْضٍ».

[ت192/م...] ـ بابُ التَّكْبيرِ بَعدَ الصَّلاَةِ

1002 ـ حدّثنا أَحْمَدُ بنُ عَبْدَةَ: أَنْبَأَنَا سُفْيَانُ، عن عَمْرٍو، عن أبي مَعْبَدٍ، عن ابنِ عَبَّاسٍ قال: «كَانَ يُعْلَمُ انْقِضَاءُ صَلاةِ رسولِ اللَّهِ ﷺ بالتَّكْبِيرِ».

1003 ـ حدّثنا يَحْيَى بنُ مُوسَى الْبَلْخِيُّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرني ابنُ جُرَيْجٍ: أَنْبَأَنَا عَمْرُو بنُ دِينَارٍ أَنَّ أَبَا مَعْبَدٍ مَوْلَى ابنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ ابنَ عَبَّاسٍ أَخْبَرَهُ: «أَنَّ رَفْعَ الصَّوْتِ لِلذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ ذَلِكَ عَلَى عَهْدِ رسولِ اللَّهِ ﷺ، وَأَنَّ ابنَ عَبَّاسٍ قال: كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ وَأَسْمَعُهُ».

[ت193/م185، 186] ـ بابُ حَذْفِ التَّسليمِ

1004 ـ حدّثنا أَحْمَدُ بنُ محمد بنِ حَنْبَلٍ: حدثني مُحَمَّدُ بنُ يُوسُفَ الْفِرْيَابِيُّ: حدَّثنا الأَوْزَاعِيُّ، عن قُرَّةَ بنِ عَبْدِ الرَّحْمَنِ، عن الزُّهْرِيِّ، عن أبي سَلَمَةَ، عن أبي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**حَذْفُ السَّلاَمِ سُنَّةٌ**».

قال عِيسَى: نَهَانِي ابنُ الْمُبَارَكِ عن رَفْعِ هذا الحديثِ.

قال أَبُو دَاوُدَ: سَمِعْتُ أَبَا عُمَيْرٍ عِيسَى بنَ يُونُسَ الْفَاخُورِيَّ الرَّمْلِيَّ قال: لَمَّا رَجَعَ الْفِرْيَابِيُّ مِنْ مَكَّةَ تَرَكَ رَفْعَ هذا الحديثِ، وقال: نَهَاهُ أَحْمَدُ بنُ حَنْبَلٍ عن رَفْعِهِ.

[ت194/م186 ، 187] ـ بابٌ: إِذَا أَحْدَثَ في صَلاتِهِ يَسْتَقْبِلُ

1005 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرُ بنُ عَبْدِ الْحَمِيدِ، عن عَاصِمٍ الأَحْوَلِ، عن عِيسَى بنِ حِطَّانَ، عن مُسْلِمِ بنِ سَلاَّمٍ، عن عَلِيِّ بنِ طَلْقٍ قال: قالَ رسولُ اللَّهِ ﷺ: «**إِذَا فَسَا أَحَدُكُمْ في الصَّلاَةِ فَلْيَنْصَرِفْ فَلْيَتَوَضَّأْ وَلْيُعِدْ صَلاَتَهُ**».

[ت195/م187، 188] ـ بابٌ في الرَّجُلِ يتطوَّعُ في مَكانِهِ الَّذي صلَّى فيهِ المَكتوبَةَ

1006 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادٌ وَعَبْدُ الْوَارِثِ، عن لَيْثٍ، عن الْحَجَّاجِ بنِ عُبَيْدٍ، عن إِبْرَاهِيمَ بنِ إِسْمَاعِيلَ، عن أبي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**أَيَعْجِزُ أَحَدُكُمْ**» ـ قال عن عَبْدِ الْوَارِثِ ـ «**أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ أَوْ عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ؟**». زَادَ في حديثِ حَمَّادٍ: «**في الصَّلاَةِ**» يَعْنِي في السُّبْحَةِ.

1007 ـ حدّثنا عَبْدُ الوَهَّابِ بنُ نَجْدَةَ: حدَّثنا أَشْعَثُ بنُ شُعْبَةَ، عن الْمِنْهَالِ بنِ خَلِيفَةَ، عن الأَزْرَقِ بنِ قَيْسٍ قال: صَلَّى بِنَا إِمَامٌ لَنَا يُكْنَى أَبَا رِمْثَةَ، فقال: صَلَّيْتُ هَذِهِ

finished he said: I offered the same prayer, or the like of this prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and both Abu Bakr and Umar were standing in the first row to his right, and there was a man who caught up the first Takbir of the prayer. The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer and then uttered the end salutation to his right and to his left to the extent that we saw the whiteness of his cheeks. Then, he turned away like the way Abu Ramthah, i.e. himself, turned away. The man who caught up the first Takbir of the prayer stood to offer the supererogatory prayer, thereupon Umar jumped over him and caught hold of his shoulders and quaked him an said: "Sit down! Indeed, nothing has destroyed the people of Scripture except that they made no break between their prayers." The Messenger of Allah "Allah's blessing and peace be upon him" raised his sight and said: "Might Allah enable the people to attain the truth through you O Ibn Al-Khattab!"

Chapters On Tashahhud In The Prayer

[196] Both Prostrations Of Forgetfulness

1008- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" led us in one of the two evening prayers. He prayed two rak'ahs and then finished the prayer with the end salutation. He stood up near a piece of wood Lying across the mosque, against which he leaned, and the traces of anger were visible on his face. The hasty among the people went out and said: "The prayer has been reduced!" Amongst the people were Abu Bakr and Umar, but they hesitated to ask (The Prophet). A long-handed man whom the Messenger of Allah "Allah's blessing and peace be upon him" called Dhul-Yadain asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" said: "Neither I have forgotten nor has the prayer been reduced." He said: "No! (It seems) you have forgotten O Messenger of Allah (since you prayed only two rak'ahs)." The Messenger of Allah "Allah's blessing and peace be upon him" faced the people and asked: "is what Dhul-Yadain said true?" They nodded in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" returned once again to his praying place and offered the two remaining rak'ahs, after which he uttered the end salutation. Then, he magnified Allah and fell in prostration, equal (in length) or nearly longer than his normal prostration. Then, he raised (his head) and magnified Allah. then he magnified Allah and fell in prostration, equal (in length) or nearly longer than his normal

الصَّلاةَ أوْ مِثْلَ هَذِهِ الصَّلاةِ مع النَّبيِّ ﷺ. قال: وَكَانَ أَبُو بَكْرٍ وَعُمَرُ يَقُومَانِ في الصَّفِّ المُقَدَّمِ عن يَمِينِهِ، وَكَانَ رَجُلٌ قَدْ شَهِدَ التَّكْبِيرَةَ الأُولَى مِنَ الصَّلاَةِ، فَصَلَّى نَبِيُّ اللَّهِ ﷺ ثُمَّ سَلَّمَ عن يَمِينِهِ وعَنْ يَسَارِهِ حَتَّى رَأَيْنَا بَيَاضَ خَدَّيْهِ، ثُمَّ انْفَتَلَ كَانْفِتَالِ أبي رِمْثَةَ ـ يَعْنِي نَفْسَهُ ـ فَقَامَ الرَّجُلُ الَّذِي أَدْرَكَ مَعَهُ التَّكْبِيرَةَ الأُولَى مِنَ الصَّلاَةِ يَشْفَعُ، فَوَثَبَ إِلَيْهِ عُمَرُ فَأَخَذَ بِمَنْكِبَيْهِ فَهَزَّهُ ثُمَّ قال: اجْلِسْ فَإِنَّهُ لَمْ يَهْلِكْ أَهْلُ الْكِتَابِ إِلاَّ أَنَّهُ لَمْ يَكُنْ بَيْنَ صَلَوَاتِهِمْ فَصْلٌ، فَرَفَعَ النَّبِيُّ ﷺ بَصَرَهُ فقال: «**أَصَابَ اللَّهُ بِكَ يَا ابنَ الْخَطَّابِ**».

قال أَبُو دَاوُدَ: وَقَدْ قِيلَ أَبُو أُمَيَّةَ مَكَانَ أبي رِمْثَةَ.

جُمَّاعُ أبْوابِ التَّشهُّدِ في الصَّلاةِ

[ت196/م188، 189] ـ بابُ السَّهوِ في السَّجدتينِ

1008 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن أيُّوبَ، عن مُحَمَّدٍ، عن أبي هُرَيْرَةَ قال: «صَلَّى بِنَا رسولُ اللَّهِ ﷺ إحْدَى صَلاَتَيِ الْعَشِيِّ: الظُّهْرَ أَوْ الْعَصْرَ. قال: فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ قَامَ إِلَى خَشَبَةٍ في مُقدَّمِ المَسْجِدِ فَوَضَعَ يَدَيْهِ عَلَيْهَا، إِحْدَاهُمَا عَلَى الأُخْرَى، يُعْرَفُ في وَجْهِهِ الْغَضَبُ، ثُمَّ خَرَجَ سَرَعَانُ النَّاسِ وَهُمْ يَقُولُونَ: قَصُرَتِ الصَّلاَةُ، قَصُرَتِ الصَّلاَةُ، وفي النَّاسِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَاهُ أَنْ يُكَلِّمَاهُ، فَقَامَ رَجُلٌ كَانَ رسولُ اللَّهِ ﷺ يُسَمِّيهِ ذَا الْيَدَيْنِ، فقال: يَا رَسولَ اللَّهِ، أَنَسِيتَ أَمْ قَصُرَتِ الصَّلاَةُ؟ قال: «**لَمْ أَنْسَ وَلَمْ تَقْصُرِ الصَّلاَةُ**». قال: بَلْ نَسِيتَ يا رسولَ اللَّهِ. فأقْبَلَ رسولُ اللَّهِ ﷺ عَلَى الْقَوْمِ فقال: «**أَصَدَقَ ذُو الْيَدَيْنِ؟**» فَأَوْمَؤُوا أي: نَعَمْ. فَرَجَعَ رسولُ اللَّهِ ﷺ إِلَى مَقَامِهِ فَصَلَّى الرَّكْعَتَيْنِ الْبَاقِيَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ،

prostration. Then, he raised (his head) and magnified Allah. it was said to Muhammad (a sub-narrator): Did he utter the end salutation after both prostrations of forgetfulness? He said: I do not retain it in memory from Abu Hurairah; but I was reported on the authority of Imran Ibn Al-Husain that he said: Then, he uttered the end salutation.

1009- The same is narrated on the authority of Muhammad, through a similar chain of transmission, even though the previous narration of Hammad is longer and more detailed.

1010- It is narrated on the authority of Abu Hurairah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer...and the rest is the same up to his saying: but I was reported on the authority of Imran Ibn Al-Husain that he said: Then, he uttered the end salutation. I asked him: What about reciting the testification? He said: I learnt nothing pertaining to the testification, even though I like more that the testification should be recited hereto. But in this narration there is no mention of his being named Dhul-Yadain, nor of the state of anger in which the Prophet was; and the narration of Hammad remains the most detailed.

1011- It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", concerning the story of Dhul-Yadain, that he magnified Allah and prostrated.

1012- The same story is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: He did not offer the prostration of forgetfulness until Allah Almighty made it certain to him.

1013- The same is narrated on the authority of Abu Bakr Ibn Sulaiman Ibn Abu Hathmah in which he said: And the Messenger of Allah "Allah's blessing and peace be upon him" did not offer both prostrations of forgetfulness which should be offered in case of suspicion when the people met him.

Abu Dawud says: The same story is narrated on the authority of Abu Hurairah through different chains of transmitters, with no mention of the fact that he offered both prostrations of forgetfulness.

Abu Dawud says: The same is narrated on the authority of Abu Bakr Ibn Sulaiman Ibn Abu Hathmah from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: And he did not offer both prostrations of forgetfulness.

ثُمَّ رَفَعَ وَكَبَّرَ، ثُمَّ كبّر وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ وَكَبَّرَ». قال: فَقِيلَ لِمُحَمَّدٍ: سَلَّمَ في السَّهْوِ؟ فقال: لَمْ أَحْفَظْهُ عَنْ أبي هُرَيْرَةَ. وَلَكِنْ نُبِّئْتُ أَنَّ عِمْرَانَ بنَ حُصَيْنٍ قال: ثُمَّ سَلَّمَ.

1009 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن أَيُّوبَ، عن مُحَمَّدٍ بإسْنَادِهِ ـ وحديثُ حَمَّادٍ أَتَمُّ ـ قال: «صَلَّى رسولُ اللَّهِ ﷺ ـ لَمْ يَقُلْ «بنا» وَلَمْ يَقُلْ «فَأَوْمَؤُوا»». قال: ـ فقال النَّاسُ: نَعَمْ. قال: ثُمَّ رَفَعَ ـ وَلَمْ يَقُلْ: وَكَبَّرَ ـ ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ، وَتَمَّ حَدِيثُهُ لَمْ يَذْكُرْ: مَا بَعْدَهُ، وَلَمْ يَذْكُرْ: «فَأَوْمَؤُوا» إِلاَّ حَمَّادُ بنُ زَيْدٍ».

قال أَبُو دَاوُدَ: وكلُّ مَنْ رَوَى هذا الحديثَ لَمْ يَقُلْ «فَكَبَّرَ» وَلاَ ذَكَرَ «رَجَعَ».

1010 ـ حدّثنا مُسَدَّدٌ: حدّثنا بِشْرٌ ـ يَعْنِي ابنَ المُفَضَّلِ ـ: حدَّثنا سَلَمَةُ ـ يَعْنِي ابنَ عَلْقَمَةَ ـ، عن مُحَمَّدٍ، عن أبي هُرَيْرَةَ قال: صَلَّى بِنَا رسولُ اللَّهِ ﷺ، بِمَعْنَى حديث حَمَّادٍ كُلِّهِ إِلَى آخِرِ قَوْلِهِ: نُبِّئْتُ أَنَّ عِمْرَانَ بنَ حُصَيْنٍ قال: ثُمَّ سَلَّمَ، قال: قُلْتُ: فَالتَّشَهُّدُ؟ قال: لَمْ أَسْمَعْ في التَّشَهُّدِ، وَأَحَبُّ إِلَيَّ أَنْ يَتَشَهَّدَ، ولم يَذْكُرْ: «كَانَ يُسَمِّيهِ ذَا الْيَدَيْنِ»، وَلاَ ذَكَرَ: «فَأَوْمَؤُوا»، وَلا ذَكَرَ: «الْغَضَبَ» وحديثُ حَمَّادٍ عن أَيُّوبَ أَتَمُّ.

1011 ـ حدّثنا عَلِيُّ بنُ نَصْرِ بنِ عليٍّ: حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن أَيُّوبَ وَهِشَامٍ وَيَحْيَى بنِ عَتِيقٍ وَابنِ عَوْنٍ، عن مُحَمَّدٍ، عن أبي هُرَيْرَةَ، عن النَّبيِّ ﷺ في قِصَّةِ ذِي الْيَدَيْنِ أَنَّهُ كَبَّرَ وَسَجَدَ، وقال هِشَامٌ ـ يَعْنِي ابنَ حَسَّانٍ ـ: كَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ.

قال أَبُو دَاوُدَ: رَوَى هذا الحديثَ أَيْضًا حَبِيبُ بنُ الشَّهِيدِ وَحُمَيْدٌ، وَيُونُسُ، وَعَاصِمٌ الأَحْوَلُ عن مُحَمَّدٍ، عن أبي هُرَيْرَةَ، لَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ مَا ذَكَرَ حَمَّادُ بنُ زَيْدٍ عن هِشَامٍ أَنَّهُ كَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ. وَرَوَى حَمَّادُ بنُ سَلَمَةَ وَأَبُو بَكْرِ بنُ عَيَّاشٍ هذا الحديثَ عَنْ هِشَامٍ، لَمْ يَذْكُرُوا عَنْهُ هذا الذي ذَكَرَهُ حَمَّادُ بنُ زَيْدٍ أَنَّهُ كَبَّرَ ثُمَّ كَبَّرَ.

1012 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ، عن الأَوْزَاعِيِّ، عن الزُّهْرِيِّ، عن سَعِيدِ بنِ المُسَيَّبِ، وَأَبِي سَلَمَةَ وَعُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ، عن أبي هُرَيْرَةَ بِهَذِهِ الْقِصَّةِ قال: «وَلَمْ يَسْجُدْ سَجْدَتَي السَّهْوِ حَتَّى يَقَّنَهُ اللَّهُ ذَلِكَ».

1013 ـ حدّثنا حَجَّاجُ بنُ أبي يَعْقُوبَ: حدَّثنا يَعْقُوبُ ـ يَعْنِي ابنَ إِبْرَاهِيمَ ـ: حدَّثنا أبي، عن صَالِحٍ، عن ابنِ شِهَابٍ أَنَّ أَبَا بَكْرِ بنَ سُلَيْمَانَ بنِ أبي حَثْمَةَ أَخْبَرَهُ أَنَّهُ بَلَغَهُ أَنَّ رسولَ اللَّهِ ﷺ، بهذا الخبرِ قال: «وَلَمْ يَسْجُدِ السَّجْدَتَيْنِ اللَّتَيْنِ تُسْجَدَانِ إِذَا شَكَّ حَتَّى لَقَّاهُ النَّاسُ».

قال ابنُ شِهَابٍ: وأخبرني بهذا الخبرِ سَعِيدُ بنُ المُسَيَّبِ، عن أبي هُرَيْرَةَ قال: وأخبرني أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمَنِ وَأَبُو بَكْرِ بنُ الْحَارِثِ بنِ هِشَامٍ وَعُبَيْدُ اللَّهِ بنُ عَبْدِ اللَّهِ.

قال أَبُو دَاوُدَ: رَوَاهُ يَحْيَى بنُ أبي كَثِيرٍ، وَعِمْرَانُ بنُ أبي أَنَسٍ، عن أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ وَالْعَلاَءِ بنِ عَبْدِ الرَّحْمَنِ، عن أَبِيهِ جَمِيعًا، عن أَبِي هُرَيْرَةَ بِهَذِهِ الْقِصَّةِ، وَلَمْ يَذْكُرْ أَنَّهُ سَجَدَ السَّجْدَتَيْنِ.

قال أَبُو دَاوُدَ: وَرَوَاهُ الزُّبَيْدِيُّ، عن الزُّهْرِيِّ، عن أبي بَكْرِ بنِ سُلَيْمَانَ بنِ أبي حَثْمَةَ، عن النَّبيِّ ﷺ قال فيه: «وَلَمْ يَسْجُدْ سَجْدَتَيِ السَّهْوِ».

1014- It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah “Allah’s blessing and peace be upon him” led the Zhuhr prayer and he offered two rak’ahs (instead of four), and when it was said to him: “Has the prayer been reduced” he offered the remaining two rak’ahs, followed by two prostrations (of forgetfulness).

1015- It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah “Allah’s blessing and peace be upon him” turned away after two rak’ahs (instead of four) in one of the obligatory prayers (thought to be Zhuhr or Asr), thereupon a man asked: “Has the prayer been shortened O Messenger of Allah or have you forgotten?” he said: “None of both has happened.” The people said: “You’ve done (i.e. offered two instead of four rak’ahs) O Messenger of Allah.” on that he offered the two remaining rak’ahs, and turned away, without offering both prostrations of forgetfulness.

Abu Dawud says: The same story is narrated on the authority of Abu Hurairah from the Messenger of Allah “Allah’s blessing and peace be upon him”, in which he said: Then, he offered two prostrations after the end salutation.

1016- The same story is narrated on the authority of Abu Hurairah, in which he said: Then, he offered both prostrations of forgetfulness after he had uttered the end salutation.

1017- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” led the prayer and offered two rak’ahs (instead of four)...and the rest is like the narration of Ibn Sirin from Abu Hurairah, in which he said: Then, he uttered the end salutation, and offered both prostrations of forgetfulness.

1018- It is narrated on the authority of Imran Ibn Husain that once, the Messenger of Allah “Allah’s blessing and peace be upon him” offered the Asr prayer, and uttered the end salutation after three rak’ahs. Then, he (left the mosque and) entered into his chamber. A long-handed man called Al-Khirbaq stood up to him and said: “O Messenger of Allah! Has the prayer been reduced?” He (The Prophet) went out angrily, dragging his garment, and asked (the people about that), and he was informed that Al-Khirbaq had told the truth. Then, he offered the rak’ah which he left (out of forgetfulness), uttered the salutation, offered two prostrations, and then said salutation once again.

1014 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أبي: حدَّثنا شُعْبَةُ، عن سَعْدِ بنِ إِبْرَاهِيمَ سَمِعَ أَبَا سَلَمَةَ بنَ عَبْدِ الرَّحْمَنِ عن أبي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ فَسَلَّمَ في الرَّكْعَتَيْنِ، فَقِيلَ لَهُ: نَقَصْتَ الصَّلاَةَ. فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَجَدَ سَجْدَتَيْنِ».

1015 ـ حدّثنا إِسْمَاعِيلُ بنُ أَسَدٍ: أخبرنا شَبَابَةُ: حدَّثنا ابنُ أبي ذِئْبٍ، عن سَعِيدِ بنِ أبي سَعِيدٍ المَقْبُرِيِّ عن أبي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ انْصَرَفَ مِنَ الرَّكْعَتَيْنِ مِنْ صَلاَةِ المَكْتُوبَةِ فقال لَهُ رَجُلٌ: أَقَصُرَتِ الصَّلاَةِ يَا رَسولَ اللَّهِ أَمْ نَسِيتَ؟ قال: «**كُلَّ ذَلِكَ لَمْ أَفْعَلْ**». فقال النَّاسُ: قَدْ فَعَلْتَ ذَلِكَ يَا رَسولَ اللَّهِ. فَرَكَعَ رَكْعَتَيْنِ أُخْرَيَيْنِ، ثُمَّ انْصَرَفَ وَلَمْ يَسْجُدْ سَجْدَتَي السَّهْوِ».

قال أَبُو دَاوُدُ: رَوَاهُ دَاوُدُ بنُ الحُصَيْنِ عن أبي سُفْيَانَ مَوْلَى ابنِ أبي أَحْمَدَ، عن أبي هُرَيْرَةَ، عن النَّبِيِّ ﷺ بهذه الْقِصَّةِ قال: «ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ التَّسْلِيمِ».

1016 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا هَاشِمُ بنُ الْقَاسِمِ: حدَّثنا عِكْرِمَةُ بنُ عَمَّارٍ، عن ضَمْضَمِ بنِ جَوْسٍ الْهِفَّانِيِّ: حدثني أَبُو هُرَيْرَةَ بِهَذَا الْخَبَرِ قال: «ثُمَّ سَجَدَ سَجْدَتَي السَّهْوِ بَعْدَ مَا سَلَّمَ».

1017 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ ثَابِتٍ: حدَّثنا أَبُو أُسَامَةَ. (ح) حدَّثنا مُحَمَّدُ بنُ الْعَلاَءِ: أَنْبَأَنَا أَبُو أُسَامَةَ: أخبرني عُبَيْدُ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: «صَلَّى بِنَا رسولُ اللَّهِ ﷺ فَسَلَّمَ في الرَّكْعَتَيْنِ، فَذَكَرَ نَحْوَ حديثِ ابنِ سِيرِينَ، عن أبي هُرَيْرَةَ قال: ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَي السَّهْوِ».

1018 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ. (ح) وحدَّثنا مُسَدَّدٌ: حدَّثنا مَسْلَمَةُ بنُ مُحَمَّدٍ قالا: حدَّثنا خَالِدُ الْحَذَّاءُ: حدَّثنا أَبُو قِلاَبَةَ، عن أبي المُهَلَّبِ، عن عِمْرَانَ بنِ حُصَيْنٍ قال: «سَلَّمَ رسولُ اللَّهِ ﷺ في ثَلاَثِ رَكَعَاتٍ مِنَ الْعَصْرِ، ثُمَّ دَخَلَ ـ قال: عن مَسْلَمَةَ ـ الْحُجَرَ. فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ كَانَ طَوِيلَ الْيَدَيْنِ فقال له: أَقَصُرَتِ الصَّلاَةُ يَا رَسولَ اللَّهِ؟ فَخَرَجَ مُغْضَبًا يَجُرُّ رِدَاءَهُ، فقال: «**أَصَدَقَ؟**» قالُوا: نَعَمْ، فَصَلَّى تِلْكَ الرَّكْعَةَ ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْهَا ثُمَّ سَلَّمَ».

[197] When One Offers Five Rak'ahs (Instead Of Four)

1019- It is narrated on the authority of Abdullah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" offered five rak'ahs for Zhuhr prayer (instead of four), and it was said to him: "Has there been any increase in the prayer?" he said: "What is that?" he said: "You've offered five rak'ahs (instead of four)." On that he offered two prostrations after he had uttered the end salutation.

1020- It is narrated on the authority of Alqamah that Abdullah Ibn Mas'ud said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer (Ibrahim, a sub-narrator, said: Either he omitted from or increased in it). After he had uttered the end salutation, he was asked: "O Messenger of Allah! Is there anything new about the Prayer?" He (the Prophet) said: "What is it?" They said: "You prayed such and such". He (the Prophet) turned his feet, faced the Qiblah and performed two prostrations after which he uttered the end salutation. Then he turned his face towards us and said: "If there is anything new about the Prayer I will inform you of it. But I am a human being and I forget as you forget, so when I forget, remind me. Furthermore, when anyone of you is in doubt about his Prayer, he should aim at what is right (and act upon it), and complete his Prayer in that respect and then offer two prostrations."

1021- The same is narrated on the authority of Alqamah from Abdullah, in which he said: "So, if anyone of you forgets, let him offer two prostrations." Then, he turned (to the Qiblah) and offered two prostrations.

1022- It is narrated on the authority of Alqamah that Abdullah Ibn Mas'ud said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer which he offered as five rak'ahs (instead of four), and when he turned away, the people whispered to one another, thereupon he asked them: "What is the matter with you?" they said: "O Messenger of Allah! has there been any increase in the prayer?" he answered in the negative. They said: "Then, you've offered five rak'ahs (instead of four)." He then turned away (and faced the Qiblah) and offered two prostrations after he uttered the end salutation. Then he said: "I'm but a human being (like you), and I forget as you forget."

1023- It is narrated on the authority of Mu'awiyah Ibn Hudaij that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer and uttered the end salutation with a rak'ah remained (to complete the prayer). A man caught up with him and said: "You have forgotten a rak'ah from the prayer." He returned and entered the mosque,

[ت197/م189 ، 190] ـ بابٌ: إذا صلَّى خَمسًا

1019 ـ حدّثنا حَفْصُ بنُ عُمَرَ، ومُسْلِمُ بنُ إبْرَاهِيمَ، الْمَعْنَى. قال حَفْصٌ: حدَّثنا شُعْبَةُ، عنِ الْحَكَمِ، عن إِبْرَاهِيمَ، عن عَلْقَمَةَ، عن عَبْدِ اللَّهِ قال: «صَلَّى رسولُ اللَّهِ ﷺ الظُّهرَ خَمْسًا، فَقِيلَ لَهُ: أَزِيدَ في الصَّلاةِ؟ قال: **«وَمَا ذَاكَ؟»** قال: صَلَّيْتَ خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ بَعْدَمَا سَلَّمَ».

1020 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن مَنْصُورٍ، عن إِبْرَاهِيمَ، عن عَلْقَمَةَ قال: قال عَبْدُ اللَّهِ: «صَلَّى رسولُ اللَّهِ ﷺ ـ قال إِبْرَاهِيمُ: فَلاَ أَدْرِي زَادَ أَمْ نَقَصَ ـ فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسولَ اللَّهِ، أَحَدَث في الصَّلاَةِ شَيْءٌ؟ قال: **«وَمَا ذَاكَ؟»** قالُوا: صَلَّيْتَ كَذَا وَكَذَا، فَثَنَى رِجلَه وَاسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ بِهِمْ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، فَلَمَّا انْفَتَلَ أَقْبلَ عَلَيْنَا بِوَجْهِهِ ﷺ فقال: **«إِنَّهُ لَوْ حَدَثَ فِي الصَّلاَةِ شَيْءٌ أَنْبَأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي»**. وقال: **«إِذَا شَكَّ أَحَدُكُمْ في صَلاَتِهِ فَلْيَتَحَرَّ الصَّوَابَ، فَلْيُتِمَّ عَلَيْهِ ثُمَّ لِيُسَلِّمْ، ثُمَّ لِيَسْجُدْ سَجْدَتَيْنِ»**.

1021 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ بنِ نُمَيْرٍ: حدَّثنا أبي: حدَّثنا الأعْمَشُ، عن إِبْرَاهِيمَ، عن عَلْقَمَةَ، عن عَبْدِ اللَّهِ بهذا قال: **«فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ»** ثُم تَحَوَّلَ فَسَجَدَ سَجْدَتَيْنِ.

قال أَبُو دَاوُدَ: رَوَاهُ حُصَيْنٌ نَحْوَ حديث الأعْمَشِ.

1022 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: أخبرنا جَرِيرٌ. (ح) وحدَّثنا يُوسُفُ بنُ مُوسَى: حدَّثنا جريرٌ، وهذا حديثُ يُوسُفَ، عن الْحَسَنِ بن عُبَيْدِ اللَّهِ، عن إِبْرَاهِيمَ بنِ سُوَيْدٍ، عن عَلْقَمَةَ قال: قال عَبْدُ اللَّهِ: صَلَّى بِنَا رسولُ اللَّهِ ﷺ خَمْسًا، فَلَمَّا انْفَتَلَ تَوَشْوَشَ الْقَوْمُ بَيْنَهُمْ، فقال: **«مَا شَأْنُكُمْ؟»** قَالُوا: يَا رسُولَ اللَّهِ هَلْ زِيدَ في الصَّلاَةِ؟ قال: **«لا»**، قَالُوا: فَإِنَّكَ قَدْ صَلَّيْتَ خَمْسًا، فَانْفَتَلَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ قال: **«إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ»**.

1023 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ ـ يَعْنِي ابنَ سَعْدٍ ـ، عن يَزِيدَ بنِ أبي حَبِيبٍ، أنَّ سُوَيْدَ بنَ قَيْسٍ أخْبَرَهُ، عن مُعَاوِيَةَ بنِ حُدَيْجٍ: «أَنَّ رسولَ اللَّهِ ﷺ صَلَّى يَوْمًا، فَسَلَّمَ، وَقَدْ بَقِيَتْ مِنَ الصَّلاَةِ رَكْعَةٌ، فَأَدْرَكَهُ رَجُلٌ فقال: نَسِيتَ مِنَ الصَّلاَةِ رَكْعَةً، فَرَجَعَ فَدَخَلَ الْمَسْجِدَ وَأَمَرَ بِلاَلاً فَأَقَامَ الصَّلاَةَ،

and ordered Bilal to pronounce the prayer establishment, and led a one-rak'ah prayer. When I told this narration it was said to me: "Do you know who that man was?" I said: "No, (I could recognize him) only if I see him." I was made to come upon (and when I saw him) I said: "This is the man!" it was said to me: "He is Talhah Ibn Ubaidullah."

[198] When One Has Doubt Whether He Has Prayed Two Or Three Rak'ahs

1024- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has doubt (as to how much he has offered) in his prayer, let him avert the doubt (that he has offered the more) with the certainty (that he has offered the less); and when he is sure of having his prayer complete, let him offer two prostrations (of forgetfulness before the End Salutation): if his prayer is complete (without the additional rak'ah he has offered because of his doubt), then, such (additional) rak'ah would act as supererogatory for him; and if his prayer is incomplete, the (additional) rak'ah (he has offered) would make perfect his prayer; and the two prostrations would thus be offered against the will of Satan."

Abu Dawud says: The same, though more brief, is narrated on the authority of Abu Sa'id Al-Khudri from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmitters.

1025- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" called both prostrations of forgetfulness the Humiliating ones.

1026- It is narrated on the authority of Ata' Ibn Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you has doubt whether he has offered three or four rak'ahs, let him offer a rak'ah and two prostrations from his sitting posture before the end salutation: if the rak'ah he offers is the fifth, let it be even by both prostrations (of forgetfulness, and if it is the fourth, both prostrations then come to humiliate Satan."

1027- It is narrated on the authority of Zaid Ibn Aslam that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you has doubt (as to how many rak'ahs he has offered) in his prayer, let him base his certainty upon praying three, and thus, let him stand and offer a rak'ah including its (bowing and) prostrations, then sit and recite Tashahhud, and when he finishes and there remains nothing (to

فَصَلَّى لِلنَّاسِ رَكْعَةً، فَأَخْبَرْتُ بِذَلِكَ النَّاسَ، فقالُوا لِي: أَتَعْرِفُ الرَّجُلَ؟ قُلْتُ: لاَ، إلاَّ أَنْ أَرَاهُ، فَمَرَّ بِي، فَقُلْتُ: هَذَا هُوَ، فَقَالُوا: هَذَا طَلْحَةُ بنُ عُبَيْدِ اللَّهِ».

[ت198/م190 ، 191] ـ بابٌ إذا شَكَّ في الثِّنتَينِ والثَّلاثِ، مَنْ قال: يُلقِي الشكَّ

1024 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا أبو خَالِدٍ، عن ابنِ عَجْلاَنَ، عن زَيْدِ بنِ أَسْلَمَ، عن عَطَاءِ بنِ يَسَارٍ، عن أبي سَعِيدٍ الْخُدْرِيِّ قال: قال رسولُ اللَّهِ ﷺ: «**إِذَا شَكَّ أَحَدُكُمْ في صَلاَتِهِ فَلْيُلْقِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ، فَإِذَا اسْتَيْقَنَ التَّمَامَ سَجَدَ سَجْدَتَيْنِ، فَإِنْ كَانَتْ صَلاَتُهُ تَامَّةً كَانَتِ الرَّكْعَةُ نَافِلَةً وَالسَّجْدَتَانِ، وَإِنْ كَانَتْ نَاقِصَةً كَانَتِ الرَّكْعَةُ تَمَامًا لِصَلاَتِهِ وَكَانَتِ السَّجْدَتَانِ مُرْغِمَتَي الشَّيْطَانِ**».

قال أَبُو دَاوُدَ: رَوَاهُ هِشَامُ بنُ سَعْدٍ، وَمُحَمَّدُ بنُ مُطَرِّفٍ، عن زَيْدٍ، عن عَطَاءِ بنِ يَسَار، عن أبي سَعِيدٍ الْخُدْرِيِّ، عن النَّبِيِّ ﷺ. وحديثُ أبي خَالِدٍ أَشْبَعُ.

1025 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ الْعَزِيزِ بنِ أبي رِزْمَةَ: أخبرنا الْفَضْلُ بنُ مُوسَى، عن عَبْدِ اللَّهِ بنِ كَيْسَانَ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ سَمَّى سَجْدَتَي السَّهْوِ الْمُرْغِمَتَيْنِ».

1026 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن زَيْدِ بنِ أَسْلَمَ، عن عَطَاءِ بنِ يَسَارٍ أَنَّ رسولَ اللَّهِ ﷺ قال: «**إِذَا شَكَّ أَحَدُكُمْ في صَلاَتِهِ فَلاَ يَدْرِي كَمْ صَلَّى، ثَلاَثًا أَوْ أَرْبَعًا، فَلْيُصَلِّ رَكْعَةً وَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ، فَإِنْ كَانَتِ الرَّكْعَةُ الَّتِي صَلَّى خَامِسَةً شَفَعَهَا بِهَاتَيْنِ، وَإِنْ كَانَتْ رَابِعَةً فَالسَّجْدَتَانِ تَرْغِيمٌ لِلشَّيْطَانِ**».

1027 ـ حدّثنا قُتَيْبَةُ، قال: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمَنِ الْقَارِيُّ، عن زَيْدِ بنِ أَسْلَمَ بِإِسْنَادِ مَالِكٍ قال: إِنَّ النَّبِيَّ ﷺ قال: «**إِذَا شَكَّ أَحَدُكُمْ في صَلاَتِهِ فَإِنِ اسْتَيْقَنَ أَنْ قَدْ صَلَّى ثَلاَثًا، فَلْيَقُمْ فَلْيُتِمَّ رَكْعَةً بِسُجُودِهَا، ثُمَّ يَجْلِسُ فَيَتَشَهَّدُ، فَإِذَا فَرَغَ فَلَمْ**

conclude the prayer) but to utter the end salutation, let him offer two prostrations from his sitting posture, and then utter the end salutation."

Abu Dawud says: The same is narrated on the authority of Hisham Ibn Sa'd, tracing it up to Abu Sa'id Al-Khudri.

[199] The Opinion That One Should Depend Upon What He Thinks To Be So

1028- It is narrated on the authority of Abu Ubaidah Ibn Abdullah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you are in prayer and you have doubt as whether you have offered three or four rak'ahs, even though you mostly think you've offered four, utter then the testification and then offer two prostrations from your sitting posture before the end salutation, and then utter the testification once again, after which you should utter the end salutation."

1029- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you is in prayer, and he does not know whether he has made increase to or reduction (from his prayer), let him then offer two prostrations from his sitting posture; and if Satan comes to him and whispers to him that he has broken ablution (during the prayer), let him reply: "You have told a lie", unless he detects an unpleasant smell or hears a sound."

1030- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands for the prayer, Satan comes to him and puts him to confusion to the extent that he does not know how much he has prayed. If it so happens to anyone of you, let him offer two prostrations from his sitting posture."

1031- The same is narrated on the authority of Muhammad Ibn Muslim through the same chain of transmitters, with the following addition: "From his sitting posture before uttering the end salutation."

1032- The same is narrated on the authority of Muhammad Ibn Muslim Az-Zuhri in which he said: "Let him offer two prostrations before the end salutation, and then let him utter the end salutation."

[200] The Opinion That Both Prostrations Should Be Offered After The End Salutation

1033- It is narrated on the authority of Abdullah Ibn Ja'far that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He

يَبْقَ إلاَّ أَنْ يُسَلِّمَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ثُمَّ لِيُسَلِّمْ»، ثُمَّ ذَكَرَ مَعْنَى مَالِكٍ.

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ ابنُ وَهْبٍ، عن مَالِكٍ وَحَفْصِ بنِ مَيْسَرَةَ، وَدَاوُدَ بنِ قَيْسٍ، وَهِشَامِ بنِ ساعدٍ إلاَّ أَنَّ هِشَاماً بَلَغَ بِهِ أَبَا سَعِيدٍ الْخُدْرِيَّ.

[ت199/م191 ، 192] ـ بابُ مَنْ قال يُتمُّ على أكْبرِ ظَنِّهِ

1028 ـ حدّثنا النُّفَيْلِيُّ: حدثني مُحَمَّدُ بنُ سَلَمَةَ، عن خُصَيْفٍ، عن أبي عُبَيْدَةَ بن عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عن رسولِ اللَّهِ ﷺ قال: «**إِذَا كُنْتَ في صَلاَةٍ فَشَكَكْتَ في ثَلاَثٍ أَوْ أَرْبَعٍ، وَأَكْبَرُ ظَنِّكَ عَلَى أَرْبَعٍ، تَشَهَّدْتَ ثُمَّ سَجَدْتَ سَجْدَتَيْنِ وَأَنْتَ جَالِسٌ قَبْلَ أَنْ تُسَلِّمَ، ثُمَّ تَشَهَّدْتَ أَيْضًا ثُمَّ تُسَلِّمُ**».

قال أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الْوَاحِدِ عن خُصَيْفٍ وَلَمْ يَرْفَعْهُ، وَوَافَقَ عَبْدَ الْوَاحِدِ أَيْضًا سُفْيَانُ وَشَرِيكٌ وَإِسْرَائِيلُ، واخْتَلَفُوا في الْكَلاَمِ في مَتْنِ الْحَدِيثِ وَلَمْ يُسْنِدُوهُ.

1029 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ: حدَّثنا هِشَامٌ الدَّسْتَوَائِيُّ: حدَّثنا يَحْيَى بنُ أَبِي كَثِيرٍ: حدَّثنا عِيَاضٌ. (ح) وحدَّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا أبانُ: حدَّثنا يَحْيَى، عن هِلاَلِ بن عِيَاضٍ، عن أبي سَعِيدٍ الْخُدْرِيِّ أَنَّ رسولَ اللَّهِ ﷺ قال: «**إِذَا صَلَّى أَحَدُكُمْ فَلَمْ يَدْرِ زَادَ أَمْ نَقَصَ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ قَاعِدٌ، فَإِذَا أَتَاهُ الشَّيْطَانُ فَقال: إِنَّكَ قَدْ أَحْدَثْتَ، فَلْيَقُلْ: كَذَبْتَ، إلاَّ مَا وَجَدَ رِيحًا بِأَنْفِهِ أَوْ صَوْتًا بِأُذُنِهِ**». وهذا لَفْظُ حديثِ أبانَ.

قال أَبُو دَاوُدَ: وقال مَعْمَرٌ وَعَلِيُّ بنُ الْمُبَارَكِ: عِيَاضُ بنُ هِلاَلٍ، وقال الأَوْزَاعِيُّ: عِيَاضُ بنُ أبي زُهَيْرٍ.

1030 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ، عن أبي هُرَيْرَةَ أَنَّ رسولَ اللَّهِ ﷺ قال: «**إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَّسَ عَلَيْهِ، حَتَّى لاَ يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ أَحَدُكُمْ ذَلِكَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ**».

قال أَبُو دَاوُدَ: وَكَذَا رَوَاهُ ابنُ عُيَيْنَةَ وَمَعْمَرٌ وَاللَّيْثُ.

1031 ـ حدّثنا حَجَّاجُ بنُ أبي يَعْقُوبَ: حدَّثنا يَعْقُوبُ: حدَّثنا ابنُ أَخِي الزُّهْرِيِّ، عن مُحَمَّدِ بنِ مُسْلِم بهذا الحديثِ بِإِسْنَادِهِ، زَادَ: «**وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ**».

1032 ـ حدّثنا حَجَّاجٌ: حدَّثنا يَعْقُوبُ: أخبرنا أبي، عن ابنِ إِسْحَاقَ: حدثني مُحَمَّدُ بنُ مُسْلِمٍ الزُّهْرِيُّ بِإِسْنَادِهِ وَمَعْنَاهُ، قال: «فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ثُمَّ لِيُسَلِّمْ».

[ت200/م192 ، 193] ـ بابُ مَنْ قَال: بَعدَ التَّسليمِ

1033 ـ حدّثنا أَحْمَدُ بنُ إِبْرَاهِيمَ: حدَّثنا حَجَّاجٌ، عن ابنِ جُرَيْجٍ: أخبرني عَبْدُ اللَّهِ بنِ مُسَافِعٍ أَنَّ مُصْعَبَ بنَ شَيْبَةَ أَخْبَرَهُ، عن عُتْبَةَ بنِ مُحَمَّدِ بنِ الْحَارِثِ، عن

who has doubt (as to how much he has offered) in his prayer, let him offer two prostrations after the end salutation."

[201] What About Such As Stands After Two Rak'ahs Without Reciting The Testification

1034- It is narrated on the authority of Ibn Buhainah that once, the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer (I think it was the Zhuhr), and when it was the conclusion of the second rak'ah, he stood before sitting (to recite the testification), and the people stood with him. So, when there remained only the End Salutation, he magnified Allah and offered two prostrations from his sitting posture, and then he uttered the end salutation "Allah's blessing and peace be upon him".

1035- The same is narrated on the authority of Az-Zuhri through the same chain of transmitters, in which he added: 'And from amongst us, there were such as recited the testification during his standing.

Abu Dawud says: Ibn Az-Zubair offered the same prostrations before the end salutation when he stood after the conclusion of the first rak'ahs (without sitting to recite half the testification).

[202] When One Forgets To Recite (Half The) Testification While Sitting

1036- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam stands after the conclusion of the first two rak'ahs (without sitting to recite half the testification), and then he remembers before being straight in standing, let him sit (and recite half the testification), and if he (remembers after becoming) straight in standing, let not him sit, and let him rather offer both prostrations of forgetfulness (after the end salutation)."

1037- It is narrated on the authority of Ziyad Ibn Alaqah that he said: Once, Al-Mughirah Ibn Shu'bah led us in the prayer, and when he concluded the first two rak'ahs he stood up (and did not sit to recite half the testification), thereupon we said (by way of reminding him): "Glorified be Allah!" he said (in reply to us): "Glorified be Allah!" he went on his prayer until he concluded his prayer with the end salutation he offered both prostrations of forgetfulness." When he turned away he said: "No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done the same as I've done."

عَبْدِ اللَّهِ بنِ جَعْفَرٍ أَنَّ رسولَ اللَّهِ ﷺ قال: «**مَنْ شَكَّ في صَلاَتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَمَا يُسَلِّمُ**».

[ت201/م193، 194] ـ بابُ مَنْ قامَ مِنْ ثِنْتَيْنِ ولَم يَتَشَهَّدْ

1034 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عن عَبْدِ اللَّهِ بنِ بُحَيْنَةَ أَنَّهُ قال: «صَلَّى لَنَا رسولُ اللَّهِ ﷺ رَكْعَتَيْنِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلاَتَهُ وَانْتَظَرْنَا التَّسْلِيمَ كَبَّرَ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ ثُمَّ سَلَّمَ ﷺ».

1035 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا أبي وَبَقِيَّةُ قالا: حدَّثنا شُعَيْبٌ، عن الزُّهْرِيِّ بِمَعْنَى إِسْنَادِهِ وَحَدِيثِهِ. زَادَ: «وَكَانَ مِنَّا الْمُتَشَهِّدُ في قِيَامِهِ».

قال أَبُو دَاوُدَ: وَكَذَلِكَ سَجدَهُمَا ابنُ الزُّبَيْرِ قَامَ مِنْ ثِنْتَيْنِ قَبْلَ التَّسْلِيمِ، وَهُوَ قَوْلُ الزُّهْرِيِّ.

[ت202/م194 ، 195] ـ بابُ مَنْ نَسِيَ أنْ يَتَشَهَّدَ وهُو جالِسٌ

1036 ـ حدّثنا الْحَسَنُ بنُ عَمْرٍو، عن عَبْدِ اللَّهِ بنِ الْوَلِيدِ، عن سُفْيَانَ، عن جَابِرٍ ـ يَعْنِي الْجُعْفِيَّ ـ قال: حدَّثنا الْمُغِيرَةُ بنُ شُبَيْلٍ الأَحْمَسِيُّ، عن قَيْسِ بن أبي حَازِمٍ، عن الْمُغِيرَةِ بنِ شُعْبَةَ قال: قال رسولُ اللَّهِ ﷺ: «**إِذَا قَامَ الإِمَامُ في الرَّكْعَتَيْنِ فَإِن ذَكَرَ قَبْلَ أَنْ يَسْتَوِيَ قَائِمًا فَلْيَجْلِسْ، فَإِنِ اسْتَوَى قَائِمًا فَلاَ يَجْلِسْ، وَيَسْجُدُ سَجْدَتَي السَّهْوِ**».

قال أَبُو دَاوُدَ: وَلَيْسَ في كِتَابِي: عن جَابِرٍ الْجُعْفِيِّ، إِلاَّ هذا الحديثَ.

1037 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ الْجُشَمِيُّ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أخبرنا الْمَسْعُودِيُّ، عن زِيَادِ بنِ عِلاَقَةَ قال: «صَلَّى بِنَا الْمُغِيرَةُ بنُ شُعْبَةَ فَنَهَضَ في الرَّكْعَتَيْنِ. قُلْنَا: سُبْحَانَ اللَّهِ! قال: سُبْحَانَ اللَّهِ، وَمَضَى. فَلَمَّا أَتَمَّ صَلاَتَهُ وَسَلَّمَ سَجَدَ سَجْدَتَي السَّهْوِ. فَلَمَّا انْصَرَفَ قال: رَأَيْتُ رسولَ اللَّهِ ﷺ يَصْنَعُ كَمَا صَنَعْتُ».

Abu Dawud says: The same is narrated on the authority of Al-Mughirah Ibn Shu'bah, through a different chain of transmitters.

Abu Dawud says: The same is adopted by Sa'd Ibn Abu Waqqas, Imran Ibn Husain, Ad-Dahhak Ibn Qais, Mu'awiyah Ibn Abu Sufyan, Ibn Abbas and Umar Ibn Abd Al-Aziz.

1038- It is narrated on the authority of Thawban that he said: The Messenger of Allah said: "For every inattentiveness (during the prayer) one should offer two prostrations after the end salutation."

[203] The Prostrations Of Forgetfulness Require Testification And End Salutation (To Be Offered After Them)

1039- It is narrated on the authority of Imran Ibn Husain that once, the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer during which he was given to forgetfulness, thereupon he offered two prostrations, then recited the testification and then uttered the end salutation.

[...] What About The Name Given To Both Prostrations Of Forgetfulness

It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" called both prostrations of forgetfulness the Two Humiliating Ones (for they are offered against the will of Satan, therewith he is degraded).

[204] Women Turn Away From The Prayer Before Men

1040- It is narrated on the authority of Umm Salamah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" concluded the prayer with the end salutation, he would stay a while, and they thought he did so in order to give women the opportunity to come out before men.

[205] How Should One Turn Away From The Prayer

1041- It is narrated on the authority of Qabisah Ibn Hulb, a man from Tai from his father that he offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him", who used to turn away (after finishing it) towards both his sides (i.e. once to the right and once to the left).

1042- It is narrated on the authority of Abdullah that he said: Let none of you think (though falsely) that Satan has a portion, according to which he regards that it is Allah's right upon him not to turn away (after finishing

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ ابنُ أبي لَيْلَى، عن الشَّعْبِيِّ، عن المُغِيرَةِ بنِ شُعْبَةَ، وَرَفَعَهُ. وَرَوَاهُ أَبُو عُمَيْسٍ، عن ثَابِتِ بنِ عُبَيْدٍ قال: صَلَّى بِنَا المُغِيرَةُ بنُ شُعْبَةَ، مِثْلَ حَدِيثِ زِيَادِ بنِ عِلاَقَةَ.

قال أَبُو دَاوُدَ: أَبُو عُمَيْسٍ أَخُو المَسْعُودِيِّ، وَفَعَلَ سَعْدُ بنُ أبي وَقَّاصٍ مِثْلَ مَا فَعَلَ المُغِيرَةُ وَعِمْرَانُ بنُ حُصَيْنٍ وَالضَّحَاكُ بنُ قَيْسٍ وَمُعَاوِيَةُ بنُ أَبِي سُفْيَانَ، وَابنُ عَبَّاسٍ أَفْتَى بِذَلِكَ، وَعُمَرُ بنُ عَبْدِ الْعَزِيزِ.

قال أَبُو دَاوُدَ: وهذا فِيمَنْ قَامَ مِنْ ثِنْتَيْنِ ثُمَّ سَجَدُوا بَعْدَمَا سَلَّمُوا.

1038 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ، وَالرَّبِيعُ بنُ نَافِعٍ، وَعُثْمَانُ بنُ أبي شَيْبَةَ وَشُجَاعُ بنُ مَخْلَدٍ بِمَعْنَى الإسْنَادِ، أَنَّ ابنَ عَيَّاشٍ حَدَّثَهُمْ، عن عُبَيْدِ اللَّهِ بنِ عُبَيْدٍ الْكَلاَعِيِّ، عن زُهَيْرٍ ـ يَعْنِي ابنَ سَالِمٍ الْعَنْسِيَّ ـ، عن عَبْدِ الرَّحْمَنِ بنِ جُبَيْرِ بنِ نُفَيْرٍ، ـ قال عَمْرٌو وَحْدَهُ: عن أبيهِ ـ عن ثَوْبَانَ عن النَّبِيِّ ﷺ قال: **«لِكُلِّ سَهْوٍ سَجْدَتَانِ بَعْدَمَا يُسَلِّمُ»**، وَلَمْ يَذْكُرْ: عن أَبِيهِ غَيْرُ عَمْرٍو.

[ت203/م195، 196] ـ بابُ سجدَتي السَّهوِ فيهما تشهُّدٌ وتَسليمٌ

1039 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ بنِ المُثَنَّى: حدثني أَشْعَثُ، عن مُحَمَّدِ بنِ سِيرِينَ، عن خَالِدٍ ـ يَعْنِي الْحَذَّاءَ ـ، عن أبي قِلاَبَةَ، عن أبي المُهَلَّبِ، عن عِمْرَانَ بنِ حُصَيْنٍ: «أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فَسَهَا، فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ».

مَا تُسَمَّى سَجْدَتا السَّهوِ

. . . ـ حدثنا أبو داود: حَدَّثَنَا مُحَمَّدُ بن عبدِ العَزيزِ بنِ أَبِي رِزْمَةَ قال: حَدَّثَنا الفَضْلُ بنُ مُوسَى، عَنْ عَبْدِ اللَّهِ بنِ كَيْسَانَ، عَنْ عِكْرِمَةَ، عَنِ ابنِ عَبَّاسٍ: أَنَّ النبيَّ ﷺ سَمَّى سَجْدَتَيِ السَّهْوِ: الْمُرَغِّمَتَيْنِ.

[ت204/م196 ، 197] ـ بابُ انصِرافِ النساءِ قبلَ الرِّجالِ مِنَ الصَّلاةِ

1040 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى وَمُحَمَّدُ بنُ رَافِعٍ قالا: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن هِنْدٍ بِنْتِ الْحَارِثِ، عن أُمِّ سَلَمَةَ قالت: «كَانَ رسولُ اللَّهِ ﷺ إِذَا سَلَّمَ مَكَثَ قَلِيلاً، وَكَانُوا يَرَوْنَ أَنَّ ذَلِكَ كَيْمَا يَنْفُذَ النِّسَاءُ قَبْلَ الرِّجَالِ».

[ت205/م197، 198] ـ بابٌ كيفَ الانصِرافُ مِنَ الصَّلاةِ

1041 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا شُعْبَةُ، عن سِمَاكِ بنِ حَرْبٍ، عن قَبِيصَةَ بنِ هُلْبٍ ـ رَجُلٌ مِنْ طَيِّءٍ ـ عن أَبِيهِ: «أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ فَكَانَ يَنْصَرِفُ عن شِقَّيهِ».

1042 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا شُعْبَةُ، عن سُلَيْمَانَ، عن عُمَارَةَ بنِ عُمَيْرٍ، عن الأَسْوَدِ بنِ يَزِيدَ، عن عَبْدِ اللَّهِ قال: «لاَ يَجْعَلْ أَحَدُكُمْ نَصِيبًا لِلشَّيْطَانِ مِنْ

from the prayer) but towards his right side. No doubt, I saw that the Messenger of Allah "Allah's blessing and peace be upon him" more often turned away towards his left side. Imarah said: Later on, I came to Medina, and found most of the houses belonging to the Messenger of Allah "Allah's blessing and peace be upon him" were on his left side.

[206] One Offers The Voluntary Prayers In His House

1043- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Assign (a portion) of your prayers to your houses; and do not take them as (void of the celebration of Allah as if they are) graves."

1044- It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of one in his house is better than his prayer in this mosque of mine, even though this does not apply to the written (obligatory) prayer."

[207] When One Offers Prayer Unknowingly To A Direction Other Than That Of The Qiblah, And Then He Comes To Know That

1045- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" and his companions kept offering prayer to the direction of Jerusalem (for sixteen or seventeen months) and when Allah Almighty revealed: "Turn then your face in the direction of the Sacred Mosque: wherever you are, turn your faces in that direction." (Al-Baqarah 144) a man belonging to Banu Salamah passed by them while they were bowing during the Fajr prayer towards the direction of Jerusalem, and he called them twice that the Qiblah had been turned towards the Ka'bah. On that they turned while bowing to the Ka'bah.

Chapters On The Friday (Ceremonies)

[208] The Excellence Of Friday And Its Night

1046- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of days on which the sun rises is Friday, on which Adam was created, on which he was made to descend (to the earth), on which Allah turned in repentance to him, on which he died, and on which the Hour (of Judgement) will be established. There is no animal but that on this (day) it pays attention from the breaking of the dawn to the rising of the sun, in awe of the Hour (of Judgement) barring both men and jinns. On it, there is an hour, and no Muslim servant coincides with it while being in prayer, and asks Allah Almighty for anything but that He will give it to him. Ka'b

صَلاَتِهِ أَنْ لاَ يَنْصَرِفَ إلاَّ عن يَمِينِهِ، وَقَدْ رَأَيْتُ رسولَ اللَّهِ ﷺ أَكْثَرَ مَا يَنْصَرِفُ عن شِمَالِهِ. قال عُمَارَةُ: أَتَيْتُ المَدِينَةَ بَعْدُ فَرَأَيْتُ مَنَازِلَ النَّبِيِّ ﷺ عن يَسَارِهِ».

[ت206/م198، 199] ـ بابُ صلاةِ الرَّجلِ التَّطوُّعَ في بيتِهِ

1043 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ: حدَّثنا يَحْيَى، عن عُبَيْدِ اللَّهِ: أخبرني نَافِعٌ، عن ابنِ عُمَرَ قال: قال رسولُ اللَّهِ ﷺ: «**اجْعَلُوا في بُيُوتِكُمْ مِنْ صَلاَتِكُمْ وَلاَ تَتَّخِذُوهَا قُبُورًا**».

1044 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أخبرني سُلَيْمَانُ بنُ بِلاَلٍ، عن إِبْرَاهِيمَ بنِ أَبِي النَّضْرِ، عن أبيهِ، عن بُسْرِ بنِ سَعِيدٍ، عن زَيْدِ بنِ ثَابِتٍ أَنَّ النَّبِيَّ ﷺ قال: «**صَلاَةُ المَرْءِ في بَيْتِهِ أَفْضَلُ مِنْ صَلاَتِهِ في مَسْجِدِي هَذَا، إِلاَّ المَكْتُوبَةَ**».

[ت207/م199 ، 200] ـ بابُ مَنْ صلَّى لِغيرِ القِبلةِ ثُم عَلِمَ

1045 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن ثَابِتٍ وَحُمَيْدٍ، عن أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ كَانُوا يُصَلُّونَ نَحْوَ بَيْتِ المَقْدِسِ، فَلَمَّا نَزَلَتْ هَذِهِ الآيَـــــــةُ: ﴿**فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّواْ وُجُوهَكُمْ شَطْرَهُۥ**﴾ [البقرة: 144]، فَمَرَّ رَجُلٌ مِنْ بَنِي سَلِمَةَ فَنَادَاهُمْ وَهُمْ رُكُوعٌ في صَلاَةِ الْفَجْرِ نَحْوَ بَيْتِ المَقْدِسِ: أَلاَ إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ إِلَى الْكَعْبَةِ، مَرَّتَيْنِ. قال: فَمَالُوا كَمَا هُمْ رُكُوعٌ إِلَى الْكَعْبَةِ».

تفريعُ أبوابِ الجُمُعَة

[ت208/م200 ، 201] ـ بابُ فَضْلِ يومِ الجُمُعة ولَيلةِ الجُمُعة

1046 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن يَزِيدَ بنِ عَبْدِ اللَّهِ بنِ الْهَادِ، عن مُحَمَّدِ بنِ إِبْرَاهِيمَ، عن أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ، عن أبي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُهْبِطَ، وَفِيهِ تِيبَ عَلَيْهِ، وَفِيهِ مَاتَ، وَفِيهِ تَقُومُ السَّاعَةُ، وَمَا مِنْ دَابَّةٍ إِلاَّ وَهِيَ مُسِيخَةٌ يَوْمَ الجُمُعَةِ، مِنْ حِينَ تُصْبِحُ حَتَّى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ إِلاَّ الْجِنَّ وَالإِنْسَ، وفيه سَاعَةٌ لاَ يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ حَاجَةً إِلاَّ أَعْطَاهُ إِيَّاهَا**».

asked: "Is it on one day every year?" I said: "It is on every Friday." When Ka'b recited the Torah, he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" has told the truth." Abu Hurairah further said: Later on, I met Abdullah Ibn Salam, and talked to him about my meeting with Ka'b, thereupon he said: "I learn which hour it is." I said to him: "Inform me of it." Abdullah Ibn Salam said: "It is the last hour of Friday." I said to him: "How should it be the last hour of Friday, since the Messenger of Allah said: "And no Muslim servant agrees with it while being in prayer..." and there is no prayer to be offered at the last hour." On that he said: "Is it not that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sits in a certain place in expectation for the coming prayer, is considered to be in prayer"?" I said: "Yes." He said: "This is what is intended here."

1047- It is narrated on the authority of Aws Ibn Aws that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your days is Friday: on it Adam was created, and on it there will be the (second) sounding (of the trumpet pertaining to resurrection) and the (first sounding of the) swoon. So, invoke for (Allah's) prayer upon me so much on it, for your prayers (upon me) will be shown to me." A man asked: "O Messenger of Allah! How should our prayers be shown to you and you will have (died and become bones) decomposed?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has forbidden the earth to eat up the bodies of the Prophets."

[209] The Hour, At Which The Invocation Receives Answer

1048- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there is an hour, and no Muslim invokes Allah Almighty for anything but that He Almighty will give it to him. So, seek it at the last portion of the afternoon (before the disappearance of the sun)."

1049- It is narrated on the authority of Abu Burdah Ibn Abu Musa Al-Ash'ari that he said: Abdullah Ibn Umar said to me: Did you hear your father relating from the Messenger of Allah "Allah's blessing and peace be upon him" concerning the hour on Friday (at which the invocation receives answer from Allah)?" I said: "Yes, I heard him having said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "It lies (in the period) once the imam sits (on the pulpit to deliver his sermon) until the prayer is over."

قال كَعْبٌ: ذَلِكَ في كُلِّ سَنَةٍ يَوْمٌ؟ فَقُلْتُ: بَلْ فِي كُلِّ جُمُعَةٍ، قال فَقَرَأَ كَعْبٌ التَّوْرَاةَ فقال: صَدَقَ رسولُ اللَّهِ ﷺ.

قال أبو هُرَيْرَةَ: ثُمَّ لَقِيتُ عَبْدَ اللَّهِ بنَ سَلاَمٍ فحدَّثْتُهُ بِمَجْلِسِي مع كَعْبٍ، فقال عَبْدُ اللَّهِ بنُ سَلاَمٍ: قَدْ عَلِمْتُ أَيَّةُ سَاعَةٍ هِيَ. قال أبو هُرَيْرَةَ فَقُلْتُ لَهُ: فأخبرني بِهَا. فقال عَبْدُ اللَّهِ بنُ سَلاَمٍ: هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ. فَقُلْتُ: كَيْفَ هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ وَقَدْ قال رسولُ اللَّهِ ﷺ: «**لاَ يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي**»، وَتِلْكَ السَّاعَةُ لا يُصَلَّى فيها؟ فقال عَبْدُ اللَّهِ بنُ سَلاَمٍ: أَلَمْ يَقُلْ رسولُ اللَّهِ ﷺ: «**مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلاَةَ فَهُوَ في صَلاَةٍ حَتَّى يُصَلِّيَ**»؟ قال: فَقُلْتُ: بَلَى. قال: وَهُوَ ذَاكَ.

1047 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا حُسَيْنُ بنُ عَلِيٍّ، عن عَبْدِ الرَّحْمَنِ بنِ يَزِيدَ بنِ جَابِرٍ، عن أبي الأَشْعَثِ الصَّنْعَانِيِّ، عن أَوْسِ بنِ أَوْسٍ قال: قال رسولُ اللَّهِ ﷺ: «**إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ قُبِضَ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلاَةِ فِيهِ، فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَيَّ**». قال: قالُوا: يَا رسولَ اللَّهِ، وَكَيْفَ تُعْرَضُ صَلاَتُنَا عَلَيْكَ وَقَدْ أَرِمْتَ؟ ـ قال: يَقُولُونَ: بَلِيت ـ فقال: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الأَرْضِ أَجْسَادَ الأَنْبِيَاءِ**».

[ت209/م201، 202] ـ بابٌ: الإجابةُ أيَّة ساعةٍ هيَ في يَومِ الجُمُعةِ؟

1048 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرني عَمْرٌو ـ يَعْنِي ابنَ الحَارِثِ ـ أَنَّ الْجُلاَحَ مَوْلَى عَبْدِ العَزِيزِ حَدَّثَهُ، أَنَّ أَبَا سَلَمَةَ ـ يَعْنِي ابنَ عَبْدِ الرَّحْمَنِ ـ حَدَّثَهُ، عن جَابِرِ بنِ عَبْدِ اللَّهِ، عن رسولِ اللَّهِ ﷺ أَنَّهُ قال: «**يَوْمُ الْجُمُعَةِ ثِنْتَا عَشْرَةَ**» ـ يُرِيدُ سَاعَةً ـ «**لاَ يُوجَدُ مُسْلِمٌ يَسْأَلُ اللَّهَ شَيْئًا إِلاَّ أَتَاهُ اللَّهُ عَزَّ وَجَلَّ، فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ**».

1049 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرني مَخْرَمَةُ ـ يَعْنِي ابنَ بُكَيْرٍ ـ، عن أبيهِ، عن أبي بُرْدَةَ بنِ أبي مُوسَى الأَشْعَرِيِّ قال: قال لِي عَبْدُ اللَّهِ بنُ عُمَرَ: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عن رسولِ اللَّهِ ﷺ في شَأْنِ الْجُمُعَةِ ـ يَعْنِي السَّاعَةَ؟ قال: قُلْتُ: نَعَمْ سَمِعْتُهُ يقولُ: سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الإِمَامُ إِلَى أَنْ تُقْضَى الصَّلاَةُ**».

قال أَبُو دَاوُدَ: يَعْنِي عَلَى المِنْبَرِ.

[210] The Superiority Of Friday

1050- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs ablution perfectly, and comes to (the mosque to attend the prayer of) Friday, (as early as to be able to) sit close (to the imam), and keeps silent and pays his attention (to the sermon), whatever (sins and mistakes committed in the interval) between it and the coming Friday, in addition to three days more will be forgiven for him; and he who touches the gravel (during the sermon) has indeed committed falsity."

1051- It is narrated on the authority of Ali that he said from over the pulpit of the mosque of Kufah: When it is Friday, the devils go early in the morning with their flags to the markets, and throw the people there with snares, in order to detain them from attending the Friday prayer; and at the same time, the angels sit at the gates of the mosque, in order to write down such as comes (to the mosque) an hour or two earlier (before the prayer), until the imam comes out: if a man has his seat as near enough as to make him pay his attention (to the sermon) and see (the imam) without committing falsity, he will have a double portion of reward; and if his seat is as far enough as to hinder him from listening, even though he pays his attention, without committing falsity, he will have a portion of reward; and if he has his seat as near enough as to enable him to listen and see (the imam), even though he does not pay his attention, and rather he commits falsity, he will bear a portion of sins; and he, who says to his companion (who is sitting by his side): "Keep silent) has, indeed, committed falsity; and whoever commits falsity will receive no reward from that assigned to the Friday (ceremonies)." He then said in the conclusion of that narration: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the same.

[211] The Severe Punishment Of Leaving The Friday Ceremonies

1052- It is narrated on the authority of Abu Al-Ja'd Ad-Damri and he was one of the companions of the Prophet that he said: The Messenger of Allah said: "He, who leaves Friday ceremonies three times (successively), out of dealing slightly with it, will have Allah place a seal on his heart."

[212] The Expiation For Leaving It

1053- It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves Friday ceremonies with no legal excuse, let him give a Dinar in charity; and if he could find it, let it be half a Dinar."

[ت210/م202 ، 203] ـ بابُ فَضْلِ الجُمُعة

1050 ـ حدّثنا مُسَدَّدٌ: أخبرنا أَبُو مُعَاوِيَةَ، عن الأَعْمَشِ، عن أبي صَالِحٍ، عن أبي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ**» قالَ: «**فاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ وَزِيَادَةَ ثَلاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا**».

1051 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى: أخبرنا عِيسَى: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ يَزِيدَ بنِ جَابِرٍ، قال: حدثني عَطاءٌ الْخُرَاسَانِيُّ، عن مَوْلَى امْرَأَتِهِ أُمِّ عُثْمَانَ قال: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهِ عَنْهُ عَلَى مِنْبَرِ الْكُوفَةِ يقولُ: «**إِذَا كَانَ يَوْمُ الْجُمُعَةِ غَدَتِ الشَّيَاطِينُ بِرَايَاتِهَا إِلَى الأَسْوَاقِ، فَيَرْمُونَ النَّاسَ بالتَّرَابِيثِ أَوْ الرَّبَائِثِ وَيُثَبِّطُونَهُمْ عن الْجُمُعَةِ، وَتَغْدُو المَلائِكَةُ فَيَجْلِسُونَ عَلَى أَبْوَابِ المَسْجِدِ فَيَكْتُبُونَ الرَّجُلَ مِنْ سَاعَةٍ وَالرَّجُلَ مِنْ سَاعَتَيْنِ حَتَّى يَخْرُجَ الإِمامُ، فَإِذَا جَلَسَ الرَّجُلُ مَجْلِسًا يَسْتَمْكِنُ فِيهِ مِنَ الاسْتِمَاعِ وَالنَّظَرِ، فَأَنْصَتَ وَلَمْ يَلْغُ، كَانَ لَهُ كِفْلانِ مِنْ أَجْرٍ، فَإِنْ نَأَى وَجَلَسَ حَيْثُ لاَ يَسْمَعُ فَأَنْصَتَ وَلَمْ يَلْغُ، كَانَ لَهُ كِفْلٌ مِنْ أَجْرٍ، وَإِنْ جَلَسَ مَجْلِسًا يَسْتَمْكِنُ فِيهِ مِنَ الاسْتِمَاعِ وَالنَّظَرِ فَلَغَا وَلَمْ يُنْصِتْ، كَانَ لَهُ كِفْلٌ مِنْ وِزْرٍ، وَمَنْ قالَ يَوْمَ الْجُمُعَةِ لِصَاحِبِهِ: صَهْ، فَقَدْ لَغَا، وَمَنْ لَغَا فَلَيْسَ لَهُ في جُمُعَتِهِ تِلْكَ شَيْءٌ**». ثُمَّ يَقُولُ في آخِرِ ذَلِكَ: سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ ذَلِكَ.

قال أَبُو دَاوُدَ: رَوَاهُ الْوَلِيدُ بنُ مُسْلِمٍ عن ابنِ جَابِرٍ قال: بالرَّبَائِثِ. وقالَ مَوْلَى امْرَأَتِهِ أُمِّ عُثْمَانَ بنِ عَطَاءٍ.

[ت211/م203، 204] ـ بابُ التَّشْدِيدِ في تَرْكِ الجُمُعة

1052 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن مُحَمَّدِ بنِ عَمْرٍو، قال: حدثني عُبَيْدَةُ بنُ سُفْيَانَ الْحَضْرَمِيُّ، عن أبي الجَعْدِ الضَّمْرِيِّ ـ وكَانَتْ لَهُ صُحْبَةٌ ـ أَنَّ رسولَ اللَّهِ ﷺ قال: «**مَنْ تَرَكَ ثَلاثَ جُمَعٍ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ**».

[ت212/م204، 205] ـ بابُ كفَّارةِ مَنْ تركَهَا

1053 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أخبرنا هَمَّامٌ: حدَّثنا قَتَادَةُ، عن قُدَامَةَ بنِ وَبْرَةَ العُجيفيِّ، عن سَمُرَةَ بنِ جُنْدبٍ، عن النَّبِيِّ ﷺ قال: «**مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ عُذْرٍ فَلْيَتَصَدَّقْ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ فَبِنِصْفِ دِينَارٍ**».

قال أَبُو دَاوُدَ: وهَكَذَا رَوَاهُ خَالِدُ بنُ قَيْسٍ، وَخَالَفَهُ في الإِسْنَادِ، وَوَافَقَهُ في المَتْنِ.

1054- It is narrated on the authority of Qudamah Ibn Wabarah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who misses the Friday ceremonies with no legal excuse, let him give in charity a Dirham or half a Dirham, a Sa' or half a Sa' of wheat."

Abu Dawud says: The same is narrated on the authority of Qatadah, with the substitution of a Mudd or half a Mudd (of wheat) for a Sa' or half a Sa'.

[213] Upon Whom It Is Binding To Attend The Friday Ceremonies

1055- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: The people used to attend the Friday ceremonies by turns from their houses as well as from the heights (of Medina).

1056- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To attend the Friday ceremonies is binding upon such as hears the call (Adhan for it)."

[214] What About Attending The Friday Ceremonies On The Rainy Day

1057- It is narrated on the authority of Abu Al-Malih from his father that he said: The day of (the holy battle of) Hunain was a rainy day, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered his caller to make a public announcement that the prayer should be offered in the dwelling places.

1058- It is narrated on the authority of Abu Al-Malih that such was on Friday.

1059- It is narrated on the authority of Abu Al-Malih from his father that he was present with the Messenger of Allah "Allah's blessing and peace be upon him" in the year of Hudaibiyah, and it was Friday when they were befallen by rain, which (was not so much that) the lower parts of their sandals did not sink (in water); even though he ordered them to offer prayer in their dwelling places.

[215] What About Failing To Attend The Congregational Prayer On A Cold Or Rainy Night

1060- It is narrated on the authority of Nafi' that once Ibn Umar alighted at Dajnan (a place twenty-five miles from Mecca) on a cold night, thereupon he ordered the caller to make a public announcement that the prayer should be offered in the tents.

1054 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا مُحَمَّدُ بنُ يَزِيدَ وَإِسْحَاقُ بنُ يُوسُفَ، عن أَيُّوبَ أبي الْعَلاَءِ، عن قَتَادَةَ، عن قُدَامَةَ بنِ وَبْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**مَنْ فَاتَهُ الْجُمُعَةُ مِنْ غَيْرِ عُذْرٍ، فَلْيَتَصَدَّقْ بِدِرْهَمٍ أَوْ نِصْفِ دِرْهَمٍ، أَوْ صَاعِ حِنْطَةٍ أَوْ نِصْفِ صَاعٍ**».

قال أَبُو دَاوُدَ: رَوَاهُ سَعِيدُ بنُ بَشِيرٍ، عن قَتَادَةَ هَكَذَا، إلاَّ أَنَّهُ قال: مُدًّا أَوْ نِصْفَ مُدٍّ، وقال: عن سَمُرَةَ.

قال أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بنَ حَنْبَلٍ يُسْأَلُ عن اخْتِلاَفِ هذا الحديثِ فقال: هَمَّامٌ عِنْدِي أَحْفَظُ مِنْ أَيُّوبَ؛ يَعْنِي أَبَا الْعَلاَءِ.

[ت213/م205 ، 206] ـ بابُ مَنْ تَجبُ عليهِ الجمعةُ

1055 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرني عَمْرٌو، عن عُبَيْدِ اللَّهِ بنِ أبي جَعْفَرٍ أَنَّ مُحَمَّدَ بنَ جَعْفَرٍ حَدَّثَهُ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: «كَانَ النَّاسُ يَنْتَابُونَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ وَمِنَ الْعَوَالِي».

1056 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا قَبِيصَةُ: حدَّثنا سُفْيَانُ، عن مُحَمَّدِ بنِ سَعِيدٍ ـ يَعْنِي الطَّائِفِيَّ ـ، عن أبي سَلَمَةَ بنِ نُبَيْهٍ، عن عَبْدِ اللَّهِ بنِ هَارُونَ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو، عن النَّبِيِّ ﷺ قال: «**الْجُمُعَةُ عَلَى كُلِّ مَنْ سَمِعَ النِّدَاءَ**».

قال أَبُو دَاوُدَ: رَوَى هذا الحديثَ جَمَاعَةٌ عن سُفْيَانَ مَقْصُورًا عَلَى عَبْدِ اللَّهِ بنِ عَمْرٍو، وَلَمْ يَرْفَعُوهُ وَإِنَّمَا أَسْنَدَهُ قَبِيصَةُ.

[ت214/م206، 207] ـ بابُ الجمعةِ في اليوم المَطِيرِ

1057 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا هَمَّامٌ، عن قَتَادَةَ، عن أبي الْمَلِيحِ، عن أَبِيهِ: «أَنَّ يَوْمَ حُنَيْنٍ كَانَ يَوْمَ مَطَرٍ، فَأَمَرَ النَّبِيُّ ﷺ مُنَادِيَهُ: أَنِ الصَّلاَةُ فِي الرِّحَالِ».

1058 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا عَبْدُ الأَعْلَى: حدَّثنا سَعِيدٌ، عن صَاحِبٍ لَهُ، عن أبي مَلِيحٍ أَنَّ ذَلِكَ كَانَ يَوْمَ جُمُعَةٍ.

1059 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ قال سُفْيَانُ بنُ حَبِيبٍ: خُبِّرْنَا عَنْ خَالِدٍ الْحَذَّاءِ، عن أبي قِلاَبَةَ، عن أبي الْمَلِيحِ، عن أَبِيهِ: «أَنَّهُ شَهِدَ النَّبِيَّ ﷺ زَمَنَ الْحُدَيْبِيَةِ فِي يَوْمِ جُمُعَةٍ، وَأَصَابَهُمْ مَطَرٌ لَمْ يَبْتَلَّ أَسْفَلُ نِعَالِهِمْ، فَأَمَرَهُمْ أَنْ يُصَلُّوا فِي رِحَالِهِمْ».

[ت215/م207 ، 208] ـ بابُ التخلُّفِ عنِ الجَماعةِ في اللَّيلةِ الباردة أوِ اللَّيلةِ المَطيرةِ

1060 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ: حدَّثنا أَيُّوبُ، عن نَافِعٍ: «أَنَّ ابنَ عُمَرَ نَزَلَ بِضَجْنَانَ فِي لَيْلَةٍ بَارِدَةٍ، فَأَمَرَ الْمُنَادِيَ فَنَادَى أَنِ الصَّلاَةُ فِي الرِّحَالِ».

Ayyub reported that Nafi' narrated from Ibn Umar that whenever it was a cold or rainy night, the Messenger of Allah "Allah's blessing and peace be upon him" commanded the caller to make a public announcement that the prayer should be offered in the tents.

1061- It is narrated on the authority of Nafi' that once, Ibn Umar pronounced the call for the prayer while they were in Dajnan, and then he made a public announcement that the prayer should be offered in the tents. He narrated from the Messenger of Allah "Allah's blessing and peace be upon him" that he used to order the caller to pronouncement the call for the prayer, and then to make a public announcement that the prayer should be offered in the tents particularly on a cold or rainy night while they were on journey.

1062- It is narrated on the authority of Nafi' that once Ibn Umar called for the prayer in Dajnan on a windy rainy night, and at the end of the call he (ordered that it should be) said: "Behold! Offer prayer in the tents! Behold! Offer prayer in the tents!" then, he said: Whenever it was a cold or rainy night on journey, the Messenger of Allah "Allah's blessing and peace be upon him" used to order the Mu'adhdhin to say: "Behold! Offer prayer in your tents!"

1063- It is narrated on the authority of Nafi' that once Ibn Umar called for the prayer on a windy rainy night, and he (ordered that it should be) said: "Offer prayer in the tents!" then, he said: Whenever it was a cold or rainy night, the Messenger of Allah "Allah's blessing and peace be upon him" used to order the Mu'adhdhin to say: "Offer prayer in the tents!"

1064- It is narrated on the authority of Ibn Umar that he said: The caller (Mu'adhdhin) of the Messenger of Allah "Allah's blessing and peace be upon him" made a public announcement of that in Medina on the rainy night, and in the cold morning.

Abu Dawud says: The same is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", but here he substituted "On journey" for "In Medina".

1065- It is narrated on the authority of Jabir that he said: We were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when it rained, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever among you likes, let him offer prayer in his tent."

1066- It is narrated on the authority of Abdullah Ibn Al-Harith, the son of the paternal aunt of Muhammad Ibn Sirin, that Ibn Abbas told the

قال أَيُّوبُ: وَحَدَّثَ نَافِعٌ عن ابنِ عُمَرَ: «أَنَّ رسولَ اللَّهِ ﷺ كَانَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ أَوْ مَطِيرَةٌ أَمَرَ المُنَادِيَ فَنَادَى: الصَّلَاةُ في الرِّحَالِ».

1061 ـ حدّثنا مُؤَمَّلُ بنُ هِشَامٍ: حدَّثنا إِسْمَاعِيلُ، عن أَيُّوبَ، عن نَافِعٍ قال: «نَادَى ابنُ عُمَرَ بالصَّلَاةِ بِضَجْنَانَ، ثُمَّ نَادَى أَنْ صَلُّوا في رِحَالِكُمْ. قال فيه: ثُمَّ حَدَّثَ عن رسولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَأْمُرُ المُنَادِيَ فَيُنَادِي بالصَّلَاةِ، ثُمَّ يُنَادِي أَنْ صَلُّوا في رِحَالِكُمْ في اللَّيْلَةِ الْبَارِدَةِ وفي اللَّيْلَةِ المَطِيرَةِ في السَّفَرِ».

قال أَبُو دَاوُدَ: وَرَوَاهُ حَمَّادُ بنُ سَلَمَةَ، عن أَيُّوبَ وَعُبَيْدِ اللَّهِ، قال فيه: في السَّفَرِ، في اللَّيْلَةِ الْقَرَّةِ أَوْ المَطِيرَةِ.

1062 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا أَبُو أُسَامَةَ، عن عُبَيْدِ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ: أَنَّهُ نَادَى بالصَّلَاةِ بِضَجْنَانَ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ، فقال في آخِرِ نِدَائِهِ: أَلَا صَلُّوا في رِحَالِكُمْ، أَلَا صَلُّوا في الرِّحَالِ. ثُمَّ قال: إِنَّ رسولَ اللَّهِ ﷺ كَانَ يَأْمُرُ المُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ أَوْ ذَاتُ مَطَرٍ في سَفَرٍ يقولُ: **«أَلَا صَلُّوا في رِحَالِكُمْ»**.

1063 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن نَافِعٍ: أَنَّ ابنَ عُمَرَ ـ يَعْنِي أَذَّنَ بالصَّلَاةِ في لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ ـ فقال: أَلَا صَلُّوا في الرِّحَالِ. ثُمَّ قال: إِنَّ رسولَ اللَّهِ ﷺ كَانَ يَأْمُرُ المُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ أَوْ ذَاتُ مَطَرٍ يقولُ: **«أَلَا صَلُّوا في الرِّحَالِ»**.

1064 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: «نَادَى مُنَادِي رسولِ اللَّهِ ﷺ بِذَلِكَ في المَدِينَةِ في اللَّيْلَةِ المَطِيرَةِ وَالْغَدَاةِ الْقَرَّةِ».

قال أَبُو دَاوُدَ: رَوَى هذا الخَبَرَ يَحْيَى بنُ سَعِيدٍ الأَنْصَارِيُّ عن الْقَاسِمِ عن ابنِ عُمَرَ عن النَّبِيِّ ﷺ قال فيه: «في السَّفَرِ».

1065 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا الْفَضْلُ بنُ دُكَيْنٍ: حدَّثنا زُهَيْرٌ، عن أبي الزُّبَيْرِ، عن جَابِرٍ قال: كُنَّا مَعَ رسولِ اللَّهِ ﷺ في سَفَرٍ فَمُطِرْنا، فقال رسولُ اللَّهِ ﷺ: **«لِيُصَلِّ مَنْ شَاءَ مِنْكُمْ في رَحْلِهِ»**.

1066 ـ حدّثنا مُسَدَّدٌ: حدَّثنا إِسْمَاعِيلُ: أخبرني عَبْدُ الْحَمِيدِ صَاحِبُ الزِّيَادِيِّ: حدَّثنا عَبْدُ اللَّهِ بنُ الْحَارِثِ ابنُ عَمِّ مُحَمَّدِ بنِ سِيرِينَ: «أَنَّ ابنَ عَبَّاسٍ قال

Mu'adhdhin that after saying the statement: "I testify that Muhammad is Allah's Messenger" he would not say: "Come for the prayer" but he should say: "Pray at your homes. " The people seemed to disapprove it. Ibn Abbas said: "No doubt, the same was done by one (i.e. The Prophet) who was much better than me. It (Friday prayer) is really obligatory, but, I disliked to trouble you (and force you) to get out and walk in mud and slippery ground."

[216] Should A Slave And A Woman Attend The Friday Ceremonies

1067- It is narrated on the authority of Tariq Ibn Shihab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(Attending the ceremonies of) Friday is incumbent upon every Muslim living in a group, barring four: a slave, a woman, a child, or a sick person."

Abu Dawud says: Although Tariq Ibn Shihab saw the Messenger of Allah "Allah's blessing and peace be upon him", he heard nothing from him.

[217] What About (Establishing The Ceremonies Of) Friday In Villages

1068- It is narrated on the authority of Ibn Abbas that he said: The first Friday ceremonies to be established in Islam after the establishment of the Friday ceremonies in the mosque of the Messenger of Allah "Allah's blessing and peace be upon him" in Medina was that established in Jawatha', a village belonging to Bahrain. Uthman (a sub-narrator) said: It is a village belonging to Abd Al-Qais.

1069- It is narrated on the authority of Abd Ar-Rahman Ibn Ka'b Ibn Malik, and he used to lead his father after he had lost his sight that he said: Whenever I came out with him on Friday (prayer), and he heard the Adhan, he would go on asking for (Allah's) mercy and invoke good upon As'ad Ibn Zurarah. I asked him: "O my father! Tell me: what is the reason for your asking for (Allah's) Mercy upon As'ad Ibn Zurarah whenever you heard the Adhan of Friday (prayer)?" he said: "O my son! He was the first to lead us in the Friday prayer at (a placed known as) Naqi' Al-Hadmat, on a plain rocky ground belonging to Banu Bayadah, before the coming of Allah's Messenger "Allah's blessing and peace be upon him" to us from Mecca." I asked him: "How many were you by then?" he said: "Forty men."

[218] When The Id Day Happens To Come On Friday

1070- It is narrated on the authority of Iyas Ibn Abu Ramlah Ash-Shami that he said: I was present when Mu'awiyah Ibn Abu Sufyan asked Zaid Ibn

لِمُؤَذِّنِهِ في يَوْم مَطِيرٍ: إذَا قُلْتَ: أَشْهَدُ أَنَّ مُحَمَّدًا رسولُ اللَّهِ، فَلاَ تَقُلْ: حَيَّ عَلَى الصَّلاَةِ، قُلْ: صَلُّوا في بُيُوتِكُمْ، فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا ذَلِكَ، فقال: قَدْ فَعَلَ ذَا مَنْ هُوَ خَيْرٌ مِنِّي، إنَّ الْجُمُعَةَ عَزْمَةٌ وَإِنِّي كَرِهْتُ أَنْ أُحْرِجَكُمْ فَتَمْشُونَ في الطِّينِ وَالمَطَرِ».

[ت216/م208، 209] ـ بابُ الجمعةِ للمَملوكِ والمَرْأَةِ

1067 ـ حدَّثنا عَبَّاسُ بنُ عَبْدِ الْعَظِيمِ: حدثني إسْحَاقُ بنُ مَنْصُورٍ: حدَّثنا هُرَيْمٌ، عن إبْرَاهِيمَ بنِ مُحَمَّدِ بنِ الْمُنْتَشِرِ، عن قَيْسِ بنِ مُسْلِمٍ، عن طَارِقِ بنِ شِهَابٍ، عن النَّبِيِّ ﷺ قال: «**الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إلاَّ أَرْبَعَة: عَبْدٌ مَمْلُوكٌ أَوِ امْرَأَةٌ أَوْ صَبِيٌّ أَوْ مريضٌ**».

قال أَبُو دَاوُدَ: طَارِقُ بنُ شِهَابٍ قَدْ رَأَى النَّبِيَّ ﷺ وَلَمْ يَسْمَعْ مِنْهُ شَيْئًا.

[ت217/م209، 210] ـ بابُ الجمعةِ في القُرَى

1068 ـ حدَّثنا عُثْمَانُ بنُ أبي شَيْبَةَ وَمُحَمَّدُ بنُ عَبْدِ اللَّهِ المُخَرِّمِيُّ لَفْظُهُ قالا: حدَّثنا وَكِيعٌ، عن إبْرَاهِيمَ بنِ طَهْمَانَ، عن أبي جَمْرَةَ، عن ابنِ عَبَّاسٍ قال: «إنَّ أَوَّلَ جُمُعَةٍ جُمِّعَتْ في الإسْلاَمِ، بَعْدَ جُمُعَةٍ جُمِّعَتْ في مَسْجِدِ رسولِ اللَّهِ ﷺ بالمَدِينَةِ، لَجُمُعَةٌ جُمِّعَتْ بِجُوَاثَاءَ: قَرْيَةٍ مِنْ قُرَى الْبَحْرَيْنِ». قال عُثْمَانُ: قَرْيَةٌ مِنْ قُرَى عَبْدِ الْقَيْسِ.

1069 ـ حدَّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا ابنُ إدْرِيسَ، عن مُحَمَّدِ بنِ إسْحَاقَ، عن مُحَمَّدِ بنِ أبي أُمَامَةَ بنِ سَهْلٍ، عن أَبِيهِ، عن عَبْدِ الرَّحْمَنِ بنِ كَعْبِ بنِ مَالِكٍ ـ وَكَانَ قَائِدَ أَبِيهِ بَعْدَ مَا ذَهَبَ بَصَرُهُ ـ عن أَبِيهِ كَعْبِ بنِ مَالِكٍ: «أَنَّهُ كَانَ إذَا سَمِعَ النِّدَاءَ يَوْمَ الْجُمُعَةِ تَرَحَّمَ لأَسْعَدَ بنِ زُرَارَةَ، فَقُلْتُ لَهُ: إذَا سَمِعْتَ النِّدَاءَ تَرَحَّمْتَ لأَسْعَدَ بنِ زُرَارَةَ؟ قال: لأنَّهُ أَوَّلُ مَنْ جَمَّعَ بِنَا في هَزْمِ النَّبِيتِ مِنْ حَرَّةِ بَنِي بَيَاضَةَ في نَقِيعٍ يُقَالُ لَهُ نَقِيعُ الْخَضِمَاتِ، قُلْتُ: كَمْ أَنْتُمْ يَوْمَئِذٍ؟ قال: أَرْبَعُونَ».

[ت218/م210 ، 211] ـ بابٌ: إذا وَافقَ يومُ الجمعةِ يومَ عيدٍ

1070 ـ حدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا إسْرَائِيلُ: حدَّثنا عُثْمَانُ بنُ الْمُغِيرَةِ، عن إيَاسِ بنِ أبي رَمْلَةَ الشَّامِيِّ قال: شَهِدْتُ مُعَاوِيَةَ بنَ أبي سُفْيَانَ وَهُوَ يَسْأَلُ زَيْدَ بنَ

Arqam: "Did you witness with the Messenger of Allah "Allah's blessing and peace be upon him" the coming of two Ids on one day (i.e. the Id on Friday)?" he answered in the affirmative. He asked: "Then, what did he do?" he said: "He offered the Id prayer and gave a concession pertaining to the Friday (prayer) saying: "Whoever likes to offer the (Friday) prayer, let him pray it!"

1071- It is narrated on the authority of Ata' Ibn Abu Rabah that he said: Ibn Az-Zubair led us in the Id prayer at the first portion of the day, and it was on Friday; and when we came to offer the Friday prayer with him he did not come to us, and we offered prayer without him. On the other hand, Ibn Abbas was living in Ta'if. When we came to him and made a mention of that to him he said: "No doubt, he has followed the sunnah."

1072- It is narrated on the authority of Ibn Juraij that Ata' said: Id Al-Fitr happened to come on Friday during the lifetime of Ibn Az-Zubair, who said: "Those are two Ids on one day." He combined both in a two-rak'ah prayer early in the morning, and he did offer no more prayer until he offered Asr prayer.

1073- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On this day of yours, two Ids have come (i.e. the Id day has come on Friday): so, whoever likes to offer only the Id prayer, it will be sufficient (to exempt him) from the Friday prayer; even though, we are going to offer the Friday prayer (Allah Willing)."

[219] What Is Recited In The Morning Prayer On Friday

1074- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite both As-Sajdah and Al-Insan in the Fajr prayer on Friday.

1075- The same is narrated on the authority of Shu'bah, through a similar chain of transmitters, with the addition that on Friday prayer he used to recite both Al-Jumu'ah and Al-Munafiqun.

[220] What About Clothes One Should Wear To (Attend The Ceremonies Of) Friday

1076- It is narrated on the authority of Abdullah Ibn Umar that Umar Ibn Al-Khattab had seen a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle "Allah's blessing and peace be upon him": "I wish you would buy this to wear on Fridays and also on occasions of the arrival of the delegations." Allah's Apostle "Allah's blessing and peace be

أرْقَمَ قال: أَشَهِدْتَ مع رسولِ اللَّهِ ﷺ عِيدَيْنِ اجْتَمَعَا في يَوْمٍ؟ قال: نَعَمْ. قال: فَكَيْفَ صَنَعَ؟ قال: صَلَّى الْعِيدَ ثُمَّ رَخَّصَ في الْجُمُعَةِ فقال: «**مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ**».

1071 ـ حدّثنا مُحَمَّدُ بنُ طَرِيفٍ الْبَجَلِيُّ: حدَّثنا أَسْبَاطٌ، عن الأعْمَشِ، عن عَطَاءِ بنِ أبي رَبَاحٍ قال: «صَلَّى بِنَا ابنُ الزُّبَيْرِ في يَوْمِ عِيدٍ في يَوْمِ جُمُعَةٍ أَوَّلَ النَّهَارِ، ثُمَّ رُحْنَا إِلَى الْجُمُعَةِ، فَلَمْ يَخْرُجْ إِلَيْنَا فَصَلَّيْنَا وُحْدَانًا. وَكَانَ ابنُ عَبَّاسٍ بالطَّائِفِ، فَلَمَّا قَدِمَ ذَكَرْنَا ذَلِكَ لَهُ، فقال: أَصَابَ السُّنَّةَ».

1072 ـ حدّثنا يَحْيَى بنُ خَلَفٍ: حدَّثنا أَبُو عَاصِمٍ، عن ابنِ جُرَيْجٍ قال: قال عَطَاءٌ: «اجْتَمَعَ يَوْمُ جُمُعَةٍ وَيَوْمُ فِطْرٍ عَلَى عَهْدِ ابنِ الزُّبَيْرِ فقال: عِيدَانِ اجْتَمَعَا في يَوْمٍ وَاحِدٍ، فَجَمَعَهُمَا جَمِيعًا فَصَلَّاهُمَا رَكْعَتَيْنِ بُكْرَةً لَمْ يَزِدْ عَلَيْهِمَا حَتَّى صَلَّى الْعَصْرَ».

1073 ـ حدّثنا مُحَمَّدُ بنُ الْمُصَفَّى وَعُمَرُ بنُ حَفْصٍ الْوَصَّابِيُّ، الْمَعْنَى، قالا: حدَّثنا بَقِيَّةُ: حدَّثنا شُعْبَةُ، عن الْمُغِيرَةِ الضَّبِّيِّ، عن عَبْدِ الْعَزِيزِ بنِ رُفَيْعٍ، عن أبي صَالِحٍ، عن أبي هُرَيْرَةَ، عن رسولِ اللَّهِ ﷺ أَنَّهُ قال: «**قَدِ اجْتَمَعَ فِي يَوْمِكُمْ هَذَا عِيدَانِ، فَمَنْ شَاءَ أَجْزَأَهُ مِنَ الْجُمُعَةِ، وَإِنَّا مُجَمِّعُونَ**». قال عُمَرُ: عن شُعْبَةَ.

[ت219/م211، 212] ـ بابُ ما يُقْرأُ في صلاةِ الصُّبحِ يومَ الجُمعةِ

1074 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو عُوَانَةَ، عن مُخَوَّلِ بنِ رَاشِدٍ، عن مُسْلِمٍ الْبَطِينِ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ: «أَنَّ رسولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ: ﴿تَنزِيلُ﴾ السَّجْدَةَ وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ﴾» [الإنسان: 1].

1075 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن شُعْبَةَ، عن مُخَوَّلٍ بإسْنَادِهِ وَمَعْنَاهُ وَزَادَ: «في صَلَاةِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾» [المنافقون: 1].

[ت220/م212 ، 213] ـ بابُ اللبسِ للجمعةِ

1076 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن نَافِعٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ: «أَنَّ عُمَرَ بنَ الْخَطَّابِ رَأَى حُلَّةً سِيَرَاءَ ـ يَعْنِي تُبَاعُ عِنْدَ بَابِ الْمَسْجِدِ ـ فقال: يا رَسولَ اللَّهِ، لَوِ اشْتَرَيْتَ هَذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ، فقال

upon him" replied: "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Apostle "Allah's blessing and peace be upon him" of which he gave one to Umar Ibn Al-Khattab. On that Umar said: "O Allah's Apostle! You have given me this cloak although on the cloak of Utarid (a cloak merchant who was selling that silken cloak at the gate of the mosque) you passed such and such a remark." Allah's Apostle "Allah's blessing and peace be upon him" replied: "I have not given you this to wear." So Umar Ibn Al-Khattab gave it to his pagan brother in Mecca to wear.

1077- It is narrated on the authority of Salim from his father that he said: Umar saw a cloak of brocade being sold in the market, which he purchased and brought to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've bought this for you to wear on (the days of) Id and on the occasions of meeting the delegations...and the rest is the same, even though the previous is more complete.

1078- It is narrated on the authority of Muhammad Ibn Yahya Ibn Hibban that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm on anyone of you, in case he could afford for it, to have two garments to wear (therewith to attend the ceremonies) on Friday other than that in which he works."

Abu Dawud says: It is narrated on the authority of Ibn Hibban from Ibn Salam that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the same from over the pulpit.

Abu Dawud says: The same is narrated on the authority of Yusuf Ibn Abdullah Ibn Salam from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmitters.

[221] Sitting In Circles Before The Prayer On Friday

1079- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to enter into transactions in the mosque, to seek for a lost thing in it, and to recite poetry in it, and he further forbade sitting in circles (even for religious study) in the mosque on Friday before offering the prayer.

[222] What About The Pulpit

1080- It is narrated on the authority of Abu Hazim that he said: Some people came to Sahl Ibn Sa'd and they were different about the sort of wood of which the pulpit (of The Prophet "Allah's blessing and peace be

رسولُ اللَّهِ ﷺ: **«إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لاَ خَلاَقَ لَهُ فِي الآخِرَةِ»**، ثُمَّ جَاءَتْ رسولَ اللَّهِ ﷺ مِنْهَا حُلَلٌ، فَأَعْطَى عُمَرَ بنَ الْخَطَّابِ مِنْهَا حُلَّةً، فقال عُمَرُ: يا رسولَ اللَّهِ، كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ! فَقَالَ رسولُ اللَّهِ ﷺ: **«إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا»**، فَكَسَاهَا عُمَرُ أَخًا لَهُ مُشْرِكًا بِمَكَّةَ.

1077 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرني يُونُسُ وَعَمْرُو بنُ الْحَارِثِ، عن ابنِ شِهَابٍ، عن سَالِمٍ، عن أَبِيهِ قال: وَجَدَ عُمَرُ بنُ الْخَطَّابِ حُلَّةَ إِسْتَبْرَقٍ تُبَاعُ بالسُّوقِ، فَأَخَذَهَا فَأَتَى بِهَا رسولَ اللَّهِ ﷺ فقال: **«ابْتَعْ هَذِهِ تَجَمَّلْ بِهَا لِلْعِيدِ وَلِلْوُفُودِ»**، ثُمَّ سَاقَ الحديثَ، وَالأَوَّلُ أَتَمُّ.

1078 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرني يُونُسُ وَعَمْرٌو أَنَّ يَحْيَى بنَ سَعِيدٍ الأَنْصَارِيَّ حَدَّثَهُ أَنَّ مُحَمَّدَ بنَ يَحْيَى بنِ حَبَّانَ حَدَّثَهُ أَنَّ رسولَ اللَّهِ ﷺ قال: **«مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ ـ أَوْ مَا عَلَى أَحَدِكُمْ إِنْ وَجَدْتُمْ ـ أَنْ يَتَّخِذَ ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوَى ثَوْبَيْ مِهْنَتِهِ»**. قال عَمْرٌو: وأخبرني ابنُ أَبِي حَبِيبٍ، عن مُوسَى بنِ سَعْدٍ، عن ابنِ حَبَّانَ، عن ابنِ سَلاَمٍ أَنَّهُ سَمِعَ رسولَ اللَّهِ ﷺ يقولُ ذَلِكَ عَلَى المِنْبَرِ.

قال أَبُو دَاوُدَ: رَوَاهُ وَهْبُ بنُ جَرِيرٍ عن أَبِيهِ، عن يَحْيَى بنِ أَيُّوبَ، عن يَزِيدَ بنِ أَبِي حَبِيبٍ، عن مُوسَى بنِ سَعْدٍ، عن يُوسُفَ بنِ عَبْدِ اللَّهِ بنِ سَلاَمٍ، عن النَّبِيِّ ﷺ.

[ت221/م213، 214] ـ بابُ التحلُّقِ يومَ الجمعةِ قبلَ الصلاةِ

1079 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن ابنِ عَجْلاَنَ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ: «أَنَّ رسولَ اللَّهِ ﷺ نَهَى عن الشِّرَاءِ وَالْبَيْعِ فِي الْمَسْجِدِ، وَأَنْ تُنْشَدَ فِيهِ ضَالَّةٌ، وَأَنْ يُنْشَدَ فِيهِ شِعْرٌ، وَنَهَى عن التَّحَلُّقِ قَبْلَ الصَّلاَةِ يَوْمَ الْجُمُعَةِ».

[ت222/م214، 215] ـ بابٌ [في] اتِّخاذِ المِنْبَرِ

1080 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمَنِ بنِ مُحَمَّدِ بنِ عَبْدِ اللَّهِ بنِ عَبْدٍ الْقَارِيُّ الْقُرَشِيُّ: حدثني أَبُو حَازِمِ بنُ دِينَارٍ: أَنَّ رِجَالاً أَتَوْا سَهْلَ بنَ سَعْدٍ السَّاعِدِيَّ، وَقَدِ امْتَرَوْا فِي الْمِنْبَرِ، مِمَّ عُودُهُ؟ فَسَأَلُوهُ عن ذَلِكَ فقال: واللَّهِ إِنِّي لأَعْرِفُ مِمَّا هُوَ، وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وُضِعَ وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رسولُ اللَّهِ ﷺ،

upon him") was made. He said: By Allah, I know the (sort of) wood of which it was made, who made it, and the first day I saw the Messenger of Allah "Allah's blessing and peace be upon him" sitting on it. The Messenger of Allah "Allah's blessing and peace be upon him" sent for a woman, (and Sahl named it) saying: "Allow your slave, a carpenter, to make some wood sticks (from which he would prepare a pulpit) so that I should sit on it, and talk to the people". She then ordered him to do it, and he (the carpenter) made (the pulpit) from the wood of Al-Ghabah (a place near the heights of Medina), and he brought it to her, thereupon she sent him with it to the Messenger of Allah "Allah's blessing and peace be upon him" (in the mosque), and the Messenger of Allah "Allah's blessing and peace be upon him" ordered that it should be put here (as it is lying now). I saw the Messenger of Allah "Allah's blessing and peace be upon him" having assumed prayer over it and then, he magnified Allah, and then he bowed while being over it. Then, he stepped back and fell in prostration at the base of the pulpit. Then, he returned (to the place where he was. When he finished from the prayer he turned towards the people and said: "O people, I have done so in order that you should follow me and learn my (way of) Prayer."

1081- It is narrated on the authority of Ibn Umar that when the Messenger of Allah "Allah's blessing and peace be upon him" put on flesh Tamim Ad-Dari said to him: "Should I not make for you O Messenger of Allah a pulpit in order to (sit on it, perchance it would) support the bones of your body?" he answered in the affirmative, thereupon he made a pulpit for him.

[223] The Place Of The Pulpit

1082- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: Between the pulpit of the Messenger of Allah "Allah's blessing and peace be upon him" and the wall, there was a passage just sufficient for a sheep to pass through.

[224] Offering Prayer On Friday Before The Sun Declines

1083- It is narrated on the authority of Qatadah that the Messenger of Allah "Allah's blessing and peace be upon him" disliked to offer prayer just at midday except on Friday, and he said on that occasion: "No doubt, (the fire of) Hell is kindled at that moment except on Friday."

أرْسَلَ رسولُ اللَّهِ ﷺ إلى فُلاَنَةَ ـ امْرَأَةٍ قَدْ سَمَّاهَا سَهْلٌ ـ «**أَنْ مُرِي غُلاَمَكِ النَّجَّارَ أَنْ يَعْمَلَ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ**»، فَأَمَرَتْهُ، فَعَمِلَهَا مِنْ طَرْفَاءِ الْغَابَةِ، ثُمَّ جَاءَ بِهَا، فَأَرْسَلَتْهُ إِلَى النَّبِيِّ ﷺ، فَأَمَرَ بِهَا فَوُضِعَتْ هَهُنَا، فَرَأَيْتُ رسولَ اللَّهِ ﷺ صَلَّى عَلَيْهَا وَكَبَّرَ عَلَيْهَا، ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى فَسَجَدَ فِي أَصْلِ الْمِنْبَرِ ثُمَّ عَادَ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فقال: «**أَيُّهَا النَّاسُ، إِنَّمَا صَنَعْتُ هَذَا لِتَأْتَمُّوا بِي وَلِتَعَلَّمُوا صَلاَتِي**».

1081 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا أَبُو عَاصِمٍ، عن ابنِ أبي رَوَّادٍ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ لَمَّا بَدَّنَ قال لَهُ تَمِيمٌ الدَّارِيُّ: أَلاَ أَتَّخِذُ لَكَ مِنْبَرًا يا رسولَ اللَّهِ، يَجْمَعُ، أَوْ: يَحْمِلُ، عِظَامَكَ؟ قال: «**بَلَى**»، فَاتَّخَذَ لَهُ مِنْبَرًا مِرْقَاتَيْنِ».

[ت223/م215، 216] ـ بابُ مَوضِعِ المِنبَرِ

1082 ـ حدّثنا مَخْلَدُ بنُ خَالِدٍ: حدَّثنا أَبُو عَاصِمٍ، عن يَزِيدَ بنِ أبي عُبَيْدٍ، عن سَلَمَةَ بنِ الأكْوَعِ رَضِيَ اللَّهُ عَنْهُ قال: كَانَ بَيْنَ مِنْبَرِ رسولِ اللَّهِ ﷺ وَبَيْنَ الْحَائِطِ كَقَدْرِ مَمَرِّ الشَّاةِ».

[ت224/م216، 217] ـ بابُ الصلاةِ يومَ الجمعةِ قبلَ الزوالِ

1083 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا حَسَّانُ بنُ إِبْرَاهِيمَ، عن لَيْثٍ، عن مُجَاهِدٍ، عن أبي الْخَلِيلِ، عن أبي قَتَادَةَ، عن النَّبِيِّ ﷺ: أَنَّهُ كَرِهَ الصَّلاَةَ نِصْفَ النَّهَارِ إِلاَّ يَوْمَ الْجُمُعَةِ، وقال: «**إِنَّ جَهَنَّمَ تُسْجَرُ إِلاَّ يَوْمَ الْجُمُعَةِ**».

قال أَبُو دَاوُدَ: وَهُوَ مُرْسَلٌ، مُجَاهِدٌ أَكْبَرُ مِنْ أبي الْخَلِيلِ، وَأَبُو الْخَلِيلِ لَمْ يَسْمَعْ مِنْ أبي قَتَادَةَ.

[225] The Time Of Friday (Prayer)

1084- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer Friday prayer when the sun would pass the meridian.

1085- It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: We used to offer Friday prayer with the Messenger of Allah "Allah's blessing and peace be upon him" and then turn away (after finishing from the prayer) to find no shadow on the walls (therewith we would seek shade).

1086- It is narrated on the authority of Sahl Ibn Sa'd that he said: We used to take our siesta and then have our lunch after finishing from the Friday prayer.

[226] The Call For Prayer On Friday

1087- It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar, the Adhan for Friday prayer used to be pronounced when the Imam sat on the pulpit. But at the time of Uthman, (when the Muslims increased in number), a third Adhan was added at Az-Zawra', a place in the market of Medina; and as such it remained.

1088- It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: It was the habit to pronounce the call for prayer (on Friday) in front of the Messenger of Allah "Allah's blessing and peace be upon him" at the gate of the mosque once he would sit on the pulpit; and it remained as such during the caliphate of both Abu Bakr and Umar...and the rest is the same.

1089- It is narrated on the authority of As-Sa'ib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had only one Mu'adhdhin, i.e. Bilal...and the rest is the same.

1090- It is narrated on the authority of As-Sa'ib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had only one Mu'adhdhin...and the rest is the same.

[227] When The Imam Addresses A Man During His Sermon

1091- It is narrated on the authority of Jabir that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" became straight (in sitting on the pulpit) he addressed the people saying: "Sit down!" Abdullah Ibn Mas'ud, who was at the gate of the mosque, heard

[ت225/م... ، 218] ـ بابٌ في وَقتِ الجُمعةِ

1084 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا زَيْدُ بنُ الْحَبَابِ: حدثني فُلَيْحُ بنُ سُلَيْمَانَ: حدَّثنا عُثْمَانُ بنُ عَبْدِ الرَّحْمَنِ التَّيْمِيُّ، سَمِعْتُ أَنَسَ بنَ مَالِكٍ يقولُ: «كَانَ رسولُ اللَّهِ ﷺ يُصَلِّي الْجُمُعَةَ إِذَا مَالَتِ الشَّمْسُ».

1085 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا يَعْلَى بنُ الْحَارِثِ، سَمِعْتُ إِيَاسَ بنَ سَلَمَةَ بنِ الأَكْوَعِ يُحَدِّثُ، عن أَبِيهِ قال: «كُنَّا نُصَلِّي مع رسولِ اللَّهِ ﷺ الْجُمُعَةَ ثُمَّ نَنْصَرِفُ وَلَيْسَ لِلْحِيطَانِ فَيْءٌ».

1086 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عن أبي حَازِمٍ، عن سَهْلِ بنِ سَعْدٍ قال: «كُنَّا نَقِيلُ وَنَتَغَدَّى بَعْدَ الْجُمُعَةِ».

[ت226/م217 ، 219] ـ بابُ النِّداءِ يومَ الجمعةِ

1087 ـ حدّثنا مُحَمَّدُ بنُ سَلَمَةَ الْمُرَادِيُّ: حدَّثنا ابنُ وَهْبٍ، عن يُونُسَ، عن ابنِ شِهَابٍ: أخبرني السَّائِبُ بنُ يَزِيدَ: «أَنَّ الأَذَانَ كَانَ أَوَّلُهُ حِينَ يَجْلِسُ الإِمَامُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ في عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رضيَ اللَّهُ عنهما، فَلَمَّا كَانَ خِلَافَةُ عُثْمَانَ وَكَثُرَ النَّاسُ، أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بالأَذَانِ الثَّالِثِ، فَأُذِّنَ بِهِ عَلَى الزَّوْرَاءِ، فَثَبَتَ الأَمْرُ عَلَى ذَلِكَ».

1088 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن الزُّهْرِيِّ، عن السَّائِبِ بنِ يَزِيدَ قال: «كَانَ يُؤَذَّنُ بَيْنَ يَدَيْ رسولِ اللَّهِ ﷺ إِذَا جَلَسَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ عَلَى بَابِ الْمَسْجِدِ وأَبِي بَكْرٍ وَعُمَرَ»، ثُمَّ سَاقَ نَحْوَ حَدِيثِ يُونُسَ.

1089 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ: حدَّثنا عَبْدَةُ، عن مُحَمَّدٍ ـ يَعْنِي ابنَ إِسْحَاقَ ـ، عن الزُّهْرِيِّ، عن السَّائِبِ قال: «لَمْ يَكُنْ لِرَسولِ اللَّهِ ﷺ إِلاَّ مُؤَذِّنٌ وَاحِدٌ، بِلَالٌ» ثُمَّ ذَكَرَ مَعْنَاهُ.

1090 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا يَعْقُوبُ بنُ إِبْرَاهِيمَ بنِ سَعْدٍ: حدَّثنا أَبِي، عن صَالِحٍ، عن ابنِ شِهَابٍ أَنَّ السَّائِبَ بنَ يَزِيدَ ابنَ أُخْتِ نَمِرٍ أَخْبَرَهُ قال: «وَلَمْ يَكُنْ لِرَسُولِ اللَّهِ ﷺ غَيْرُ مُؤَذِّنٍ وَاحِدٍ»، وَسَاقَ هذا الحديثَ وَلَيْسَ بِتَمَامِهِ.

[ت227/م218، 220] ـ بابُ الإمامِ يكلِّمُ الرَّجلَ في خُطْبتِهِ

1091 ـ حدّثنا يَعْقُوبُ بنُ كَعْبٍ الأَنْطَاكِيُّ: حدَّثنا مَخْلَدُ بنُ يَزِيدَ: حدَّثنا ابنُ جُرَيْجٍ، عن عَطَاءٍ، عن جَابِرٍ قال: لَمَّا اسْتَوَى رسولُ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ قال: «**اجْلِسُوا**»، فَسَمِعَ ذَلِكَ ابنُ مَسْعُودٍ، فَجَلَسَ عَلَى بَابِ الْمَسْجِدِ، فَرَآهُ رسولُ اللَّهِ ﷺ فقال: «**تَعَالَ يَا عَبْدَ اللَّهِ بنَ مَسْعُودٍ**».

that, and did accordingly. When the Prophet "Allah's blessing and peace be upon him" saw him he said to him: "Come in O Abdullah Ibn Mas'ud!"

Abu Dawud says: This narration is Mursal, and the people narrate it on the authority of Ata' from the Messenger of Allah "Allah's blessing and peace be upon him".

[228] Once The Imam Ascends The Pulpit He Sits Down

1092- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver two sermons (on Friday): he would sit once he ascended the pulpit and remain so until the Mu'adhdhin would finish (from his call to the prayer), and then he would stand and deliver his (first) sermon, after which he would sit down (in the interval between both), during which he would keep silent, after which he would stand and deliver his (second) sermon.

[229] Delivering The Sermon While Standing

1093- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver his speech (on Friday) while standing, and then he would sit (in the interval between both speeches) and then he would stand and deliver his (second) speech while standing. So, whoever tells you that he used to deliver the sermon while sitting has told a lie. He further said: By Allah, I offered with him more than two thousand prayers.

1094- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver two sermons (on Friday with an interval) between them (during which) he would sit, (before he would stand once again to) recite the Qur'an and admonish the people.

1095- It is narrated on the authority of Jabir Ibn Samurah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having delivered (his first) speech (on Friday) while standing, after which he sat down and kept silent...and the rest is the same.

[230] When A Man Delivers The Sermon While Reclining Against A Bow

1096- It is narrated on the authority of Shu'aib Ibn Ruzaiq At-Ta'ifi that he said: I sat with one who had a portion of companionship with the Messenger of Allah "Allah's blessing and peace be upon him" called Al-Hakam Ibn Huzn Al-Kulafi who related to us saying: I was the seventh of seven or the ninth of nine members of the delegate who came to the

قال أَبُو دَاوُدَ: هذا يُعْرَفُ مُرْسَلاً إِنَّمَا رَوَاهُ النَّاسُ عن عَطَاءٍ عن النَّبِيِّ ﷺ. وَمَخْلَدٌ هُوَ شَيْخٌ.

[ت228/م219، 221] ـ بابُ الجُلوسِ إذا صَعَدَ المِنْبَرَ

1092 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا عَبْدُ الوَهَّابِ ـ يَعْنِي ابنَ عَطَاءٍ ـ، عن الْعُمَرِيِّ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: «كَانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَيْنِ، كَانَ يَجْلِسُ إِذَا صَعِدَ المِنْبَرَ حَتَّى يَفْرَغَ ـ أُرَاهُ قَالَ: المُؤَذِّنُ ـ ثُمَّ يَقُومُ فَيَخْطُبُ، ثُمَّ يَجْلِسُ فَلاَ يَتَكَلَّمُ، ثُمَّ يَقُومُ فَيَخْطُبُ».

[ت229/م220 ، 222] ـ بابُ الخُطبة قائمًا

1093 ـ حدّثنا النُّفَيْلِيُّ عَبْدُ اللَّهِ بنُ مُحَمَّدٍ: حدَّثنا زُهَيْرٌ، عن سِمَاكٍ، عن جَابِرِ بنِ سَمُرَةَ: «أَنَّ رسولَ اللَّهِ ﷺ كَانَ يَخْطُبُ قَائِمًا، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا، فَمَنْ حَدَّثَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ، فقال: فَقَدْ وَاللَّهِ صَلَّيْتُ مَعَهُ أَكْثَرَ مِنْ أَلْفَيْ صَلاَةٍ».

1094 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى وَعُثْمَانُ بنُ أبي شَيْبَةَ، المَعْنَى، عن أبي الأَحْوَصِ: حدَّثنا سِمَاكٌ، عن جَابِرِ بنِ سَمُرَةَ قال: «كَانَ لِرَسُولِ اللَّهِ ﷺ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا يَقْرَأُ الْقُرْآنَ وَيُذَكِّرُ النَّاسَ».

1095 ـ حدّثنا أَبُو كَامِلٍ: حدَّثنا أَبُو عَوَانَةَ، عن سِمَاكِ بنِ حَرْبٍ، عن جَابِرِ بنِ سَمُرَةَ قال: «رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ قَعْدَةً لاَ يَتَكَلَّمُ»، وَسَاقَ الحديثَ.

[ت230/م221 ، 223] ـ بابُ الرجلِ يخطُبُ علَى قَوسٍ

1096 ـ حدّثنا سَعِيدُ بنُ مَنْصُورٍ: حدَّثنا شِهَابُ بنُ خِرَاشٍ: حدثني شُعَيْبُ بنُ رُزَيْقٍ الطَّائِفِيُّ قال: جَلَسْتُ إِلَى رَجُلٍ لَهُ صُحْبَةٌ مِنْ رسولِ اللَّهِ ﷺ يُقَالُ لَهُ الْحَكَمُ بن حَزْنٍ الْكُلَفِيُّ، فَأَنْشَأَ يُحَدِّثُنَا قال: وَفَدْتُ إِلى رسولِ اللَّهِ ﷺ سَابِعَ سَبْعَةٍ أَوْ تَاسِعَ تِسْعَةٍ، فَدَخَلْنَا عَلَيْهِ فَقُلْنَا: يَا رَسُولَ اللَّهِ، زُرْنَاكَ فَادْعُ اللَّهَ لَنَا بِخَيْرٍ. فَأَمَرَ بِنَا،

Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! we've come to visit you: so, invoke Allah for good upon us." He ordered that dates be given to us, and we spent many days there during which we attended the Friday (ceremonies) with the Messenger of Allah "Allah's blessing and peace be upon him". he stood reclining against a stick or a bow, praised Allah and lauded him with good light and blessed statements, and then he said: "O people! You have no power to do all of what you have been commanded to do, (as it should be): but, you should do as much as is within your capacity, and then have the glad tidings (that if you do so out of sincere faith, in accordance with the principles of Islam, you will have the reward in full)."

1097- It is narrated on the authority of Ibn Mas'ud that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" uttered the testification (during his sermon) he would say: "Praise be to Allah: we seek His Aid, and ask for His Forgiveness; and we seek refuge with Allah from the evil of our souls: whomever Allah guides aright, none could mislead, and whomever Allah lets go astray, none could guide aright. I bear testimony to the fact that there is no god (to be worshipped) but Allah, and I bear testimony to the fact that Muhammad is His servant and Messenger: He has sent him as giver of glad tidings (of good for the faithful believers), and warner (of punishment for the infidels) in front of the Hour (of Judgement which is nigh). Whoever obeys Allah and His Messenger has been guided (to the straight way), and whoever disobeys them will do no harm but to himself, and by no means he will do harm to Allah."

1098- It is narrated on the authority of Yunus that he asked Ibn Shihab about the testification of the Messenger of Allah "Allah's blessing and peace be upon him" in his sermon on Friday, thereupon he mentioned to him the same previous statement, in which he added: "And whoever disobeys them has, indeed, gone astray: we ask Allah, our Lord, to make us of such as obeys Him and obeys His Messenger, follows (all things that result in) His Good Pleasure, and leaves (all that incur) His Displeasure: we all are (living) with His (Aid) and to Him we all (shall return)."

1099- It is narrated on the authority of Adi Ibn Hatim that a lecturer stood to deliver a sermon in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "And whoever obeys Allah and His Messenger... and whoever disobeys them..." thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Stand or leave! How bad lecturer you are!"

أوْ أَمَرَ لَنَا بَشَيْءٍ مِنَ التَّمْرِ، وَالشَّأْنُ إِذْ ذَاكَ دُونٌ، فَأَقَمْنَا بِهَا أَيَّامًا شَهِدْنَا فيها الْجُمُعَةَ مع رسولِ اللَّهِ ﷺ فَقَامَ مُتَوَكِّئًا عَلَى عَصًا أَوْ قَوْسٍ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ كَلِمَاتٍ خَفِيفَاتٍ طَيِّبَاتٍ مُبارَكَاتٍ، ثُمَّ قال: **«أَيُّهَا النَّاسُ، إِنَّكُمْ لَنْ تُطِيقُوا أَوْ لَنْ تَفْعَلُوا كُلَّ مَا أُمِرْتُمْ بِهِ وَلَكِنْ سَدِّدُوا وَأَبْشِرُوا»**. قال أَبو عَلِيٍّ: سَمِعْتُ أَبَا دَاوُدَ قال: ثَبَّتَنِي في شَيْءٍ مِنْهُ بَعْضُ أَصْحَابِي، وَقَدْ كَانَ انْقَطَعَ مِنَ الْقِرْطَاسِ.

1097 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا أَبُو عَاصِمٍ: حدَّثنا عِمْرَانُ، عن قَتَادَةَ، عن عَبْدِ رَبِّهِ، عن أبي عِيَاضٍ، عن ابنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تَشَهَّدَ قال: **«الْحَمْدُ للَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ. وَنَعُوذُ باللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ، مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَعْصِهِمَا فَإِنَّهُ لاَ يَضُرُّ إِلاَّ نَفْسَهُ وَلاَ يَضُرُّ اللَّهَ شَيْئًا»**.

1098 ـ حدّثنا مُحَمَّدُ بنُ سَلَمَةَ الْمُرَادِيُّ: أخبرنا ابنُ وَهْبٍ عن يُونُسَ أَنَّهُ سَأَلَ ابنَ شِهَابٍ عن تَشَهُّدِ رسولِ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ فَذَكَرَ نَحْوَهُ قال: **«وَمَنْ يَعْصِهِمَا فَقَدْ غَوَى»**، وَنَسْأَلُ اللَّهَ رَبَّنَا أَنْ يَجْعَلَنَا مِمَّنْ يُطِيعُهُ وَيُطِيعُ رَسُولَهُ، وَيَتَّبِعُ رِضْوَانَهُ، وَيَجْتَنِبُ سَخَطَهُ، فَإِنَّمَا نَحْنُ بِهِ وَلَهُ.

1099 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن سُفْيَانَ بنِ سَعِيدٍ: حدثني عَبْدُ الْعَزِيزِ بنُ رُفَيعٍ، عن تَمِيمٍ الطَّائِيِّ، عن عَدِيِّ بنِ حَاتِمٍ أَنَّ خَطِيبًا خَطَبَ عِنْدَ النَّبِيِّ ﷺ فقال: مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فقد رشد وَمَنْ يَعْصِهِمَا، فقال: **«قُمْ ـ أَوْ ـ اذْهَبْ بِئْسَ الْخَطِيبُ أَنْتَ»**.

1100- It is narrated on the authority of (Umm Hisham) the daughter of Al-Harith (or Harithah) Ibn An-Nu'man that she said: I've never retained in memory (the Surah of) Qaf but from the mouth of the Messenger of Allah "Allah's blessing and peace be upon him", since he used to repeat it in his sermons every Friday. She further said: Our house and the house of the Messenger of Allah "Allah's blessing and peace be upon him" (were so much close to each other that we) used the same baking oven.

1101- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was moderate in both his prayer and sermon, in which he used to recite some Holy Verses from the Qur'an, and admonish the people.

1102- It is narrated on the authority of Amrah from her sister that she said: I've never learnt (and kept by heart the Surah of) Qaf but from the mouth of the Messenger of Allah "Allah's blessing and peace be upon him": he used to recite it (in his sermon) every Friday.

Abu Dawud says: The same is narrated on the authority of Amrah from Umm Hisham, the daughter of Harithah Ibn An-Nu'man.

1103- The same is narrated on the authority of Amrah from a sister of Amrah Bint Abd Ar-Rahman, who was older than her.

[231] Raising Both Ḥands On The Pulpit

1104- It is narrated on the authority of Husain Ibn Abd Ar-Rahman that he said: Imarah Ibn Ruwaibah saw Bishr Ibn Marwan invoking Allah (in the sermon) on Friday thereupon he said: "Might Allah make ugly those hands!" Husain said: Imarah told me saying: I saw the Messenger of Allah "Allah's blessing and peace be upon him" while being on the pulpit, and he was doing no more than that, i.e. raising his index finger next to his thumb.

1105- It is narrated on the authority of Sahl Ibn Sa'd that he said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" holding his hands while invoking whether on the pulpit or on anything else, but I saw him saying as such, and he beckoned with the index finger, and made a circle with the help of both his middle finger and thumb.

[232] Shortening The Sermon

1106- It is narrated on the authority of Ammar Ibn Yasir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to make short the sermons.

1100 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عن خُبَيْبٍ، عن عَبْدِ اللَّهِ بن محمد بنِ مَعْنٍ، عن بِنْتِ الْحَارِثِ بنِ النُّعْمَانِ قالت: «مَا حَفِظْتُ قاف إلاَّ مِنْ فِي رسولِ اللَّهِ ﷺ، كان يَخْطُبُ بِهَا كلَّ جُمُعَةٍ. قالت: وَكَانَ تَنُورُ رسولِ اللَّهِ ﷺ وَتَنُورُنَا وَاحِدًا».

قال أَبُو دَاوُدَ: قال رَوْحُ بنُ عُبَادَةَ، عن شُعْبَةَ قال: بِنْتِ حَارِثَةَ بن النُّعْمَانِ، وقال ابنُ إسْحَاقَ: أُمّ هِشَامٍ بِنْتِ حَارِثَةَ بنِ النُّعْمَانِ.

1101 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن سُفْيَانَ قال: حدثني سِمَاكٌ، عن جَابِرِ بنِ سَمُرَةَ قال: «كَانَتْ صَلاَةُ رسولِ اللَّهِ ﷺ قَصْدًا وَخُطْبَتُهُ قَصْدًا: يَقْرَأُ آيَاتٍ مِنَ الْقُرْآنِ وَيُذَكِّرُ النَّاسَ».

1102 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ: حدَّثنا مَرْوَانُ: حدَّثنا سُلَيْمَانُ بنُ بِلاَلٍ، عن يَحْيَى بنِ سَعِيدٍ، عن عَمْرَةَ، عن أُخْتِهَا قالت: «مَا أَخَذْتُ قاف إلاَّ مِنْ فِي رسولِ اللَّهِ ﷺ، كَانَ يَقْرَأُهَا في كلِّ جُمُعَةٍ».

قال أَبُو دَاوُدَ: كَذَا رَوَاهُ يَحْيَى بنُ أَيُّوبَ، وَابنُ أبي الرِّجَالِ عن يَحْيَى بنِ سَعِيدٍ عن عَمْرَةَ عن أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بنِ النُّعْمَانِ.

1103 ـ حدّثنا ابنُ السَّرْحِ: حدَّثنا ابنُ وَهْبٍ: أخبرني يَحْيَى بنُ أَيُّوبَ عن يَحْيَى بنِ سَعِيدٍ، عن عَمْرَةَ، عن أُخْتٍ لِعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ كَانَتْ أَكْبَرَ مِنْهَا بِمَعْنَاهُ.

[ت231/م222 ، 224] ـ بابُ رَفْعِ اليدينِ علَى المنبرِ

1104 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زَائِدَةُ، عن حُصَيْنِ بنِ عَبْدِ الرَّحْمَنِ قال: «رَأَى عُمَارَةُ بنُ رُوَيْبَةَ بِشْرَ بنَ مَرْوَانَ وَهُوَ يَدْعُو في يَوْم جُمُعَةٍ، فقال عُمَارَةُ: قَبَّحَ اللَّهِ هَاتَيْنِ الْيَدَيْنِ! قال زَائِدَةُ: قال حُصَيْنٌ: حدثني عُمَارَةُ قال: لَقَدْ رَأَيْتُ رسولَ اللَّهِ ﷺ وَهُوَ عَلَى المِنْبَرِ مَا يَزِيدُ عَلَى هَذِهِ ـ يَعْنِي السَّبَّابَةَ الَّتِي تَلِي الإِبْهَامَ ـ».

1105 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشْرٌ ـ يَعْنِي ابنَ المُفَضَّلِ ـ: حدَّثنا عَبْدُ الرَّحْمَنِ ـ، يَعْنِي ابنَ إسْحَاقَ ـ عن عَبْدِ الرَّحْمَنِ بنِ مُعَاوِيَةَ، عن ابنِ أبي ذُبَابٍ، عن سَهْلِ بنِ سَعْدٍ قال: «مَا رَأَيْتُ رسولَ اللَّهِ ﷺ شَاهِرًا يَدَيْهِ قَطُّ يَدْعُو عَلَى مِنْبَرِهِ وَلاَ عَلَى غَيْرِهِ، وَلَكِنْ رَأَيْتُهُ يقولُ هَكَذَا»، وَأَشَارَ بالسَّبَّابَةِ وَعَقَدَ الْوُسْطَى بالإِبْهَامِ.

[ت232/م223، 225] ـ بابُ إقصارِ الخُطَبِ

1106 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ بنِ نُمَيْرٍ: حدَّثنا أَبِي: حدَّثنا الْعَلاَءُ بنُ صَالِحٍ، عن عَدِيِّ بنِ ثَابِتٍ، عن أبي رَاشِدٍ، عن عَمَّارِ بنِ يَاسِرٍ قال: «أَمَرَنَا رسولُ اللَّهِ ﷺ بإِقْصَارِ الْخُطَبِ».

1107- It is narrated on the authority of Jabir Ibn Samurah As-Suwa'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used not to prolong his admonitions on Friday (sermons): on the contrary, they were no more than easy brief statements.

[233] Coming Close To The Imam On Giving Admonition

1108- It is narrated on the authority of Samurah Ibn Jundub that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Attend the celebration (of Allah in the mosque) and come close to the imam (as much as you can), for one keeps moving far away until he is brought to the rear of the Garden, even if he enters it."

[234] When The Imam Interrupts The Sermon For Something

1109- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" delivering a sermon when both Al-Hasan and Al-Husain "Peace be upon them" came, having shirts with red lines, and they were stumbling and then standing, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" got down, took them, and placed them in his lap. Then he said: "Allah and His Messenger have told the truth (when they said): Verily, your property and children are a (source of) seduction to you. Once I saw both (children), I could not keep patient." Then, he went on his speech.

[235] What About Ihtiba' While The Imam Is Delivering His Speech

(To sit on buttocks with knees close to abdomen and feet apart and the hands circling the knees)

1110- It is narrated on the authority of Mu'adh Ibn Anas from his father that the Messenger of Allah "Allah's blessing and peace be upon him" forbade sitting on buttocks with knees close to Abdomen and feet apart and the hands circling the knees on Friday, i.e. while the imam is delivering his sermon.

1111- It is narrated on the authority of Ya'li Ibn Shaddad Ibn Aws that he said: I was present with Mu'awiyah in Jerusalem, and he led us in the Friday prayer, and I caught a glimpse (of the praying people) and behold! The majority of those present in the mosque were from amongst the companions of the Prophet "Allah's blessing and peace be upon him", and I saw them sitting on buttocks with knees close to Abdomen and feet apart and the hands circling the knees while the imam is delivering his sermon.

1107 ـ حدّثنا مَحْمودُ بنُ خالِدٍ: حدَّثنا الْوَلِيدُ: أخبرني شَيْبَانُ أَبُو مُعَاوِيَةَ، عن سِمَاكِ بنِ حَرْبٍ، عن جَابِرِ بنِ سَمُرَةَ السُّوَائِيِّ قال: «كَانَ رسولُ اللَّهِ ﷺ لاَ يُطِيلُ الْمَوْعِظَةَ يَوْمَ الْجُمُعَةِ، إِنَّمَا هُنَّ كَلِمَاتٌ يَسِيرَاتٌ».

[ت233/م224، 226] ـ بابُ الدُّنوِّ منَ الإمامِ عندَ المَوْعِظَةِ

1108 ـ حدّثنا عَلِيُّ بنُ عَبْدِ اللَّهِ: حدَّثنا مُعَاذُ بنُ هِشَامٍ قال: وَجَدْتُ في كِتَابِ أَبِي بِخَطِّ يَدِهِ وَلَمْ أَسْمَعْهُ مِنْهُ: قال قَتَادَةُ، عن يَحْيَى بنِ مَالِكٍ، عن سَمُرَةَ بنِ جُنْدَبٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قال: **«احْضُرُوا الذِّكْرَ، وَادْنُوا مِنَ الإِمَامِ، فَإِنَّ الرَّجُلَ لاَ يَزَالُ يَتَبَاعَدُ حَتَّى يُؤَخَّرَ فِي الْجَنَّةِ وَإِنْ دَخَلَهَا»**.

[ت234/م226، 227] ـ بابُ الإمامِ يقطعُ الخُطبةَ لِلأَمرِ يحدُثُ

1109 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ أَنَّ زَيْدَ بنَ حُبَابٍ حَدَّثَهُمْ: حدَّثنا حُسَيْنُ بنُ وَاقِدٍ: حدثني عَبْدُ اللَّهِ بنُ بُرَيْدَةَ، عن أَبِيهِ قال: خَطَبَنَا رسولُ اللَّهِ ﷺ، فَأَقْبَلَ الْحَسَنُ وَالْحُسَيْنُ رضيَ اللَّهُ عنهما، عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَعْثُرَانِ وَيَقُومَانِ، فَنَزَلَ فَأَخَذَهُمَا فَصَعِدَ بِهِمَا الْمِنْبَرَ ثُمَّ قال: **«صَدَقَ اللَّهُ** ﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ﴾ [التغابن: 15] **رَأَيْتُ هَٰذَيْنِ فَلَمْ أَصْبِرْ»**، ثُمَّ أَخَذَ فِي الْخُطْبَةِ».

[ت235/م226 ، 228] ـ بابُ الاحْتِباءِ والإمامُ يخطُبُ

1110 ـ حدّثنا مُحَمَّدُ بنُ عَوْفٍ: حدَّثنا الْمُقْرِئُ: حدَّثنا سَعِيدُ بنُ أبي أَيُّوبَ، عن أبي مَرْحُومٍ، عن سَهْلِ بنِ مُعَاذِ بنِ أَنَسٍ، عن أَبِيهِ: «أَنَّ رسولَ اللَّهِ ﷺ نَهَى عنِ الْحِبْوَةِ يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ».

1111 ـ حدّثنا دَاوُدُ بنُ رُشَيْدٍ: حدَّثنا خَالِدُ بنُ حَيَّانَ الرَّقِّيُّ: حدَّثنا سُلَيْمَانُ بنُ عَبْدِ اللَّهِ بنِ الزِّبْرِقَانِ، عن يَعْلَى بنِ شَدَّادِ بنِ أَوْسٍ قال: «شَهِدْتُ مَعَ مُعَاوِيَةَ بَيْتَ الْمَقْدِسِ فَجَمَّعَ بِنَا، فَنَظَرْتُ فَإِذَا جُلُّ مَنْ فِي الْمَسْجِدِ أَصْحَابُ النَّبِيِّ ﷺ، فَرَأَيْتُهُمْ مُحْتَبِينَ وَالإِمَامُ يَخْطُبُ».

Abu Dawud says: Ibn Umar to sit in such a state while the imam was delivering his sermon; and so did Anas Ibn Malik, Shuraih, Sa'sa'ah Ibn Suhan, Sa'id Ibn Al-Musayyab, Ibrahim An-Nakh'i, Makhul, Isma'il Ibn Muhammad Ibn Sa'd, and Na'im Ibn Salamah who said: There is no harm to sit in such a state of Ihtiba'. He further says: I was not informed that anyone disliked it barring Ubadah Ibn Nusi.

[236] Talking While The Imam Is Delivering His Speech

1112- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you even says (to such as sitting by your side): "Pay your attention", you have, indeed, committed falsity."

1113- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three (types of) men attend the Friday (ceremonies in the mosque): such as attends it with the intention to commit falsity, and this is his portion of it; such as attends it with the intention to invoke (good upon himself): he is indeed a man who invokes Allah Almighty: He could give him if He so likes, and He could withhold from him if He so likes; and such as attends it attentively and silently, without passing over any Muslim, nor doing harm to anyone: it then acts as expiation for (all sins he commits as of it) to the coming Friday, and three days besides. This is due to the statement of Allah Almighty: "He, who brings a good deed, will have ten times the like of it."

[237] When Such As Breaks His Ablution Asks For The Imam's Permission (To Leave)

1114- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you breaks his ablution, let him caught hold of his nose and turn away soon."

Abu Dawud says: The same is narrated on the authority of Hisham from his father from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "When he enters while the imam is delivering his sermon..."

[238] When One Enters The Mosque While The Imam Is Delivering The Sermon

1115- It is narrated on the authority of Jabir that a man came in (the mosque) on Friday while the Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon, thereupon he asked him: "O

قال أَبُو دَاوُدَ: كَانَ ابنُ عُمَرَ يَحْتَبِي وَالإمَامُ يَخْطُبُ، وَأَنَسُ بنُ مَالِكٍ، وَشُرَيْحٌ، وَصَعْصَعَةُ بنُ صُوحَانَ، وَسَعِيدُ بنُ المُسَيَّبِ، وَإِبْرَاهِيمُ النَّخَعِيُّ، وَمَكْحُولٌ، وَإِسْمَاعِيلُ بنُ مُحَمَّدِ بنِ سَعْدٍ، وَنُعَيْمُ بنُ سَلاَمَةَ قال: لاَ بَأْسَ بِهَا.

قال أَبُو دَاوُدَ: وَلَمْ يَبْلُغْنِي أَنَّ أَحَدًا كَرِهَهَا إِلاَّ عُبَادَةَ بنَ نُسَيٍّ.

[ت236/م227، 229] ـ بابُ الكلامِ والإمامُ يخطُبُ

1112 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن سَعِيدٍ، عن أبي هُرَيْرَةَ أَنَّ رسولَ اللَّهِ ﷺ قال: «**إِذَا قُلْتَ: أَنْصِتْ، وَالإِمَامُ يَخْطُبُ، فَقَدْ لَغَوْتَ**».

1113 ـ حدّثنا مُسَدَّدٌ وَأَبُو كَامِلٍ قالا: حدَّثنا يَزِيدُ، عن حَبِيبٍ المُعَلِّمِ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو، عن النَّبِيِّ ﷺ قال: «**يَحْضُرُ الْجُمُعَةَ ثَلاَثَةُ نَفَرٍ: رَجُلٌ حَضَرَهَا يَلْغُو، وَهُوَ حَظُّهُ مِنْهَا، وَرَجُلٌ حَضَرَهَا يَدْعُو، فَهُوَ رَجُلٌ دَعا اللَّهَ عَزَّ وَجَلَّ إِنْ شَاءَ أَعْطَاهُ وَإِنْ شَاءَ مَنَعَهُ، وَرَجُلٌ حَضَرَهَا بِإِنْصَاتٍ وَسُكُوتٍ وَلَمْ يَتَخَطَّ رَقَبَةَ مُسْلِمٍ وَلَمْ يُؤْذِ أَحَدًا، فَهِيَ كَفَّارَةٌ إِلَى الْجُمُعَةِ الَّتِي تَلِيهَا وَزِيَادَةُ ثَلاَثَةِ أَيَّامٍ، وَذَلِكَ بِأَنَّ اللَّهَ عَزَّ وَجَلَّ يقولُ: ﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا﴾**» [الأنعام: 160].

[ت237/م228، 230] ـ بابُ استِئذانِ المُحْدِثِ الإمامَ

1114 ـ حدّثنا إِبْرَاهِيمُ بنُ الْحَسَنِ المِصِّيصِيُّ: حدَّثنا حَجَّاجٌ: حدَّثنا ابنُ جُرَيْجٍ: أخبرني هِشَامُ بنُ عُرْوَةَ، عن عروةَ، عن عَائِشَةَ قالت: قال النَّبِيُّ ﷺ: «**إِذَا أَحْدَثَ أَحَدُكُمْ في صَلاَتِهِ، فَلْيَأْخُذْ بِأَنْفِهِ ثُمَّ لِيَنْصَرِفْ**».

قال أَبُو دَاوُدَ: رَوَاهُ حَمَّادُ بنُ سَلَمَةَ وَأَبُو أُسَامَةَ، عن هِشَامٍ، عن أَبِيهِ، عن النَّبِيِّ ﷺ: «**إِذَا دَخَلَ أَحَدُكُمْ وَالإِمَامُ يَخْطُبُ**» لم يَذْكُرَا عَائِشَةَ رضيَ اللَّهُ عنها.

[ت238/م229 ، 231] ـ بابٌ: إذا دَخَلَ الرَّجُلُ والإمامُ يخطُبُ

1115 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عن عَمْرٍو ـ وَهُوَ ابنُ دِينَارٍ ـ، عن جَابِرٍ: أَنَّ رَجُلاً جَاءَ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ فقال: «**أَصَلَّيْتَ**

so and so! Have you offered prayer (which should be offered voluntarily before the obligation)?" he answered in the negative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Then, stand and offer prayer."

1116- It is narrated on the authority of Abu Hurairah that he said: Sulaik Al-Ghatfani came (in the mosque on Friday) while the Messenger of Allah "Allah's blessing and peace be upon him" was delivering the speech, thereupon he asked him: "Have you offered prayer (before you come)?" he answered in the negative. He said to him: "Then, offer a two-rak'ah prayer and make it brief."

1117- It is narrated on the authority of Jabir Ibn Abdullah that he said: Sulaik Al-Ghatfani came...and the rest is the same with the following addition: Then, he (the Prophet) turned his face towards the people and said: "When anyone of you comes (in the mosque on Friday) while the imam is delivering the sermon, let him offer a two-rak'ah prayer, which he should make brief."

[239] What About Passing Over The People On Friday

1118- It is narrated on the authority of Abu Az-Zahiriyyah that he said: We were sitting with Abdullah Ibn Busr, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" (in the mosque) on Friday when a man came passing over the people. On that Abdullah Ibn Busr said: A man came passing over the people on Friday while the Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Sit (in your place) for you've done harm (to the people)."

[240] When One Is Overtaken By Slumber While The Imam Is Delivering The Speech

1119- It is narrated on the authority of Ibn Umar that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "If anyone of you is overtaken by slumber in the mosque, let him shift from that very place in which he was sitting to another."

[241] When The Imam Speaks After Descending From The Pulpit

1120- It is narrated on the authority of Anas that he said: I saw that the Messenger of Allah "Allah's blessing and peace be upon him" happened to have dismounted from the pulpit, and then a man appeared to him (and talk

يَا فُلَانُ؟» قال: لا. قال: «**قُمْ فَارْكَعْ**».

1116 ـ حدّثنا مُحَمَّدُ بنُ مَحْبُوبٍ وَإِسْمَاعِيلُ بنُ إِبْرَاهِيمَ المَعْنَى قالا: حدَّثنا حَفْصُ بنُ غِيَاثٍ، عن الأعمَشِ، عن أبي سُفْيَانَ، عن جَابِرٍ، وعن أبي صَالِحٍ، عن أبي هُرَيْرَةَ قالا: جَاءَ سُلَيْكٌ الْغَطَفَانِيُّ ورسولُ اللَّهِ ﷺ يَخْطُبُ فقال لَهُ: «**أَصَلَّيْتَ شَيْئًا؟**» قال: لاَ. قال: «**صَلِّ رَكْعَتَيْنِ، تَجَوَّزْ فِيهِمَا**».

1117 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدثنا مُحَمَّدُ بنُ جَعْفَرٍ، عن سَعِيدٍ، عن الْوَلِيدِ أبي بِشْرٍ، عن طَلْحَةَ أَنَّهُ سَمِعَ جَابِرَ بنَ عَبْدِ اللَّهِ يُحَدِّثُ أَنَّ سُلَيْكًا جَاءَ، فَذَكَرَ نَحْوَهُ، زَادَ: ثُمَّ أَقْبَلَ عَلَى النَّاسِ قال: «**إِذَا جَاءَ أَحَدُكُمْ والإمَامُ يَخْطُبُ فَلْيُصَلِّ رَكْعَتَيْنِ يَتَجَوَّزُ فِيهِمَا**».

[ت239/م230، 232] ـ بابُ تَخَطِّي رِقابِ النَّاسِ يومَ الجُمعةِ

1118 ـ حدّثنا هَارُونُ بنُ مَعْرُوفٍ: حدَّثنا بِشْرُ بنُ السَّرِيِّ: حدَّثنا مُعَاوِيَةُ بنُ صَالِحٍ، عن أبي الزَّاهِرِيَّةِ قال: كُنَّا مع عَبْدِ اللَّهِ بنِ بُسْرٍ صَاحِبِ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ، فَجَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ، فقال عَبْدُ اللَّهِ بنُ بُسْرٍ: جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ، وَالنَّبِيُّ ﷺ يَخْطُبُ، فقال لَهُ النَّبِيُّ ﷺ: «**اجْلِسْ، فَقَدْ آذَيْتَ**».

[ت240/م231، 233] ـ بابُ الرَّجُل ينعسُ والإمامُ يخطُبُ

1119 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ، عن عَبْدَةَ، عن ابنِ إِسْحَاقَ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ في الْمَسْجِدِ فَلْيَتَحَوَّلْ مِنْ مَجْلِسِهِ ذَلِكَ إِلَى غَيْرِهِ**».

[ت241/م232 ، 234] ـ بابُ الإمامِ يتكلَّمُ بعدَما ينزِلُ منَ المِنبرِ

1120 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ، عن جَرِيرٍ ـ وَهُوَ ابنُ حَازِمٍ، لا أَدْرِي كَيْفَ قالَهُ مُسْلِمٌ أَوَّلاً ـ عن ثَابِتٍ عن أَنَسٍ قال: «رَأَيْتُ رسولَ اللَّهِ ﷺ يَنْزِلُ مِنَ الْمِنْبَرِ

to him) concerning a certain need, thereupon he stood (and kept speaking) with him until his need was fulfilled, and then he stood and led the prayer.

[242] What About Such As Catches Up Only A Single Rak'ah Of The Friday Prayer

1121- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up even a single rak'ah of the prayer, has, indeed, caught the (whole) prayer (provided that he should complete what is missing)."

[243] What Is Recited On Friday Prayer

1122- It is narrated on the authority of An-Nu'man Ibn Bashir that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in both Ids prayer, as well as on Friday prayer both Surahs of Al-A'la and Al-Ghashiyah; and if they happened to have come on one day, he also would recite them.

1123- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Utbah that Ad-Dahhak Ibn Qais asked An-Nu'man Ibn Bashir: "What did the Messenger of Allah "Allah's blessing and peace be upon him" use to recite in Friday prayer following the Surah of Al-Jumu'ah?" he said: "He used to recite the Surah of Al-Ghashiyah."

1124- It is narrated on the authority of Ibn Abu Rafi' that he said: Abu Hurairah led us in Friday prayer, in which he recited the Surah of Al-Jumu'ah (in the first rak'ah) and the Surah of Al-Munafiqun in the other rak'ah. I caught up with Abu Hurairah when he turned away and said to him: "No doubt, you have recited two Surahs, which Ali used to recite in Kufah (in Friday prayers)." On that Abu Hurairah said: "Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" reciting them on Friday."

1125- It is narrated on the authority of Samurah Ibn Jundub that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in Friday prayer both Surahs of Al-A'la and Al-Ghashiyah.

[244] When A Man Follows The Imam With A Wall Between Them

1126- It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer while being in his chamber, and the people were following him from behind the wall of the chamber.

فَيَعْرِضُ لَهُ الرَّجُلُ في الْحَاجَةِ، فَيَقُومُ مَعَهُ حَتَّى يَقْضِيَ حَاجَتَهُ، ثُمَّ يَقُومُ فَيُصَلِّي».

قال أَبُو دَاوُدَ: والحديث لَيْسَ بِمَعْرُوفٍ عن ثَابِتٍ، هُوَ مِمَّا تَفَرَّدَ بِهِ جَرِيرُ بنُ حَازِمٍ.

[ت242/م233، 235] ـ بابُ مَنْ أدركَ مِنَ الجُمعةِ رَكعةً

1121 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن أبي سَلَمَةَ، عن أبي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: «**مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلاَةِ فَقَدْ أَدْرَكَ الصَّلاَةَ**».

[ت243/م234 ، 236] ـ بابُ ما يُقرأُ بِهِ في الجُمعةِ

1122 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا أبو عَوَانَةَ، عن إبْرَاهِيمَ بنِ مُحَمَّدِ بنِ المُنْتَشِرِ، عن أبِيهِ، عن حَبِيبِ بنِ سَالِمٍ، عن النُّعْمَانِ بنِ بَشِيرٍ: «أَنَّ رسولَ اللَّهِ ﷺ كَانَ يَقْرَأُ في الْعِيدَيْنِ وَيَوْمِ الْجُمُعَةِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ①﴾ [الأعلى: 1] وَ ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَـٰشِيَةِ ①﴾ [الغاشية: 1]. قال: وَرُبَّمَا اجْتَمَعَا في يَوْمٍ وَاحِدٍ فَقَرَأَ بِهِمَا».

1123 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ضَمْرَةَ بنِ سَعِيدٍ الْمَازِنِيِّ، عن عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُتْبَةَ: «أَنَّ الضَّحَّاكَ بنَ قَيْسٍ سَأَلَ النُّعْمَانَ بنَ بَشِيرٍ: مَاذَا كَانَ يَقْرَأُ بِهِ رسولُ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ عَلَى إِثْرِ سُورَةِ الْجُمُعَةِ؟ فقال: كَانَ يَقْرَأُ بِـ ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَـٰشِيَةِ ①﴾».

1124 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا سُلَيْمَانُ ـ يَعْنِي ابنَ بِلاَلٍ ـ، عن جَعْفَرٍ، عن أبِيهِ، عن ابنِ أبي رَافِعٍ قال: «صَلَّى بِنَا أَبُو هُرَيْرَةَ يَوْمَ الْجُمُعَةِ فَقَرَأَ بِسُورَةِ الْجُمُعَةِ وَفِي الرَّكْعَةِ الآخِرَةِ ﴿إِذَا جَآءَكَ ٱلْمُنَـٰفِقُونَ﴾ [المنافقون: 1]. قال: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ فَقُلْتُ لَهُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيٌّ رضي اللَّهُ عنه يَقْرَأُ بِهِمَا بِالْكُوفَةِ. قال أَبُو هُرَيْرَةَ: فَإِنِّي سَمِعْتُ رسولَ اللَّهِ ﷺ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ».

1125 ـ حدّثنا مُسَدَّدٌ، عن يَحْيَى بنِ سَعِيدٍ، عن شُعْبَةَ، عن مَعْبَدِ بنِ خَالِدٍ، عن زَيْدِ بنِ عُقْبَةَ، عن سَمُرَةَ بنِ جُنْدَبٍ: «أَنَّ رسولَ اللَّهِ ﷺ كَانَ يَقْرَأُ في صَلاَةِ الْجُمُعَةِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ①﴾ [الأعلى: 1] وَ ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَـٰشِيَةِ ①﴾» [الغاشية: 1].

[ت244/م235، 237] ـ بابُ الرجلِ يأتمُّ بالإمامِ وبينهما جدارٌ

1126 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ: حدَّثنا هُشَيْمٌ: أخبرنا يَحْيَى بنُ سَعِيدٍ، عن عَمْرَةَ، عن عَائِشَةَ رضي اللَّهُ عنها قالت: «صَلَّى رسولُ اللَّهِ ﷺ في حُجْرَتِهِ وَالنَّاسُ يَأْتَمُّونَ بِهِ مِنْ وَرَاءِ الْحُجْرَةِ».

[245] What About Offering (Voluntary) Prayer After The Friday (Obligatory Prayer)

1127- It is narrated on the authority of Nafi' that Ibn Umar saw a man offering a two-rak'ah prayer (after the Friday prayer) in his standing place, thereupon he pushed him away and said: "Do you offer four rak'ahs for Friday prayer?" however, Abdullah used to offer a two-rak'ah prayer in his house on Friday (after the obligatory prayer), and say that the Messenger of Allah "Allah's blessing and peace be upon him" did the same.

1128- It is narrated on the authority of Nafi' that Ibn Umar used to prolong his (voluntary) prayers in his house before the Friday (obligatory) prayer, and after the prayer, he used to offer a two-rak'ah prayer in his house; and he related that the Messenger of Allah "Allah's blessing and peace be upon him" used to do the same.

1129- It is narrated on the authority of Umar Ibn Ata Ibn Abu Khuwar that Nafi Ibn Jubair sent him to As-Sa'ib, the son of Namir's sister, asking him about what he had seen in the prayer of Mu'awiyah. He said: Well, I offered the Friday (obligatory) prayer with him in Maqsurah. When the Imam uttered the end salutation, I stood up at my place and prayed. After he had entered (the dwelling place) he sent for me and said: "Do not repeat what you did. When you offer the Friday (obligatory) prayer, you should not pray until you have talked or left, because The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to do so and not to combine two (sorts of) prayers before talking or leaving."

1130- It is narrated on the authority of Ibn Umar that whenever he was in Mecca and offered the Friday prayer, he would come forward and offer a two-rak'ah prayer, and then he would come forward once again and offer a four-rak'ah prayer; and whenever he was in Medina he would offer the Friday prayer and then return to his house and offer a two-rak'ah prayer. When he was asked about that he told that the Messenger of Allah "Allah's blessing and peace be upon him" used to do so.

1131- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who intends to offer (voluntary) prayer after the Friday prayer, let it be four" (or according to the narration of Yunus: "If you offer the Friday prayer, then you should offer a four-rak'ah (voluntary) prayer after it" Suhail (a sub-narrator) said: My father said to me: "O my son! If you offer a two-rak'ah (voluntary) prayer after it, and then you came to the house, offer another two-rak'ah prayer in it."

[ت245/م236 ، 238] ـ بابُ الصلاةِ بعدَ الجمعةِ

1127 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ وَسُلَيْمَانُ بنُ دَاوُدَ، المَعْنَى، قالا: حدَّثنا حَمَّادُ بنُ زَيْدٍ: حدَّثنا أيُّوبُ، عن نَافِعٍ: «أَنَّ ابنَ عُمَرَ رَأَى رَجُلاً يُصَلِّي رَكْعَتَيْنِ يَوْمَ الْجُمُعَةِ في مَقَامِهِ، فَدَفَعَهُ وقال: أَتُصَلِّي الْجُمُعَةَ أَرْبَعًا؟ وَكَانَ عَبْدُ اللَّهِ يُصَلِّي يَوْمَ الْجُمُعَةِ رَكْعَتَيْنِ في بَيْتِهِ ويقولُ: هَكَذَا فَعَلَ رسولُ اللَّهِ ﷺ».

1128 ـ حدّثنا مُسْدَد: حدَّثنا إِسْمَاعِيلُ: أخبرنا أيُّوبُ، عن نَافِعٍ قال: «كَانَ ابنُ عُمَرَ يُطِيلُ الصَّلاَةَ قَبْلَ الْجُمُعَةِ، وَيُصَلِّي بَعْدَهَا رَكْعَتَيْنِ في بَيْتِهِ، وَيُحَدِّثُ أَنَّ رسولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ».

1129 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا ابنُ جُرَيْجٍ: أخبرني عُمَرُ بنُ عَطَاءِ بنِ أبي الْخُوَارِ أَنَّ نَافِعَ بنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ بنِ يَزِيدَ ابن أُخْتِ نَمِرٍ يَسْأَلُهُ عن شَيْءٍ رَأَى مِنْهُ مُعَاوِيَةُ في الصَّلاَةِ، فقال: «صَلَّيْتُ مَعَهُ الْجُمُعَةَ في المَقْصُورَةِ، فَلَمَّا سَلَّمْتُ قُمْتُ في مَقَامِي فَصَلَّيْتُ، فَلَمَّا دخلَ أَرْسَلَ إِلَيَّ فقال: لاَ تَعُدْ لِمَا صَنَعْتَ، إِذَا صَلَّيْتَ الْجُمُعَةَ فَلاَ تَصِلْهَا بِصَلاَةٍ حَتَّى تَكَلَّمَ أَوْ تَخْرُجَ، فَإِنَّ نَبِيَّ اللَّهِ ﷺ أَمَرَ بِذَلِكَ، أَنْ لاَ تُوصَلَ صَلاَةٌ بِصَلاَةٍ حَتَّى تَتَكَلَّمَ أَوْ تَخْرُجَ».

1130 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ الْعَزِيزِ بنِ أبي رِزْمَةَ المَرْوَزِيُّ: أَنْبَأَنَا الْفَضْلُ بنُ مُوسَى، عن عَبْدِ الْحَمِيدِ بنِ جَعْفَرٍ، عن يَزِيدَ بنِ أبي حَبِيبٍ، عن عَطَاءٍ، عن ابنِ عُمَرَ قال: «كَانَ إِذَا كَانَ بِمَكَّةَ فَصَلَّى الْجُمُعَةَ تَقَدَّمَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ تَقَدَّمَ فَصَلَّى أَرْبَعًا، وَإِذَا كَانَ بالمَدِينَةِ صَلَّى الْجُمُعَةَ، ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَصَلَّى رَكْعَتَيْنِ، وَلَمْ يُصَلِّ فِي المَسْجِدِ، فَقِيلَ لَهُ، فقال: كَانَ رسولُ اللَّهِ ﷺ يَفْعَلُ ذَلِكَ».

1131 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ. (ح)، وحدثني مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: حدَّثنا إِسْمَاعِيلُ بنُ زَكَرِيَّا، عن سُهَيْلٍ، عن أبِيهِ، عن أبي هُرَيْرَةَ قال: قال رسولُ اللَّهِ ﷺ: ـ قال ابنُ الصَّباحِ: قال ـ: «**مَنْ كَانَ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا**» وَتَمَّ حَدِيثُهُ، وقال ابنُ يُونُسَ: «**إِذَا صَلَّيْتُمُ الْجُمُعَةَ فَصَلُّوا بَعْدَهَا أَرْبَعًا**» قال: فقال لي أبي: يَا بُنَيَّ، فَإِنْ صَلَّيْتَ في المَسْجِدِ رَكْعَتَيْنِ، ثُمَّ أَتَيْتَ المَنْزِلَ أَوِ الْبَيْتَ فَصَلِّ رَكْعَتَيْنِ.

1132- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah (voluntary) prayer in his house after the Friday (obligatory) prayer.

Abu Dawud says: The same is narrated on the authority of Abdullah Ibn Dinar.

1133- It is narrated on the authority of Ibn Juraij that he said: Ata' told me that he saw Ibn Umar offering voluntary prayer after the Friday (obligatory) prayer in the mosque: he moved away from his praying place in which he offered the Friday prayer, and offer a two-rak'ah prayer. Then, he walked afar and offered a four-rak'ah prayer. I asked Ata': How many times did you see Ibn Umar having done so?" he said: "So many times."

[...] What About Sitting In The Interval Between Both Sermons

Abu Dawud says: It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to deliver two sermons (on Friday): he would sit once he ascended the pulpit and remain so until the Mu'adhdhin would finish (from his call to the prayer), and then he would stand and deliver his (first) sermon, after which he would sit down (in the interval between both), during which he would keep silent, after which he would stand and deliver his (second) sermon.

[246] The Prayer Of Both Ids

1134- It is narrated on the authority of Anas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina, there were two days (every year) for the people to play on. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "What are those days?" they said: "We used to play on them during the pre-Islamic period of ignorance." On that he said: "Indeed, Allah has recompensed you with what is better than them: the day of Al-Adha (the festival of sacrifice) and the day of Al-Fitr (the festival of breaking fast)."

[247] The Time Of Setting Out To Attend The Id Ceremonies

1135- It is narrated on the authority of Abdullah Ibn Busr that once he set out with the people (to offer the prayer) on the day of either Al-Fitr or Al-Adha, and he disapproved of the imam's delaying (the prayer) and said: "We must have finished By that hour of ours (as it was the habit during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him")." He meant the hour of offering the supererogatory prayer (at forenoon to which the imam delayed offering the Id prayer).

1132 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزّاقِ، عن مَعْمَرٍ، عن الزُّهْرِيِّ، عن سَالِمٍ، عن ابنِ عُمَرَ قال: «كَانَ رسولُ اللَّهِ ﷺ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ في بَيْتِهِ».

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ عَبْدُ اللَّهِ بنُ دِينَارٍ عن ابنِ عُمَرَ.

1133 ـ حدّثنا إِبْرَاهِيمُ بنُ الْحَسَنِ: حدَّثنا حَجَّاجُ بنُ مُحَمَّدٍ، عن ابنِ جُرَيْجٍ: أخبرني عَطَاءٌ: «أَنَّهُ رَأَى ابنَ عُمَرَ يُصَلِّي بَعْدَ الْجُمُعَةِ فَيَنْمَازُ عن مُصَلاَّهُ الَّذِي صَلَّى فِيهِ الْجُمُعَةَ قَلِيلاً غَيْرَ كَثِيرٍ ـ قال: فَيَرْكَعُ رَكْعَتَيْنِ ـ قال: ثُمَّ يَمْضِي أَنْفَسَ مِنْ ذَلِكَ فَيَرْكَعُ أَرْبَعَ رَكَعَاتٍ. قُلْتُ لِعَطَاءٍ: كَمْ رَأَيْتَ ابنَ عُمَرَ يَصْنَعُ ذَلِكَ؟ قال: مِرَارًا».

قال أَبُو دَاوُدَ: وَرَوَاهُ عَبْدُ المَلِكِ بنُ أبي سُلَيْمَانَ وَلَمْ يُتِمَّهُ.

... ـ [باب القعود بين الخطبتين]

.... ـ حدثنا مُحَمَّدُ بْنُ سُلَيْمَانَ الأَنْبَارِيُّ، ثنا عَبْدُ الْوَهَّابِ ـ يَعْنِي ابْنَ عَطَاءٍ ـ، عَنْ الْعُمَرِيِّ، عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَيْنِ، كَانَ يَجْلِسُ إِذَا صَعَدَ المِنْبَرَ حَتَّى يَفْرَغَ ـ أُرَاهُ قالَ المُؤَذِّنُ ـ ثُمَّ يَقُومُ فَيَخْطُبُ ثُمَّ يَجْلِسُ فَلاَ يَتَكَلَّمُ ثُمَّ يَقُومُ فَيَخْطُبُ».

[ت246/م... ، 239] ـ بابُ صلاةِ العيدينِ

1134 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن حُمَيْدٍ، عن أَنَسٍ قال: قَدِمَ رسولُ اللَّهِ ﷺ المَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فقال: «**مَا هَذَانِ الْيَوْمَانِ؟**» قالُوا: كُنَّا نَلْعَبُ فِيهِمَا في الْجَاهِلِيَّةِ، فقال رسولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الأَضْحَى، وَيَوْمَ الْفِطْرِ**».

[ت247/م237، 240] ـ بابُ وقتِ الخروجِ إلى العيدِ

1135 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا أبو الْمُغِيرَةِ: حدَّثنا صَفْوَانُ: حدَّثنا يَزِيدُ بنُ خُمَيْرٍ الرَّحَبِيُّ قال: «خَرَجَ عَبْدُ اللَّهِ بنُ بُسْرٍ صَاحِبُ رسولِ اللَّهِ ﷺ مَعَ النَّاسِ في يَوْمِ عِيدِ فِطْرٍ أَوْ أَضْحَى فَأَنْكَرَ إِبْطَاءَ الإِمَامِ فقال: إِنَّا كُنَّا قَدْ فَرَغْنَا سَاعَتَنَا هَذِهِ، وَذَلِكَ حِينَ التَّسْبِيحِ».

[248] Women Set Out On The Id Day

1136- It is narrated on the authority of Umm Atiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded that The unmarried young virgins and the mature girls who stay often screened, and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers. A woman asked The Prophet: "O Messenger of Allah! if she doesn't have a veil what should she do?" He said: "She should cover herself with a portion of the veil of her companion."

1137- The same is narrated on the authority of Umm Atiyyah, in which it is added: "And let the menstruating women keep away from the praying place of Muslims." There is no mention of the veil in this narration. But there is another narration on the authority of Hafsah that another woman asked the Messenger of Allah "Allah's blessing and peace be upon him" about the veil.

1138- It is narrated on the authority of Umm 'Atiyyah that she said: We used to be commanded...and the rest is the same, in which she added: And the menstruating women used to be in the rear of the people and thus magnify Allah with them.

1139- It is narrated on the authority of Umm Atiyyah that she said: When the Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina, he gathered the women of the Ansar in my house, and he sent to us Umar Ibn Al-Khattab. He kept standing at the gate, and greeted us, and we returned the greeting. Then he said: "I'm the Messenger of Allah's Apostle "Allah's blessing and peace be upon him" to you"; and he commanded us (to set out and have both) the menstruating women and mature girls set out to attend (the ceremonies of) both Ids; and (he told us) that no Friday prayer is binding upon us; and he further forbade us to follow the funeral processions.

[249] The Sermon On The Id Day

1140- It is narrated on the authority of Tariq Ibn Shihab from Abu Sa'id Al-Khudri that he said: It was Marwan (Ibn Al-Hakam) who brought the pulpit on the day of Id, and started with delivering the sermon before the prayer. A man stood up and said: "O Marwan! You've deviated from the right way (of the Prophet and his companions): you've brought out the pulpit, which was not to be brought out (on such a day), and you have started with delivering the speech before the prayer, and it was the habit (of the Prophet) not to start with it." Abu Sa'id asked: "Who is this man?" it

[ت248/م238 ، 241] ـ بابُ خُروجِ النِّساءِ في العيدِ

1136 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن أَيُّوبَ وَيُونُسَ وَحَبِيبٍ وَيَحْيَى بنِ عَتِيقٍ وَهِشَامٍ في آخَرِينَ، عن مُحَمَّدٍ أَنَّ أُمَّ عَطِيَّةَ قالت: أَمَرَنَا رسولُ اللَّهِ ﷺ أَنْ نُخْرِجَ ذَوَاتِ الْخُدُورِ يَوْمَ الْعِيدِ، قِيلَ: فالْحُيَّضُ؟ قال: «**لِيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ**»، قال: فقالت امْرَأَةٌ: يَا رَسُولَ اللَّهِ، إِنْ لَمْ يَكُنْ لإِحْدَاهُنَّ ثَوْبٌ كَيْفَ تَصْنَعُ؟ قال: «**تُلْبِسُهَا صَاحِبَتُهَا طَائِفَةً مِنْ ثَوْبِهَا**».

1137 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا حَمَّادٌ: حدَّثنا أَيُّوبُ، عن مُحَمَّدٍ، عن أُمِّ عَطِيَّةَ بهذا الْخَبَرِ قال: «**وَتَعْتَزِلُ الْحُيَّضُ مُصَلَّى الْمُسْلِمِينَ**». وَلَمْ يَذْكُرِ الثَّوْبَ. قال: وَحَدَّثَ عن حَفْصَةَ عن امْرَأَةٍ تُحَدِّثُهُ عن امْرَأَةٍ أُخْرَى قالت: قِيلَ: يَا رسولَ اللَّهِ، فَذَكَرَ مَعْنَى مُوسَى في الثَّوْبِ.

1138 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا عَاصِمٌ الأَحْوَلُ، عن حَفْصَةَ بِنْتِ سِيرِينَ، عن أُمِّ عَطِيَّةَ قالت: «كُنَّا نُؤْمَرُ»، بهذا الْخَبَرِ قالت: «وَالْحُيَّضُ يَكُنَّ خَلْفَ النَّاسِ فَيُكَبِّرْنَ مع النَّاسِ».

1139 ـ حدّثنا أَبُو الْوَلِيدِ ـ يَعْنِي الطَّيَالِسِيَّ ـ وَمُسْلِمٌ قالا: حدَّثنا إِسْحَاقُ بنُ عُثْمَانَ: حدثني إِسْمَاعِيلُ بنُ عَبْدِ الرَّحْمَنِ بنِ عَطِيَّةَ، عن جَدَّتِهِ أُمِّ عَطِيَّةَ: «أَنَّ رسولَ اللَّهِ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ جَمَعَ نِسَاءَ الأَنْصَارِ في بَيْتٍ، فَأَرْسَلَ إِلَيْنَا عُمَرَ بنَ الْخَطَّابِ، فَقَامَ عَلَى الْبَابِ فَسَلَّمَ عَلَيْنَا، فَرَدَدْنَا عَلَيْهِ السَّلاَمَ، ثُمَّ قال: «أَنَا رسولُ رسولِ اللَّهِ ﷺ إِلَيْكُنَّ، وَأَمَرَنَا بالْعِيدَيْنِ أَنْ نُخْرِجَ فيهِمَا الْحُيَّضَ وَالْعُتَّقَ، وَلاَ جُمُعَةَ عَلَيْنَا، وَنَهَانَا عن اتِّبَاعِ الْجَنَائِزِ».

[ت249/م239 ، 242] ـ بابُ الخُطبةِ يومَ العيدِ

1140 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا أَبُو مُعَاوِيَةَ: حدَّثنا الأَعْمَشُ، عن إِسْمَاعِيلَ بنِ رَجَاءٍ، عن أَبِيهِ، عن أبي سَعِيدٍ الْخُدْرِيِّ. (ح)، وعن قَيْسِ بنِ مُسْلِمٍ عن طَارِقِ بنِ شِهَابٍ، عن أبي سَعِيدٍ الْخُدْرِيِّ قال: أَخْرَجَ مَرْوَانُ الْمِنْبَرَ في يَوْمِ عِيدٍ، فَبَدَأَ بالْخُطْبَةِ قَبْلَ الصَّلاَةِ، فَقَامَ رَجُلٌ فقال: يَا مَرْوَانُ، خَالَفْتَ السُّنَّةَ! أَخْرَجْتَ الْمِنْبَرَ في يَوْمِ عِيدٍ وَلَمْ يَكُنْ يُخْرَجُ فِيهِ، وَبَدَأْتَ بالْخُطْبَةِ قَبْلَ الصَّلاَةِ! فقال

was said: "He is so and so." He then said: "This man has done whatever (duty) is incumbent upon him. I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Whoever amongst you sees something abominable and he is able to set it right with his hand let him do that with his hand; and if he has no enough power to do that, let him do it with his tongue; and if he has no enough power to do it with his tongue, then let him (deny it) from his heart, and that is the least degree of faith."

1141- It is narrated on the authority of Jabir Ibn Abdullah that he said: On the day of Al-Fitr, the Messenger of Allah "Allah's blessing and peace be upon him" started with offering the prayer before delivering the sermon. Then, he addressed the people; and when the Messenger of Allah "Allah's blessing and peace be upon him" finished, he descended and went to women, gave them admonition, while resting upon the hand of Bilal, and Bilal was spreading his garment, in which women were putting their (objects of) charity: some women were putting their rings, and some such and such things.

1142- It is narrated on the authority of Ata' that he said: I witness that Ibn Abbas told, and Ibn Abbas witness that the Messenger of Allah "Allah's blessing and peace be upon him" came out on the day of Id Al-Fitr, and he led the prayer and delivered the speech. Then he went to women and Bilal was with him (Shu'bah said: To my knowledge) he ordered them to give in charity. Consequently, they started throwing (their ornaments as objects of charity in the garment of Bilal).

1143- The same is narrated on the authority of Ata' from Ibn Abbas in which he said: He (the Prophet) thought the women did not heard him well, thereupon he went to them in the company of Bilal, gave them admonition, and commanded them to give in charity, (and they started throwing their ornaments in such a way that) one of them threw her earring, another her ring (and so on) in the garment of Bilal.

1144- The same is narrated on the authority of Ibn Abbas in which he said: A woman started giving her earring, another her ring, which Bilal received in his garment. Then, he distributed all of that among the poor Muslims.

[250] Delivering The Sermon While Reclining Against A Bow

1145- It is narrated on the authority of Yazid Ibn Al-Bara' from his father that on the Id Day, a bow was brought to the Messenger of Allah "Allah's blessing and peace be upon him", against which he reclined while delivering his speech.

أَبُو سَعِيدٍ الْخُدْرِيُّ: مَنْ هَذَا؟ قالُوا: فُلَانُ ابنُ فلَانٍ، فقال: أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ، سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**مَنْ رَأَى مُنْكَرًا فاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الإِيمَانِ**».

1141 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ وَمُحَمَّدُ بنُ بَكْرٍ قالا: أخبرنا ابنُ جُرَيْجٍ: أخبرني عَطَاءٌ، عن جَابِرِ بنِ عَبْدِ اللَّهِ قال: سَمِعْتُهُ يقولُ: «إِنَّ النَّبِيَّ ﷺ قَامَ يَوْمَ الْفِطْرِ فَصَلَّى، فَبَدَأَ بالصَّلَاةِ قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ، فَلَمَّا فَرَغَ نَبِيُّ اللَّهِ ﷺ، نَزَلَ فَأَتَى النِّسَاءَ فَذَكَّرَهُنَّ وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلَالٍ بَاسِطٌ ثَوْبَهُ تُلْقِي فِيهِ النِّسَاءُ الصَّدَقَةَ. قال: تُلْقِي الْمَرْأَةُ فَتْخَهَا، وَيُلْقِينَ، وَيُلْقِينَ. وقال ابنُ بَكْرٍ: فَتْخَتَهَا».

1142 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ. (ح): وحدَّثنا ابنُ كَثِيرٍ: أخبرنا شُعْبَةُ عَنْ أَيُّوبَ، عن عَطَاءٍ قال: «أَشْهَدُ عَلَى ابنِ عَبَّاسٍ وَشَهِدَ ابنُ عَبَّاسٍ عَلَى رسولِ اللَّهِ ﷺ أَنَّهُ خَرَجَ يَوْمَ فِطْرٍ فَصَلَّى، ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ ـ قال ابنُ كَثِيرٍ: أَكْبَرُ عِلْمِ شُعْبَةَ ـ فأَمَرَهُنَّ بالصَّدَقَةِ فَجَعَلْنَ يُلْقِينَ».

1143 ـ حدّثنا مُسَدَّدٌ وَأَبُو مَعْمَرٍ عَبْدُ اللَّهِ بنُ عَمْرٍو قالا: حدَّثنا عَبْدُ الوَارِثِ، عن أَيُّوبَ، عن عَطَاءٍ، عن ابنِ عَبَّاسٍ بِمَعْنَاهُ قال: «فَظَنَّ أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَمَشَى إِلَيْهِنَّ وَبِلَالٌ مَعَهُ فَوَعَظَهُنَّ وَأَمَرَهُنَّ بالصَّدَقَةِ، فَكَانَتِ الْمَرْأَةُ تُلْقِي الْقُرْطَ وَالْخَاتَمَ في ثَوْبِ بِلَالٍ».

1144 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن أَيُّوبَ، عن عَطَاءٍ، عن ابنِ عَبَّاسٍ في هذا الحديثِ قال: «فَجَعَلَتِ الْمَرْأَةُ تُعْطِي الْقُرْطَ وَالْخَاتَمَ وَجَعَلَ بِلَالٌ يَجْعَلُهُ في كِسَائِهِ ـ قال ـ فَقَسَمَهُ عَلَى فُقَرَاءِ الْمُسْلِمِينَ».

[ت250/م240 ، 243] ـ بابٌ يَخْطُبُ عَلَى قَوْسٍ

1145 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا ابنُ عُيَيْنَةَ، عن أَبِي جَنَابٍ، عن يَزِيدَ بنِ الْبَرَاءِ، عن أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ نُوِّلَ يَوْمَ الْعِيدِ قَوْسًا فَخَطَبَ عَلَيْهِ».

[251] Leaving The Pronouncement Of Call For The Id Prayer

1146- It is narrated on the authority of Abd Ar-Rahman Ibn Abis that Ibn Abbas was asked by a man:" Have you ever attended the Id prayer with the Messenger of Allah "Allah's blessing and peace be upon him"?" He replied: "Yes. Had it not been for my kinship (position) with The Prophet "Allah's blessing and peace be upon him" it would not have been possible for me to do so for I was too young. The Prophet "Allah's blessing and peace be upon him" went to the mark near the house of Kathir Ibn As-Salt where he offered (a two-rak'ah) prayer and delivered a sermon. No mention was made of Adhan or Iqamah for such a prayer. He then commanded the people to give in charity, thereupon the women started pointing to their earrings and rings thereupon he ordered Bilal to go to them (and receive what they would give him), and (when he finished from that) he returned to the Messenger of Allah "Allah's blessing and peace be upon him".

1147- It is narrated on the authority of Ibn Abbas that he led the Id prayer with neither call for prayer (Adhan) nor call for prayer establishment (Iqamah); and so did Abu Bakr, Umar (and Uthman, Yahya was in doubt).

1148- It is narrated on the authority of Jabir Ibn Samurah that he said: I offered the Id prayer with the Messenger of Allah "Allah's blessing and peace be upon him" so many times with neither call for prayer nor call for prayer establishment.

[252] Reciting Takbir In The Prayer Of Both Ids

1149- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite seven Takbirs in the first rak'ah, and five Takbirs in the second rak'ah of the prayer of both Al-Fitr and Al-Adha.

1150- The same is narrated on the authority of Ibn Shihab, with the following addition: Besides the Takbir of bowing.

1151- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Takbirs in the prayer of Id Al-Fitr should be seven for the first rak'ah, and five for the second rak'ah, and the recitation of the Qur'an should be after all of them (in each rak'ah)."

1152- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" used to utter seven Takbirs in the first rak'ah of the

[ت251/م241 ، 244] ـ بابُ تَرْكِ الأذانِ في العيدِ

1146 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عن عَبْدِ الرَّحْمَنِ بنِ عَابِسٍ قال: «سَأَلَ رَجُلٌ ابنَ عَبَّاسٍ: أَشَهِدْتَ الْعِيدَ مع رسولِ اللَّهِ ﷺ؟ قال: نَعَمْ، وَلَوْلاَ مَنْزِلَتِي مِنْهُ مَا شَهِدْتُهُ، مِنَ الصِّغَرِ. فَأَتَى رسولُ اللَّهِ ﷺ العَلَمَ الَّذِي كَانَ عِنْدَ دَارِ كَثِيرِ بنِ الصَّلْتِ، فَصَلَّى ثُمَّ خَطَبَ، وَلَمْ يَذْكُرْ أَذَانًا وَلاَ إِقَامَةً. قال: ثُمَّ أَمَرَ بالصَّدَقَةِ. قال: فجَعلنَ النِّسَاءُ يُشِرْنَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ. قال: فَأَمَرَ بِلاَلاً فَأَتَاهُنَّ، ثُمَّ رَجَعَ إِلَى النَّبِيِّ ﷺ».

1147 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن ابنِ جُرَيْجٍ، عن الْحَسَنِ بنِ مُسْلِمٍ، عن طَاوسٍ، عن ابنِ عَبَّاسٍ: «أَنَّ رسولَ اللَّهِ ﷺ صَلَّى الْعِيدَ بِلاَ أَذَانٍ وَلاَ إِقَامَةٍ وَأَبَا بَكْرٍ وَعُمَرَ أَوْ عُثْمَانَ. شَكَّ يَحْيَى».

1148 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ وَهَنَّادٌ لَفْظُهُ قالا: حدَّثنا أَبُو الأَحْوَصِ، عن سِمَاكٍ ـ يَعْنِي ابنَ حَرْبٍ ـ، عن جَابِرِ بنِ سَمُرَةَ قال: «صَلَّيْتُ مع النَّبِيِّ غَيْرَ مَرَّةٍ وَلاَ مَرَّتَيْنِ الْعِيدَيْنِ بِغَيْرِ أَذَانٍ وَلاَ إِقَامَةٍ».

[ت252/م242 ، 245] ـ بابُ التكبيرِ في العيدينِ

1149 ـ حدّثنا قُتَيْبَةُ: حدَّثنا ابنُ لَهِيعَةَ، عن عُقَيْلٍ، عن ابنِ شِهَابٍ، عن عُرْوَةَ، عن عَائِشَةَ: «أَنَّ رسولَ اللَّهِ ﷺ كَانَ يُكَبِّرُ في الْفِطْرِ وَالأَضْحَى، في الأُولَى سَبْعَ تَكْبِيرَاتٍ وفي الثَّانِيَةِ خَمْسًا».

1150 ـ حدّثنا ابنُ السَّرْحِ: أخبرنا ابنُ وَهْبٍ: أخبرني ابنُ لَهِيعَةَ، عن خَالِدِ بنِ يَزِيدَ، عن ابنِ شِهَابٍ بِإِسْنَادِهِ وَمَعْنَاهُ، قال: «سِوَى تَكْبِيرَتَي الرُّكُوعِ».

1151 ـ حدّثنا مُسَدَّدٌ: حدَّثنا الْمُعْتَمِرُ قال: سَمِعْتُ عَبْدَ اللَّهِ بنَ عَبْدِ الرَّحْمَنِ الطَّائِفِيَّ يُحَدِّثُ، عن عَمْرِو بن شُعَيْبٍ، عن أَبِيهِ، عن عَبْدِ اللَّهِ بنِ عَمْرِو بنِ الْعَاصِ قال: قال نَبِيُّ اللَّهِ ﷺ: «**التَّكْبِيرُ في الْفِطْرِ سَبْعٌ في الأُولَى، وَخَمْسٌ في الآخِرَةِ، وَالْقِرَاءَةُ بَعْدَهُمَا كِلْتَيْهِمَا**».

1152 ـ حدّثنا أَبُو تَوْبَةَ الرَّبِيعُ بنُ نَافِعٍ: حدَّثنا سُلَيْمَانُ ـ يَعْنِي ابنَ حَيَّانَ ـ، عن أَبِي يَعْلَى الطَّائِفِيِّ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ: «أَنَّ النَّبِيَّ ﷺ

prayer of Id Al-Fitr, after which he would recite Qur'an, utter Takbir (and bow) and then he would stand, utter four Takbirs, then recite Qur'an, (then utter Takbir), and bow.

Abu Dawud says: According to the narration of Waki' and Ibn Al-Mubarak, he used to utter seven (for the first rak'ah) and five (for the second rak'ah).

1153- It is narrated on the authority of Makhul that he said: Abu A'ishah, one of the sitters of Abu Hurairah, told me that Sa'id Ibn Al-As asked both Abu Musa Al-Ash'ari and Hudhaifah Ibn Al-Yaman about the Takbir of the Messenger of Allah "Allah's blessing and peace be upon him" in the prayer of both Al-Adha and Al-Fitr. Abu Musa said: "He used to utter four Takbirs, the same as he did in the funeral prayers." Hudhaifah said: "He has told the truth." Abu Musa resumed: "I used to utter similar number of Takbirs in Basrah when I was the governor." Abu A'ishah said: I was present and so was Sa'id Ibn Al-As.

[253] What Is Recited In The Prayer Of Both Al-Adha And Al-Fitr

1154- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Utbah Ibn Mas'ud that Umar Ibn Al-Khattab asked Abu Waqid Al-Laithi what the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the prayer of both Al-Adha and Al-Fitr, thereupon he said: "He used to recite in them both Surahs of Qaf and Al-Qamar."

[254] Sitting To Listen To The Sermon

1155- It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: I attended with the Messenger of Allah "Allah's blessing and peace be upon him" the (ceremonies of) Id: when he finished from the prayer he said: "We are going to deliver a speech: he, who likes to sit to listen to the speech, let him do, and he, who likes to leave, let him do."

Abu Dawud says: This narration is Mursal on the authority of Ata' direct from the Messenger of Allah "Allah's blessing and peace be upon him", (with no transmitter between them).

[255] Coming Out On The Id Day Through A Certain Road, And Returning Through Another Road

1156- It is narrated on the authority of Ibn Umar that on the Id day, the Messenger of Allah "Allah's blessing and peace be upon him" came out through a certain road, and returned home through another road.

كَانَ يُكَبِّرُ في الْفِطْرِ في الأُولَى سَبْعًا، ثُمَّ يَقْرَأُ، ثُمَّ يُكَبِّرُ، ثُمَّ يَقُومُ فَيُكَبِّرُ أَرْبَعًا، ثُمَّ يَقْرَأُ، ثُمَّ يَرْكَعُ».

قال أَبُو دَاوُدَ: رَوَاهُ وَكِيعٌ وَابنُ المُبَارَكِ قالا: سَبْعًا وَخَمْسًا.

1153 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ وَابنُ أبي زِيادٍ ـ المَعْنَى قَرِيبٌ ـ قالا: حدَّثنا زَيْدٌ ـ يَعْنِي ابنَ حُبَابٍ ـ، عن عَبْدِ الرَّحْمَنِ بنِ ثَوْبَانَ، عن أَبِيهِ، عن مَكْحُولٍ قال: «أخبرني أَبُو عَائِشَةَ ـ جَلِيسٌ لأبي هُرَيْرَةَ ـ أَنَّ سَعِيدَ بنَ الْعَاصِ سَأَلَ أَبَا مُوسَى الأَشْعَرِيَّ وَحُذَيْفَةَ بنَ الْيَمَانِ: كَيْفَ كَانَ رسولُ اللَّهِ ﷺ يُكَبِّرُ في الأَضحَى والفِطْرِ؟ فقال أبو موسى: كان يُكَبِّرُ أَرْبَعًا تَكْبِيرَهُ عَلَى الْجَنَائِزِ. فقال حُذَيْفَةُ: صَدَقَ. فقال أَبُو مُوسَى: كَذَلِكَ كُنْتُ أُكَبِّرُ في الْبَصْرَةِ حَيْثُ كُنْتُ عَلَيْهِمْ. قال أَبُو عَائِشَةَ: وَأَنَا حَاضِرٌ سَعِيدَ بنَ الْعَاصِ».

[ت253/م243 ، 246] ـ بابُ ما يُقْرَأُ في الأَضحَى والفطرِ

1154 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ضَمْرَةَ بنِ سَعِيدٍ الْمَازِنِيِّ، عن عُبَيْدِ اللَّهِ بنِ عبد اللَّهِ بن عُتْبَةَ بنِ مَسْعُودٍ: أَنَّ عُمَرَ بنَ الْخَطَّابِ سَأَلَ أَبَا وَاقِدٍ اللَّيْثِيَّ: مَاذَا كَانَ يَقْرَأُ بِهِ رسولُ اللَّهِ ﷺ في الأَضْحَى وَالْفِطْرِ؟ قال: كَانَ يَقْرَأُ فيهِمَا بـ ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ۝١﴾ [ق: 1]، وَ ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١﴾ [القمر: 1].

[ت254/م244، 247] ـ بابُ الجلوسِ للخُطبةِ

1155 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: حدَّثنا الْفَضْلُ بنُ مُوسَى السِّينَانِيُّ: حدَّثنا ابنُ جُرَيْجٍ، عن عَطَاءٍ، عن عَبْدِ اللَّهِ بنِ السَّائِبِ قال: شَهِدْتُ مع رسولِ اللَّهِ ﷺ الْعِيدَ، فَلَمَّا قَضَى الصَّلاَةَ قال: «**إِنَّا نَخْطُبُ، فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطْبَةِ فَلْيَجْلِسْ وَمَنْ أَحَبَّ أَنْ يَذْهَبَ فَلْيَذْهَبْ**».

قال أَبُو دَاوُدَ: وَهَذَا مُرْسَلٌ عن عَطَاءٍ، عن النَّبِيِّ ﷺ.

[ت255/م245، 248] ـ بابُ الخروجِ إلى العيدِ في طريقٍ ويَرجِعُ في طريقٍ

1156 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ اللَّهِ ـ يَعْنِي ابنَ عُمَرَ ـ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ رسولَ اللَّهِ ﷺ أَخَذَ يَوْمَ الْعِيدِ في طَرِيقٍ ثُمَّ رَجَعَ في طَرِيقٍ آخَرَ».

Abu Dawud says: This narration is transmitted on the authority of Abu Hurairah and others.

[256] If The Imam Fails To Come Out To Lead The Id Ceremonies On Its Very Day, He Could Come Out To Do So On The Next Day

1157- It is narrated on the authority of Abu Umair Ibn Anas from one of his paternal uncles from the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that a group of riders came (on the Id day) to the Messenger of Allah "Allah's blessing and peace be upon him", and bore testimony that they had seen the new moon (of Shawwal) the day before (which the companions of the Prophet failed to see, and thus they continued their fasting on the Id day). On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered them (his companions) to break their fasting, and go early in the morning of the coming day to the praying place (to establish the Id ceremonies).

1158- It is narrated on the authority of Bakr Ibn Mubashshir Al-Ansari that he said: I used to go with the companions of the Messenger of Allah "Allah's blessing and peace be upon him" early in the morning on the day of Id Al-Fitr and on the day of Id Al-Adha to the praying place to offer the Id prayer. We used to come through the valley of But'han until we would reach the praying place, to offer the prayer with the Messenger of Allah "Allah's blessing and peace be upon him"; and then we would return home from the same valley of But'han.

[257] What About Offering Voluntary Prayer After The Id Prayer

1159- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set out on the day of Id Al-Fitr (to lead the ceremonies), and he offered a two-rak'ah prayer; and he prayed no more whether before or after it. Then, he went to women in the company of Bilal, and advised them to give in charity, (and they responded accordingly to the extent that) a woman started throwing her earring, another her collar (as objects of charity in the garment of Bilal).

[258] The Id Prayer Should Be Offered In The Mosque In Case It Is On A Rainy Day

1160- It is narrated on the authority of Abu Hurairah that on a day of Id, it rained, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer in the mosque.

قال أَبُو دَاوُدَ: رُوِيَ هذا الحديثُ عن أبي هريرةَ وغيرِهِ.

[ت256/م246، 249] ـ بابٌ: إذا لمْ يَخْرُجِ الإمامُ للعيدِ مِنْ يومِهِ يَخْرُجُ مِنَ الغدِ

1157 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن جَعْفَرِ بنِ أَبِي وَحْشِيَّةَ، عن أَبِي عُمَيْرِ بنِ أَنسٍ، عن عُمُومَةٍ لَهُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: «أَنَّ رَكْبًا جَاؤُوا إِلَى النَّبِيِّ ﷺ يَشْهَدُونَ أَنَّهُمْ رَأَوُا الْهِلاَلَ بالأَمْسِ، فَأَمَرَهُمْ أَنْ يُفْطِرُوا وَإِذَا أَصْبَحُوا أن يَغْدُوا إِلَى مُصَلاَّهُمْ».

1158 ـ حدّثنا حَمْزَةُ بنُ نُصَيْرٍ: حدَّثنا ابنُ أبي مَرْيَمَ: حدَّثنا إِبْرَاهِيمُ بنُ سُوَيْدٍ: أخبرني أُنَيْسُ بنُ أَبِي يَحْيَى: أخبرني إِسْحَاقُ بنُ سَالِمٍ مَوْلَى نَوْفَلِ بنِ عَدِيٍّ: أخبرني بَكْرُ بنُ مُبَشِّرٍ الأَنْصَارِيُّ قال: «كُنْتُ أَغْدُو مع أَصْحَابِ رسولِ اللَّهِ ﷺ إِلَى المُصَلَّى يَوْمَ الْفِطْرِ وَيَوْمَ الأَضْحَى، فَنَسْلُكُ بَطْنَ بُطْحَانَ، حَتَّى نَأْتِيَ المُصَلَّى فَنُصَلِّيَ مع رسولِ اللَّهِ ﷺ، ثُمَّ نَرْجِعُ مِنْ بَطْنِ بُطْحَانَ إِلَى بُيُوتِنَا».

[ت257/م247 ، 250] ـ بابُ الصلاةِ بعدَ صلاةِ العيدِ

1159 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ: حدثني عدِيُّ بنُ ثَابِتٍ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ قال: «خَرَجَ رسولُ اللَّهِ ﷺ يَوْمَ فِطْرٍ فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُمَا وَلاَ بَعْدَهُمَا، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلاَلٌ، فَأَمَرَهُنَّ بالصَّدَقَةِ، فَجَعَلَتِ المَرْأَةُ تُلْقِي خِرْصَهَا وَسِخَابَهَا».

[ت258/م248 ، 251] ـ بابٌ يُصَلِّي بالنَّاسِ العيدَ في المَسجدِ إذا كانَ يومُ مَطَرٍ

1160 ـ حدّثنا هِشَامُ بنُ عَمَّارٍ: حدَّثنا الْوَلِيدُ. (ح): وحدَّثنا الرَّبِيعُ بنُ سُلَيْمَانَ المؤذنُ: حدَّثنا عَبْدُ اللَّهِ بنُ يُوسُفَ قال: حدَّثنا الْوَلِيدُ بنُ مُسْلِمٍ: حدَّثنا رَجُلٌ مِنَ الفَرْوِيِّينَ وَسَمَّاهُ الرَّبِيعُ في حَدِيثِهِ عِيسَى بنَ عَبْدِ الأَعْلَى بنِ أَبِي فَرْوَةَ، سَمِعَ أَبَا يَحْيَى عُبَيْدَ اللَّهِ التَّيْمِيَّ يُحَدِّثُ عن أَبِي هُرَيْرَةَ: «أَنَّهُ أَصَابَهُمْ مَطَرٌ في يَوْمِ عِيدٍ فَصَلَّى بِهِمِ النَّبِيُّ ﷺ صَلاَةَ الْعِيدِ في المَسْجِدِ».

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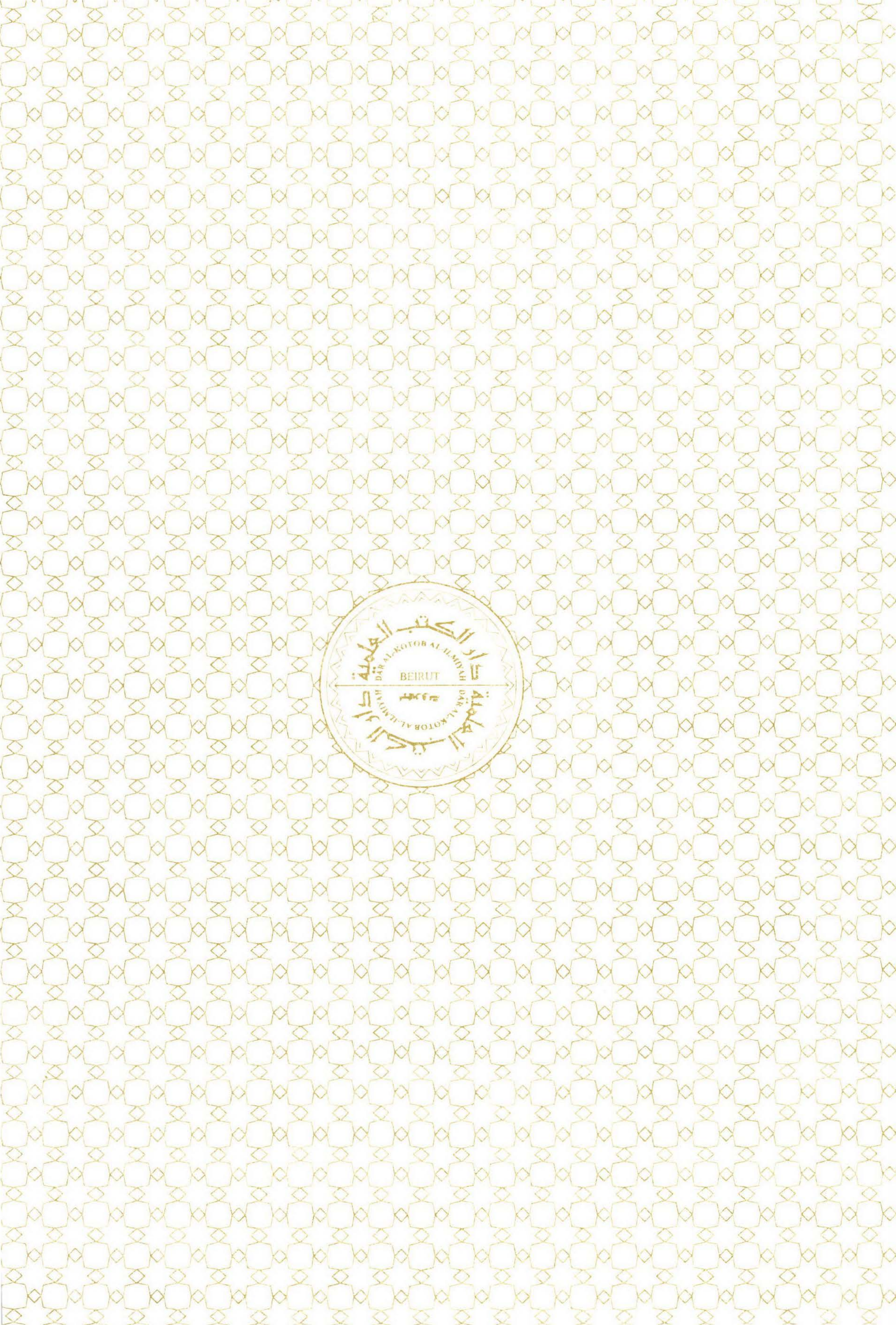
(1/1) THE BOOK OF PURIFICATION

فهرس المحتويات

(2/2) THE BOOK OF PRAYER

[2/ 2] ـ كتابُ الصَّلاةِ





DĀR AL-KOTOB AL-ILMIYAH
BEIRUT